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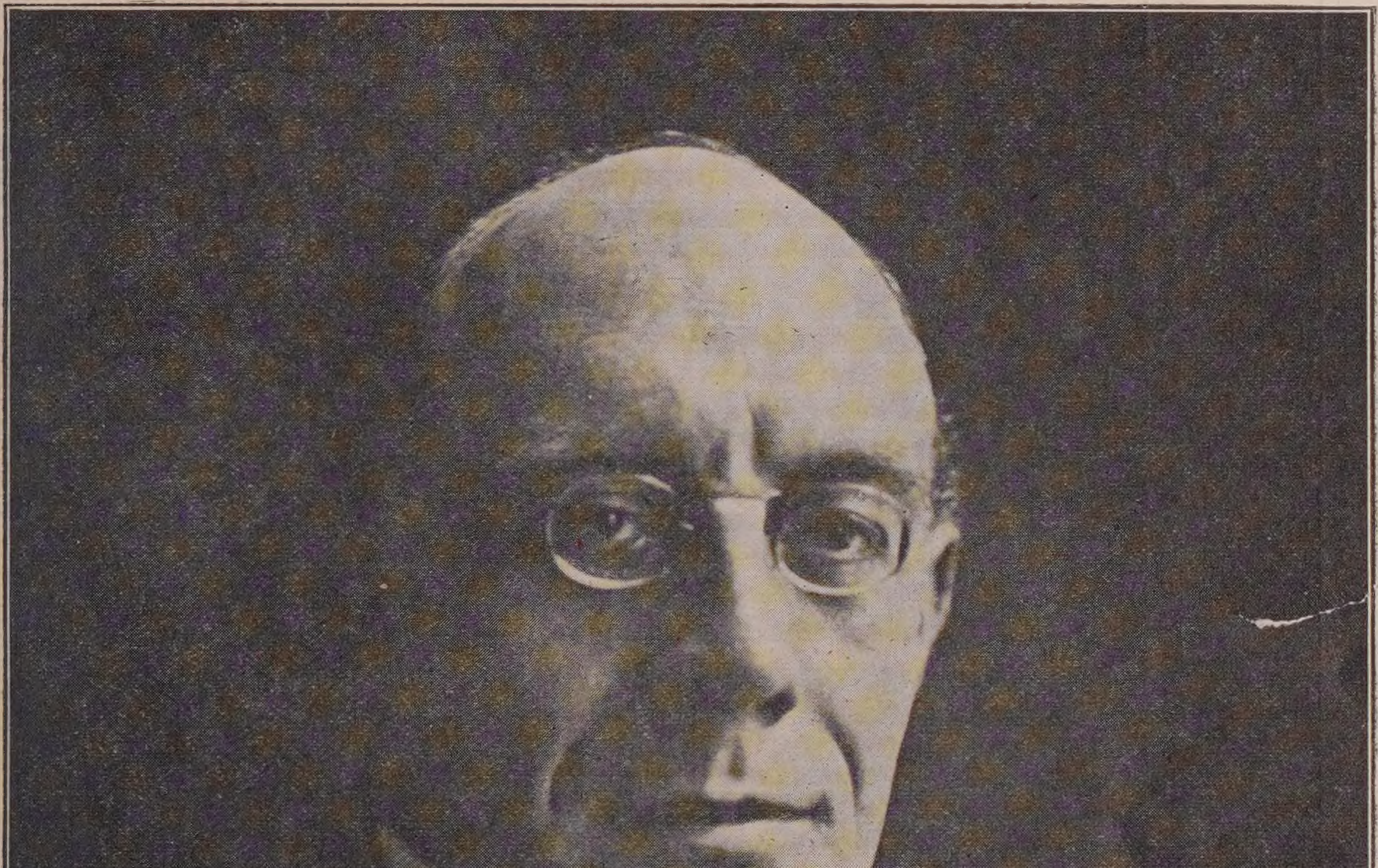

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SIR AUCKLAND GEDDES

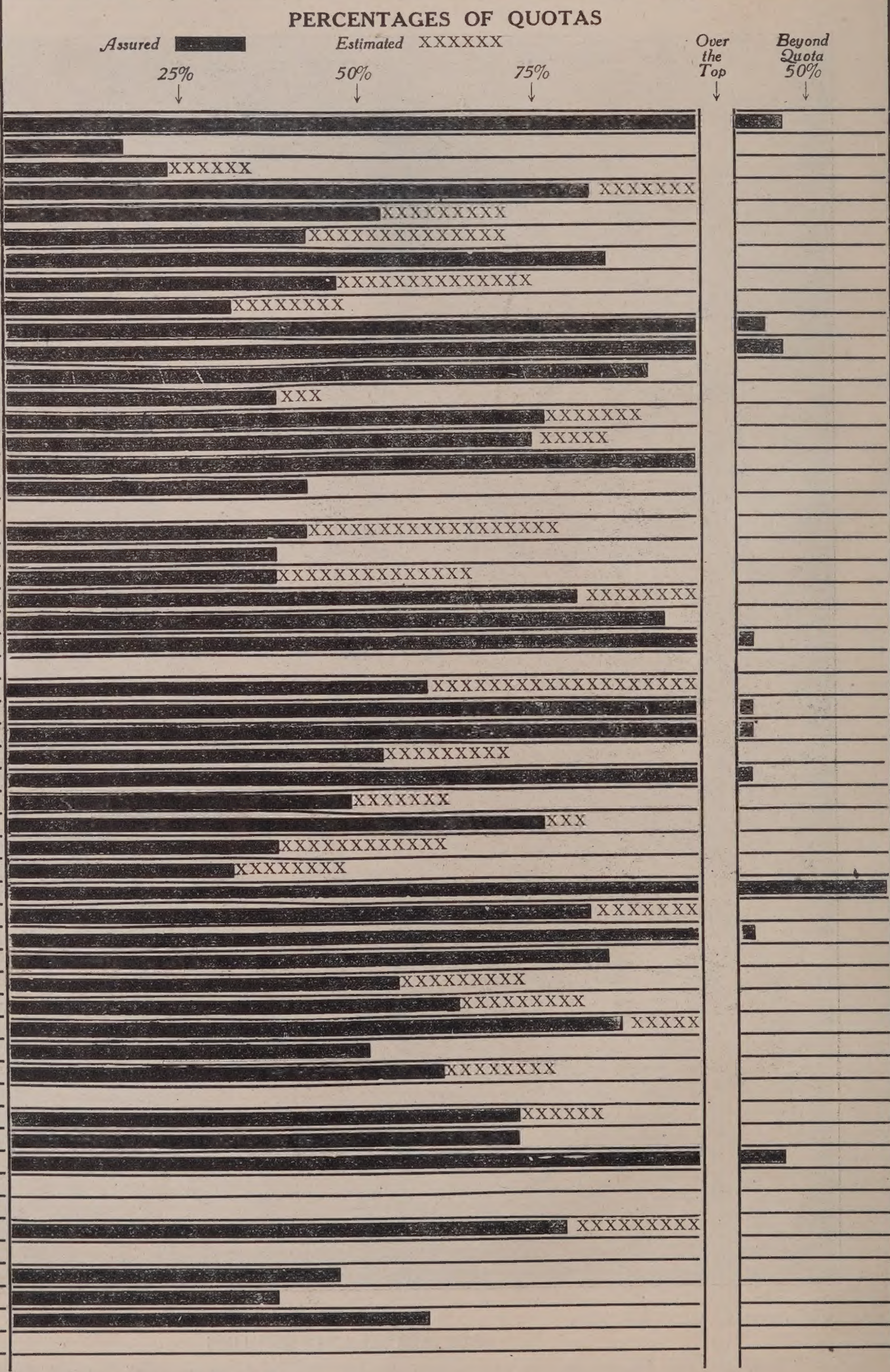
The New British Ambassador to the United States. To be International Council Speaker on July 4. See article by Mr. Morris.

CONGREGATIONAL WORLD MOVEMENT
RETURNS

287 FOURTH AVENUE, NEW YORK CITY, N. Y.

These figures are based on reports from authoritative sources. The actual amounts will be paid to local church treasurers throughout the year, and by them remitted to treasurers of state conferences or to the Congregational World Movement.

RETURNS CHECKED UP TO JUNE 22D



Names of States	*State Quotas*	*Amounts Assured*	*Additional Amounts Expected on Conservative Estimates from The Field*
ALA.	$ 850	$ 1,000	
ALASKA	300	50	
ARIZ.	1,350	225	$ 200
ARK.	300	250	50
CAL. NO.	71,000	30,000	20,000
CAL. SO.	100,000	35,000	40,000
COL.	37,000	31,000	
CONN.	375,000	181,300	68,700
D. C.	16,500	5,000	3,000
FLA.	7,500	8,000	500
GA.	1,500	2,000	
IDA.	4,200	4,100	300
ILL.**	336,000	124,312	90,000
IND.	12,500	9,100	4,100
IA.	135,000	101,000	10,000
KAN.‡	123,000	123,000	
KY.	500	200	
LA.	1,000		
ME.	75,000	38,000	27,000
MD.	3,000	930	570
MASS.	720,000	246,800	150,000
MICH.	115,000	101,000	14,000
MINN.**	130,000	115,000	15,000
MONT.	6,000	6,000	
NEV.	700		300
N. H.	75,000	40,000	35,000
N. J.	66,000	66.500	4,500
N. M.	1,000	1,000	
N. Y.	250,000	122,000	65,500
N. C.	850	850	
OHIO	142,000	72,000	28,000
OKLA.	6,600	5,150	450
ORE.	22,500	7,700	7,000
PENN.	25,000	7,600	5,100
Po. Ri.	200	400	
R. I.	52,000	46,400	5,600
S. C.	500	500	
TENN.	1,000	900	
TEX.	5,000	2,600	1,500
UTAH	2,250	1,500	500
VT.†	130,000	124,450	5,550
VA.	660	320	
WASH.	55,000	29,000	18,000
W. VA.	1,250		600
WIS.	100,000	75,000	15,000
WYO.	2,500	1,800	
Col. Chhs.	7,460	9,500	
TOTALS	$3,183,000	$1,778,437	555,020
	Special State	Programs*	
HAWAII‡	400,000	320,000	80,000
MO.	600,000		600,000
NEB.	200,000	90,000	
N. D.	500,000	175,000	325,000
S. D.	500,000	285,000	215,000
TOTALS	$2,200,000	$ 870,000	$1,301,000

*These are assured of **$103,000** for 1920 for the Congregational World Movement.
‡Includes Pilgrim Memorial Quota.
**Includes Special State Program for 1920.
†Includes Emergency Fund and 1920 Apportionment.

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July 1, 1920

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The Talk of the Sanctum

Who's Who in This Week's Issue

Mr. George Perry Morris, who characterizes for us Sir Auckland Geddes, is the Washington correspondent of *The Congregationalist* and a member of the staff of *The Advocate of Peace*, published by the American Peace Society, also the staff of the *Washington Herald.*

Rev. Isaac Ogden Rankin, the author of our series, "Little Pilgrimages with the Fathers," is Associate Editor of *The Congregationalist.* Pilgrim history has been one of his special interests for many years.

Rev. George Lawrence Parker is a Congregational minister who is giving his time at present to writing and lecturing, and in the intervals to farming, at his home in Falmouth, Mass. He is writing for us a series of "Knockabout Papers," based on incidents and observations gathered during his lecture trips.

Rev. Edwin H. Byington, who discusses the question, "May vs. December," is pastor of the Congregational church in West Roxbury, Mass., a member of the faculty of Gordon Bible College, and among our national leaders of Congregational affairs.

Dr. Mary Alice Emerson is specially qualified to conduct our Department of Religious Drama by her connection with the Religious Education faculty of Boston University. She has written and produced a number of pageants on religious subjects.

International Council Numbers

Next week's *Congregationalist and Advance* will contain a report of the opening of the International Council of Congregational Churches in Boston. It will go to press during the early days of that great convention. The paper of the following week, the issue of July 15, will be enlarged and will contain interesting comprehensive reports of the various sessions and events relating to the Council in Boston. Orders for extra copies of this special issue—at 10 cents per copy—should go to the Circulation Department as soon as possible.

In the Circulation Department—

Cheering words of appreciation of the real value of our paper come to us daily from all over the country. That you may know what others are thinking and have the courage to write (even at the risk of making us vain), we will quote from some recent letters which have come to our office.

"Since coming to New England from California in 1895, I have been a subscriber to the paper, and think it would be hard to do without it. There is so much that is helpful, instructive and uplifting. I wish you all success in the good work, . . ."

"*The Congregationalist* is taking a broad and fine stand on the problems of the day and should be in every Congregational household in the land.

"Heartiest congratulations for the fine works of the paper."

"We believe every home ought to have, not only a religious paper, but *The Congregationalist and Advance*, for there is none other just as good."

"In a word of appreciation let me say that I thoroughly enjoy every word of it, and wish that every family might have it to read, as the very best thoughts from the very best people are found among its pages."

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The Congregationalist
and Advance

A New Slogan for America

We are about to celebrate another Independence Day. May it bring afresh all the old pride in the land we love, all the old joy that, whether by birth or by adoption, we are Americans. As soon as we awake to greet the dawn of this glad holiday shall we not bow in humble prayer of gratitude to the Father of all Nations for this our country, and especially for all it symbolizes of freedom, of justice, of opportunity; for all it has been; all it is and all that it may be? And then and there ought we not, in the spirit of the signers of the Declaration of Independence, to pledge, as they pledged, our lives, our fortunes and our sacred honor—that we may be true to the trust that is ours as Americans?

The words, "America First," suggest a noble sentiment and a great patriotic purpose, but they have become a sinister slogan of demagogues with unworthy, selfish appeal. What should we make our slogan for this coming Fourth of July? Perhaps we might get it from that little band of Pilgrims whose coming to America three hundred years ago we celebrate this year. They laid the real foundations of this government. They brought the Pilgrim spirit, which inspired the Declaration of Independence, the spirit that is America —America at her best.

The Pilgrims of the *Mayflower,* the signers of the Declaration of Independence and our great first President all builded better than they knew. We do well to honor their memories, to cherish their spirit and, as far as fits the times, to emulate their example. But none of them knew or dreamed of twentieth-century America. None of them caught the vision, then afar, of the world we know today, the world that is bound about with wires and rails and ties of business and the common causes of mankind, the world made one great neighborhood by flashing messages and speeding carriers of goods and men.

And so, a broader, bigger, bolder plan befits America today than we can find designed upon the trestle-board of yesterday, and so the founders' plan must be enlarged. If we did not adapt it to our times we should be false to them. Only by daring the adventure of advance wherever duty's pathway runs may we be true.

A war-torn, starving and chaotic world looks to America, the rich, the strong, the free. We served, we fought for, we helped to win a righteous cause in war. We gave the nations a new vision of a law-linked, organized and peaceful world. We stood in honor pledged to help our allied comrade nations in the mighty common task of making that new vision a reality. And then—we sadly disagreed among ourselves—our leaders quarreled, quarrel still—and still we wait. But the world goes on—on in distress, in strife, in poverty, still needing us—and still we only see that plan of yesterday upon the trestle-board.

Have we forgotten that our Christian faith writes large the Brotherhood of Man?

Does love of country really mean that we must fail to love and serve and help to save the world?

What, then, shall be our slogan for this Independence Day?

Can we not see it in the flaming starry flag that thrills the heart of every true American? Does not that flag symbolize service to all beneath the stars, and float as an emblem of the Brotherhood of Man?

Inspired beneath that flag, a mighty host of heroes of the Pilgrim faith have served and ventured far. They have given their lives to help their fellow men in every land beneath the sun. Theirs is the spirit we should emulate today. And for these times shall not our slogan be: WORLD BROTHERHOOD?

WHAT THE CHRISTIAN WORLD IS DOING

Annual Conference of New Missionaries

OVER sixty of them! The largest number gathered in fifteen such conferences that has preceded it! They came to *get* information and inspiration from those who conducted the conference. They *gave* far more than they will ever realize in their winsome personalities, their optimism and their enthusiasm. The conference met in the American Board Rooms in Boston, June 18-23. Thirty-seven are to be credited to the American Board. Rev. Alden H. Clark, Candidate Secretary, has spent a busy year in selecting these choice recruits out of many applicants. The Woman's Board of Boston furnishes thirteen. Sixteen come from the Woman's Board of the Interior, and the Woman's Board for the Pacific furnishes one. The varied types of service they are to render are evident. There are six ordained men, five doctors, three trained nurses, an expert financier, a trained agriculturist, a domestic art specialist, teachers for colleges and kindergartens and general mission workers. They are as well trained as they are varied in their life purposes. Already registered are nine married couples, not to mention those about to be.

Among the number are Miss Aldyth Eaton, daughter of ex-President Eaton of Beloit who is a member of the Prudential Committee of the Board, who goes to teach in Spain. Robert W. Fairbank is a son of Rev. and Mrs. Edward Fairbank of India. With his sister in India the Fairbank family will register 100 per cent. in the mission field. Miss Laura Cross, who goes to North China, has a brother there, Rowland M. Cross. She is a sister-in-law of Governor Burnquist of Minnesota. Mrs. Markham, wife of Rev. R. Finney Markham, whose field is Turkey, is the daughter of Rev. and Mrs. J. P. McNaughton of Constantinople. Miss Jessie Martin, who goes to Central Turkey, is the daughter of Rev. and Mrs. J. C. Martin of that mission. Miss Margaret Welles, going

(*Continued on page 9*)

NEW RECRUITS FOR AMERICAN BOARD FIELDS

Back Row, Left to Right: Rev. George B. Marsh, Turkey—Yale and Hartford Seminary; Miss Pauline M. Rehder, Central Turkey—Moorehead, (Minn.) State Normal School; Miss Eleanor Foster, Marathi—Vassar College; Miss Ruth V. Simpson, Marathi—Cornell University; Miss Florence L. Fox, Philippines—Nurses' Training School; Mrs. Markham, Turkey—Oberlin College; Rev. R. Finney Markham, Turkey—Washburn and Oberlin Seminary; Miss G. Evelyn Fox, unassigned; Mr. Paul R. Reynolds, unassigned; Miss Mary E. Moulton, South Africa—Hartford School of Pedagogy.

Next to Top Row: Rev. James E. Lloyd, West Africa—Congregational College, Montreal; Rev. Harold E. LeMay, unassigned; Miss Rena L. Nutting, China—Western College; Mrs. C. E. Crawford and Mr. Crawford, unassigned; Miss Una Jean Minto, West Africa—Beloit College, Congregational Training School; Miss Anna Clarke, South Africa—Oberlin and Kindergarten Training School.

Third Row from Top: Mr. and Mrs. William P. Woodward, unassigned; Miss Laura B. Cross, North China—Carleton College; Miss Louise Meebold, Shaowu—Wheaton College, (Ill.); Miss Helen Dizney, North China—Berea College, (Ky.) and West Suburban Hospital, Chicago; Miss Bernice E. J. Hales, South Africa—Michigan Agricultural College (fiancée of Mr. Jessop); Mr. Henry A. Jessop, South Africa—Michigan Agricultural College; Miss Ethel M. Beeman, Mexico—Mt. Holyoke College, and Teachers' College; Miss May Tebbatt, South Africa—Normal School, Africa; Mrs. Catlin, South Africa—Philadelphia Conservatory of Music; Rev. Harwood B. Catlin, South Africa—New Hampshire State College, Hartford Theological Seminary.

Fourth Row from the Top: Mr. Harold W. Hackett, Japan—Berea College, (Ky.); Mrs. Hackett, Japan—Roosevelt Hospital, New York City; Miss Elsa Reckman, Turkey—Beloit College, and Chicago University; Miss Margaret Welles, Marathi Smith College, Kennedy School of Missions; Mr. Robert W. Fairbank, Marathi—Amherst College; Miss Marion G. Augur, Madura—Hillsdale College, (Ill.); Miss Jessie E. Martin, Central Turkey Oberlin College; Miss Mary E. Andrews, South Africa—Oberlin College; Mr. Frank T. Meacham, South Africa—Grinnell College, Chicago Theological Seminary; Miss Margaret Walbridge, South Africa—Kansas Agricultural College; Miss Madeline E. Halford, South Africa—Middlebury College.

Fifth Row from Back: Dr. Harry C. Gebhart, China—Knox College, Rush Medical College; Mrs. Gebhart, Mt. Holyoke Seminary, Wellesley College, Rush Medical College; Miss Anne P. Swan, North China—Vassar College, Teachers' College; Miss Helen Hawkes, unassigned; Miss Jessie C. Guthrie, Japan—Teachers' College (fiancée of Mr. Downs); Miss Eleanor Burnett, Japan—University of Wisconsin; Miss Anne Bingham, Japan—Kansas Normal School; Miss Grace M. Elliott, The Balkans—Yankton College; Miss Aldyth L. F. Eaton, Spain—Wilson Normal School.

Bottom Row: Mr. Aaron W. Downs, Japan—Penn College and Hartford Seminary; Miss Lauretta A. Dibble, West Africa—Congregational Training School; Miss Fannie E. Ellener, South Africa—Moody Bible Institute; Miss Lillian C. Brauer, Turkey, Carleton College; Miss Myrtle Nolan, Central Turkey—Carleton College; Mrs. Isely, Central Turkey—Fairmount College; Rev. Merrill N. Isely, Central Turkey—Fairmount College, Yale School of Religion.

EDITORIAL

Welcome, International Council!

For Boston where it is published, for American Congregationalism which it represents and for itself, *The Congregationalist and Advance* extends the heartiest of welcome to over two thousand official representatives of Congregational churches in the United States, Canada, Great Britain, South Africa, Australia, New Zealand, Hawaii and other lands, who are now assembled in the city where the faith of the Pilgrims and Puritans was established nearly three hundred years ago.

It is fitting that in this Tercentenary year the Council, which held its second and its only other American meeting in Boston in 1899, should now return thither. Boston, more than any other large American community, has been for three centuries an unfailing fountain of intellectual and spiritual life. From it have proceeded those influences—educational, philanthropic, missionary—which, under the banner of Congregationalism and in the interests of a broad and aggressive Christianity, have blessed the world.

Boston is still a storehouse of power. Within fifty miles of the State House are some of the strongest churches, the ablest ministers and the most devoted laymen and women of the denomination. They have taken pleasure in preparing for this great assemblage of Congregationalists from all over the world.

But Boston is by no means the only host of the occasion! Nation-wide Congregationalism is represented in the provisions for guests, in the program and the accessories. The gathering will be an exhibit not of one section or one type, but of the varied elements that constitute American Congregationalism. The West, the South, the Pacific Coast are sending men and women who have done yeoman's service in the newer parts of the country. They have built the frontier churches, started and maintained the institutions of learning. To them are to be credited adventures and achievements that redound to the honor of the denomination and the welfare of mankind.

Equally interesting are the delegations from Canada and overseas. If certain of the older statesmen are missed from the British group, it represents worthily the strength and aggressiveness of the elements now at the front and sure to be increasingly influential. It is also good to see those fellow workers and fellow soldiers in the gospel who come from the Antipodes, from the isles of the Pacific and the regions where Congregationalism has rooted itself through the labors of missionary pioneers and their no less consecrated successors.

The Boston meeting inaugurates a long series of gatherings in different parts of the world that will celebrate the landing of the Pilgrims. It ought to set the pace and determine the dominant notes that will be struck in many a subsequent assembly large or small. The world still has need of the witness and the service which Congregationalists are peculiarly qualified to offer.

At a time when the extremes of opinion among Christian thinkers are very far apart, Congregationalists owe the world a new and strong expression of their simple vital faith in Christ and his gospel. At a time when in both church and state the tendency is either toward unregulated liberty and sheer independence or toward the assumption of autocratic powers, Congregationalism, if it be true to its traditions, must find and follow a middle path both in civil and ecclesiastical organizations. At a time when all institutions are being judged from the point of view of their contribution to the commonwealth Congregationalism must not hesitate to subject its churches, its colleges and schools of theology, its missionary agencies, its interdenominational relationships to the same crucial test.

The Boston Council of 1920 should be worthy of the Landing of 1620 which it commemorates. It should look forward more than it looks backward. Its pride in the record of 300 years should be quite subordinate to its desire to make the next ten years glorious in visions cherished and service rendered.

Political Questions and Hopes

Since the adjournment of the Republican Convention in Chicago sentiment among Republicans continues to be divided, but with evidence of a trend toward unity. On the one hand the conservatives seem to be satisfied with the platform and the nominees. The majority of those who normally vote the Republican ticket seem to be lining up and, while they await Mr. Harding's speech of acceptance before final alignment, the more moderate liberals find encouragement in Mr. Harding's attitude and expressed purpose of uniting all factions, recognizing the liberals as well as the conservatives. But on the liberal side there is continued disappointment that the platform does not express more of moral earnestness, and especially that it does not take a stronger position in favor of the League of Nations.

For the present, at least, we do well to assume that Mr. Harding will really represent the best thought of right-minded citizens and that a broad and fair constructive policy of domestic problems will be developed under his leadership. May we not also assume that, in a similar way, his foreign policy may come to be in accord with the best thought and the highest ideals of our times. Another hope in Mr. Harding is in his apparent purpose, as reported, if elected President, to surround himself by a Cabinet of strong men in which the liberals shall be well represented.

In some ways it may be an advantage that the platform does not say more on some controversial subjects. It is not so much the platform which matters, after all, but it does make all the difference in the world what kind of men are elected to high office and what their personal attitude is toward public questions.

As we go to press the Democrats are gathering for their convention in San Francisco. Strong conflicting elements are in evidence there and big moral questions are at stake, not the least among them being national prohibition and our international relationships. May moral purpose have more weight than political expediency, and when the issues are fairly established may we not hope for a creditable campaign on both sides, and may the results be worthy of America.

* *

The sixteenth annual conference of the American Board with newly appointed and prospective foreign missionaries, as reported on another page, was held in Boston last week and the week before. Such conferences emphasize the challenge of missions—the challenge to young people to devote their lives to work of evangelizing the world and the challenge to the members of our churches to support the cause with hearty interest, generous giving and constant prayers. These are days of unprecedented opportunity in mission lands and days of great need for more missionaries. Shall we not rise to the call with the determination to become more intelligent as to the needs of the field and to do our part, whatever that may be?

Congregational World Movement Plans

The Congregational World Movement is a "going concern," and reports steady progress of returns from the churches that continue to respond to the call of the Emergency Campaign of the past spring. The leaders of the Movement are talking over plans for the coming year. During the meetings of the International Council in Boston the Survey Committee of the Movement will meet and undertake to prepare a tentative budget for next year, and beginning the evening of July 6, at the close of the Council, the Commission of One Hundred will meet in Boston when its plans will be more definitely determined.

One important question is whether the next Every Member Canvass shall be in December or in the spring. Opinion is divided, but there seems to be a probability that the spring may be preferred. Something in the nature of a simultaneous canvass by other denominations is probable either under the name of the Interchurch Movement or otherwise, and many of our leaders feel that we should gain a decided advantage by having our canvass when others have theirs. Rev. E. H. Byington speaks for many who prefer the December date in a short article on another page in this issue. The size of next year's budget must be substantial, but will not be excessively large.

There is hope that the Congregational World Movement may prove an effective means of helping to gear up denominational interests and finances more effectively than ever before, but many details remain to be planned and the earnest sympathy and support of all our churches is needed for the whole Movement.

Working Toward Reunion

While the work and worries of the world go on and the political conventions are in session the joint commission appointed by the Protestant Episcopal General Convention and our own Council has been quietly at work. We print in another column its preliminary statement of the questions at issue—a statement upon which the Commission has unanimously agreed. It indicates the method and the spirit in which they propose to take up the great task and responsibility committed to them.

It is a great advance that each of these representative delegations should so fully and cordially recognize the point of approach of the other. We all at different times and for different purposes speak of the universal or of the individual church. In a time when there is a striking recrudescence of factional bitterness and aggressive proclamation of extreme opinions is common it is well to remember that at heart all Christians are at one in loyalty to the Lord of the Universal Church, and that the unity for which he prayed must be sought and found in the central and common sphere of agreements and not at the extremes of tradition and prejudice. We continue to cherish grave doubts concerning the precise method suggested of effecting a common working basis between the bodies. Nevertheless we have hopes that there will come out of this consultation a clearing of the air and some approach at least toward the outward expression of an admitted inward brotherhood.

A Warning on Autocracy in Justice

Perhaps the most striking of the baccalaureate addresses this year was that of Former-Justice Charles E. Hughes at the centenary of the Harvard Law School in which he commented on our tendency to change liberty for certain forms of autocracy. We are too much given, he thinks, to attempt legislation in which "there is too little evidence of perspective and an abundance of elaborate and dreary futilities."

> "Our material progress," he said, "seems to have created complexities beyond our political competency, and disregarding the lessons of history there has been a disposition to revert to the methods of tyranny in order to meet the problems of democracy. Intent on some immediate exigency, and with slight consideration of larger issues, we create autocratic power by giving administrative officials who can threaten indictment the opportunities of criminal statutes without any appropriate definition of crime."

As a lawyer's and judge's point of view Mr. Hughes's apprehension that though we went to war for "liberty and democracy" it has followed that we have "fed the autocratic appetite," and suffer from a continuance and misuse of the war powers, is interesting and admonitory. The ideal of law making is that the statutes should be clear and comprehensive enough to meet and provide for experiences as they arise. And the ideal of executing the laws is that courts should be fair and impartial, leaning, if necessary, to the side of the weak in matters of patience and of procedure. But Mr. Hughes tells us that in practice there has been an often unrebuked tendency to use the powers conferred on judges and prosecutors autocratically and unfairly so that "we find a growing tendency on the part of prosecutors to resort to grossly unfair practices."

In support of this view he quoted a recent statement that

> During the last year no less than forty-four convictions were reversed by appellate tribunals in the United States for flagrant misconduct of the public prosecutor or of the trial Judge whereby the accused was deprived of a fair trial. In thirty-three of these cases the District Attorney made inflammatory appeals to prejudice upon matters not properly before the jury. In three of them the District Attorney extorted confessions or coerced witnesses by palpably unlawful methods. In four, witnesses were so browbeaten during the trial as to prevent the accused from fairly making his case. In two, the trial Judge interposed with a high hand to extort testimony unfavorable to the accused or to intimidate witnesses for the accused. It is significant that these cases come from every part of the country and from every sort of court.

This is an admonition which we must heed if we are not to deprive the common man of his right to full and impartial justice. Mr. Hughes has done well to call public attention to a tendency which if carried farther might put unfair opportunities within the grasp of the powerful as against the plain citizen ignorant of his rights or unequipped to assert and defend them.

The Parables of Safed the Sage

The Parable of the Iron Fetters

I rode upon a Train; and the day drew on toward Evening, and the Porter came to make down my Berth. And I sat for a time in the next section, where was a man and a young man. And the Man said, Sit here if thou wilt. And he moved over. And when I sat down, behold, there was something hard under me. And I Essayed to remove it, but I saw what it was, and I pushed it into the Corner of the Seat, for I did not desire to publish unto the people of the Car what I had found. And I said unto the man, I am not very familiar with this kind of Ornament.

And he said, It belongeth unto me.

And we talked of other things. But I saw the young man's ankles that they were bound with an heavy strap, so that he might walk a little in the Car, but take short steps only. So that not every one noticed that he was bound with Fetters.

And in the Night I heard in the berth that was next to mine the Clank of the Fetters. For the Sheriff took off the strap and placed the iron fetter upon the ankle of the lad, one fetter upon the lad's ankle, and one upon his own. And this had they done for Four Nights. Even all the way from Seattle to Syracuse.

And I listened unto the clank of the Fetters, and it grieved me that it should be so. And I considered that he that bindeth his fellow man is bound with him; and the Keeper of a Prison is himself a Prisoner; and the fetters of iron wherewith a man may manacle another man bind him also.

Now in the evening I had not spoken unto the young man of his bonds. Neither did I let him see that I had noticed him. But in the morning the Sheriff spake unto me, and he said,

This young man and I have slept for four nights in the same berth, bound foot to foot, and neither of us have slept any too well. And last night we spake of thee: and I said unto him, I think that he is a man of God. And now, behold, the lad desireth to speak unto thee. And it may be that thou canst say good things unto him. For we have come from the Coast, and we get off at Syracuse, and then he goeth to jail to await his Trial.

So I sat with the young man, and I asked him no questions, but he told me many things. And the Burden of it all was this,

I have a good Father, but I thought he was too strict with me, and a good Mother, but I thought she was an Old Fogy. And I loved the Bright Lights and the Praise of the Gang. And I saw in the Movies how easily one might be Rich, and I wanted some Easy Coin. Therefore have they brought me back twenty-five hundred miles for Grand Larceny.

And I spake unto him such words as God gave unto me. And I said, Think not that the chain of iron upon thy feet is thy worst Fetter. For behold, thou wast chained already when thou didst covet that which was not thine own: and in throwing off the yoke of thy father and the advice of thy mother, thou didst become the Prisoner of Evil.

And he said, Verily, I know it.

And the Sheriff said, He is not a bad kid at heart: but thus is it with the man that despiseth the law of his father and disregardeth the tears of his mother.

Now the train reached Syracuse and there was a Patrol Wagon backed up at the Curb. And I said unto the young man,

Tell the truth, whatever it shall cost thee. Take thy medicine, however so bitter it may be. Beware of evil companions. Seek forgiveness and help from thy God. And see that thou die not until thou make thy mother proud of thee.

And he asked me for my name, and the name of the City where I dwelt. And he said, One day I shall come to see thee; and then shall be no bracelets on my wrists, neither straps nor irons on my legs, but I shall be honest and free.

And I said unto him, If the Son of God shall make thee free, thou shalt be free indeed.

In Brief

The best remedy against worry in the world-changes is a serene and quiet mind. The best receipt for serenity of mind is a simple faith in Christ and obedience to his commandments.

* * *

We should all be thankful that in the case of the Republicans at least the Vice-Presidency did not go, as it has done more than once, to a man whose chief qualification for the office was his money bags.

* * *

We are all glad to know from his specialist's report that President Wilson "is well on the road toward recovery." He certainly must have powers in reserve if as a sick man he is able at once to attend to the duties of his office, look after the San Francisco Convention and recover health.

* * *

One of the laws which failed of attention in the last session of Congress was that which was intended to make lynching a crime under Federal law and to be tried by the Federal courts. The latest—we wish we could say the last—instance of this crime is written against the fair fame of Richmond, Va.

* * *

President Butler of Columbia has done the obvious thing, if not quite completely or cordially, in making a public retraction of the charges in "words spoken under the strain, turmoil and fatigue of the Chicago convention, and in sharp revolt against the power of money in politics," which he acknowledges "were both unbecoming and unwarranted." But the fact remains that the primaries, as at present managed and with no public restraint upon the lavish use of money for what in themselves may be quite proper purposes, are a defect in our political system which should promptly be considered and amended.

* * *

Is it quite fair to criticize the entire Interchurch movement as "financially and morally unsound," as did Rev. W. L. Sperry of Boston the other day, because it sought to obtain money from men who are not Christians? Nearly every church and missionary enterprise draws a portion of its support from those who have never openly confessed Christ before men. Until the local church disdains all such assistance we can hardly expect missionary administrators to confine their solicitations to "devoted men and women who make their sacrifices on their knees." Where the Interchurch people made their big mistake was in depending on outsiders for so large a sum. But it was a mistake in judgment and not a moral delinquency, and does not vitiate the good the Movement has done. It should be a valuable lesson to all who have the responsibility of raising money for religious ends. We agree with Mr. Sperry that the chief reliance of Christian missions must always be Christian men and women. At the same time it is true in this recent campaign the giving by some people who had never before given to missions proved the beginning of a new personal interest in the church and in the things of Christ.

* * *

It is always a delight to put on record the story of a heroine, and not least when she is only nine years old. We do not wish to depreciate the fame of that Polish boy of about the same age who is a genius in the game of chess. But Louise Depuis, to whom has just been awarded the Henri Fortin prize of 500 francs, which is given each year in France in recognition of some exceptional act of heroism or devotion, has worked in a more important sphere. Louise was the oldest of a family of six children in Paris when her mother was killed by one of the shells which the Germans threw into the city from their big hidden gun. The father was faced with the necessity of sending the six to be brought up in a public institution when Louise stepped into the breach and undertook the job. She was then seven years old. For two years she has not only affectionately but also effectively mothered the five and they have prospered. What a girl of nine thought of the public presentation with appropriate speeches by a committee at the Trocadero Palace we can only guess. But it needs no guessing to be sure that she had no difficulty in seeing ways of spending the 500 francs for her family—unless her father in the usual French fashion at once set it aside for her *dot* when she was married. It is the genius for helping in the family fortunes and managing the family affairs which has more than once made the financial recuperation of France possible after the wreck of successful or unsuccessful wars. We are rather surfeited just now with portraits of people who are, or who wish to be, more or less, in the public eye, but we confess that we would like to see a good portrait of this nine-year-old little-mother Louise Depuis.

WHAT THE CHRISTIAN WORLD IS DOING

(*Continued from page 6*)

to Marathi Mission, is Secretary Patton's niece, and joins her sister, Miss Carolyn A. Welles. Mrs. C. E. Crawford, who with her husband is going to Africa, is the daughter of the late Rev. H. G. Bissell. Miss Helen Hawkes has not yet been assigned to any field. She is the daughter of the celebrated Hawkes family of which the father and six children are all engaged in the ministry or missionary work. Africa draws the lion's share, eighteen, but the strategic wisdom of the Boards is shown by their getting ready to put seventeen new workers from the group into Turkey at the earliest possible moment.

Impressive Services

"THE Missionary and the Board," "The Missionary and His Home Constituency," "The Missionary and His Field," "The Missionary and His Work" were the subjects presented by the secretaries of the Board. Rev. Edward H. Byington of West Roxbury gave a fine interpretation in his address of "The Temper of American Congregationalism." The culminating service centered about "The Personal Life of the Missionary," and was held with addresses by Dr. Edward C. Moore, President of the Board, and Secretary Clark, concluding with the Communion, in Central Church, conducted by Dr. E. P. Drew of Auburndale.

One service of especial impressiveness was that in the nature of a God-speed to the candidates on Sunday evening held in Park Street Church, redolent with missionary history. Over 200 Endeavorers from Greater Boston occupied a greater part of the galleries. The whole atmosphere was charged with exuberant spirits. Secretary Clark presided and fourteen of the missionaries made addresses that were models of brevity and wit, and yet full of impressiveness. The total effect of the service on the packed church was immensely stimulating. The joining of old days and the new was indicated in the participation by Rev. A. W. Clark, D. D., a missionary of the Board for forty-eight years in the Czechoslovak Mission. An international character was furnished by the inspiring address of Rev. Nelson Bitton, Home Secretary of the London Missionary Society.

Such a conference, with so large a group of choice young men and women ready to go to the field, not only white for the harvest, but even whiter than ever before, constitutes a mighty challenge to us at home for their unqualified support through prayer and gift. It means a great challenge also to others of our young people who are in their collegiate days and training. The field calls for *more*, MORE, MORE.

Returns to Labrador

DR. and Mrs. W. T. Grenfell arrived in St. John's, Newfoundland, last week en route to their Northern home. The Doctor has found it necessary to secure some other boat than his hospital ship *Strathcona* for his summer work "on the Labrador," because of the length of time required for necessary and immediate repairs on this ship of mercy, so long in service. It is possible that the boat will be condemned as beyond repairing and a new boat may be necessary. Meanwhile, it is the Doctor's hope to secure the loan of one of the Canadian Government navy boats for use this summer. A summer without Dr. Grenfell and his familiar boat on the Labrador would be lamentable, especially this year of greater needs existing all along the coast. Two Amherst College men left June 16 to take the yawl *Northern Messenger* from St. Anthony through the Straits of Belle Isle to Harrington Hospital, Labrador. Twenty-five helpers, including medical men, graduate nurses, dietitians and teachers left Boston the same day for St. Anthony, Pilley's Island, and other stations of the Grenfell Mission.

Sir Auckland Geddes

The New British Ambassador to the United States

By George Perry Morris

Jenny Geddes, who threw the stool at the head of the officiating bishop in St. Giles Church, Edinburgh, in 1637, had a very undiplomatic way of expressing her dissent from ritualism. I suspect from impressions gained by several hearings of the new ambassador that, while he will not throw stools, he will speak plainly and argue logically, if necessity demands. For he is a massively built, powerfully geared, forthright speaking personality with a scientist's love of verity, an educator's interest in fundamentals, and an administrator's liking for realism. Using the symbolism of the dog family, he is of the mastiff breed, whereas Lord Reading, a predecessor made you think of the lithe wolfhound and James Bryce was an inquisitive, affection-breeding, vigilant terrier. Spring-Rice and Viscount Grey I never saw. Nor did many other Americans.

A Democratic Diplomat

Ambassador Geddes, like Viscount Bryce and unlike Spring-Rice, is to be an ambassador to the American people as well as to the government. You can see that by the zest he already has shown in getting in touch with our representative academic, commercial, quasi-political and religious gatherings. Being a Scot, he is going to do it with greater facility than Lord Reading the Jew or Spring-Rice the English upper-class product of Oxford and the Foreign Office and diplomatic service could. For the Scot and the Yankee have many affinities. Their theologies, philosophies, democratic theories of education, inventiveness and likenesses as shrewd traders account for this. To this general equipment Ambassador Geddes will add the other asset of knowing and having lived in Canada, our cousin on the North, a New Scotland that steadily wanes in its British colonialism and as steadily waxes in its affinities for the United States, a sister nation.

Though a scientist by training and a surgeon by profession and a proved efficient administrator during "*the* War," the new ambassador is a humanist and a humanitarian, rightly diagnosing the world's greatest needs at the present time as ethical and spiritual; and this though he is fully aware of the powerful effect that diminished production of food, destruction of property and wreckage of civilization's physical body, are having on the tasks of statesmen who are salvaging the world.

Religion and Ethics

This was shown markedly one Sunday afternoon soon after his arrival in Washington, when he appeared with Vice President Marshall at a meeting held in the interests of the Interchurch Movement. As a listener it took him some time to get on to the curves—to speak colloquially—of the facile, witty, quaintly humorous Indiana lawyer whose piety and naïve religiosity were not of the sort that runs rampant in London or Edinburgh or Montreal. But his austere aspect altered as the "Little Sycamore of the Wabash" began to preach the truth that is universal as to why nations rise and fall, as he flayed the wicked who profiteer by and during war, and as he vitriolically denounced the selfish, nationalistic policy of the Senate and its obstruction to the cause of international good will.

Consequently when the Ambassador's turn came he was tuned up. Under prudent restraint, but with the color of the inner fires giving a glow to his stern words, he got right down to business. Not for him any of the flowery amenities of a mere orator. He took up the "hymn of hate" against materialism, selfish nationalism, mere commercialism and a utilitarian theory of life, where the American stopped. His terminology revealed not the amateur in discussion of religion and ethics but the man who could speak unto laity and clergy present the language they understood. Part of it was biblical and part of it was contemporaneous. All of it was vital.

He struck the same note when he gave the commencement address at the Central High School, and also when he spoke at the recent great conference of the Chambers of Commerce at Atlantic City. So will he at the International Council of Congregational Churches in Boston.

The Newer Diplomacy

It is a pleasant prospect that we Americans face as he goes up and down the land speaking as opportunity offers. His great passion, for which he is to take great risks of misunderstanding, is to induce the people of this country to deal fairly as well as frankly with Great Britain as the process of world-reconstruction goes on. His purpose apparently is to play the rôle of an exponent of the "newer diplomacy." He has the great advantage of not being mixed up personally with any of those recent chapters in British diplomacy that implicate it in the war. There is no Lord Loreburn who can indict him as Viscount Grey stands indicted, superior as he undoubtedly was to the ruck of diplomats with whom he had to deal. Ambassador Geddes stands much nearer Lloyd-George than the Asquithian Foreign Minister did, and he will be far more of a *persona grata* at the White House than the much-praised veteran diplomat of the old school ever could have been, even had he abstained from playing into the hands of the senatorial cabal that was manœuvering against the Treaty's ratification. Grey was an imperialist. Geddes is to be a maker of the "British Commonwealth," which events already are showing is to be a much more democratic state than the empire, one far more decentralized, far less ruled by caste, and far less bent on exploitation.

Ambassador Geddes had Presbyterian ancestors. He attends the Church of the Covenant, the leading local Presbyterian church. He will know how to speak to a council of Puritans and Pilgrims without confounding Calvinism and Wesleyanism or adulating Episcopacy. He may even set forth the claims of theology more convincingly than any divinity school professor.

Washington, D. C.

FACE TO FACE

By Pauline Frances Camp

No, I have never seen him face to face;
But I have spoken in his listening ear.
Have tasted freely of his saving grace;
Have proved his promises and felt him near.

I have not seen him face to face; what need?
When day by day, his tender love and care,
Wrap me around; when I can with him plead
My heart's desires, and know he answers prayer.

Not face to face; not yet! but hand in hand!
As he has willed it, I would have it so.
But some sweet day, I shall in his own land,
Behold him, and his glorious beauty see!

Little Pilgrimages with the Fathers

VII. *Why the Pilgrims Left Holland*

By Isaac Ogden Rankin

We must always keep in mind the determining fact that the twelve years of the Pilgrim Church in Holland almost exactly covered the period of the famous twelve years' truce of the Dutch with Spain. Bradford himself puts that first. The Pilgrims were no cowards, as their escape from England shows, but they were loath to fight and this was not their quarrel. To stay on in Leyden was to accept a share in a probable experience of war with what in outward seeming was the most formidable fighting power on earth. Leyden itself was a witness of what that war might mean. There were men and women not yet old, neighbors of the Pilgrims in the red-roofed houses of Leyden, who had been to the verge of starvation in the famous siege, who had themselves hunted rats and mice for food, and joined with feeble voices in the hymns of praise when the rescuing fleet sailed in among the treetops.

When we ask, therefore, why it was that the Pilgrims were not content, why they did not let well enough alone in Leyden, this was the first reason. There was a shadow of war over their pleasant places.

AT HOME IN LEYDEN

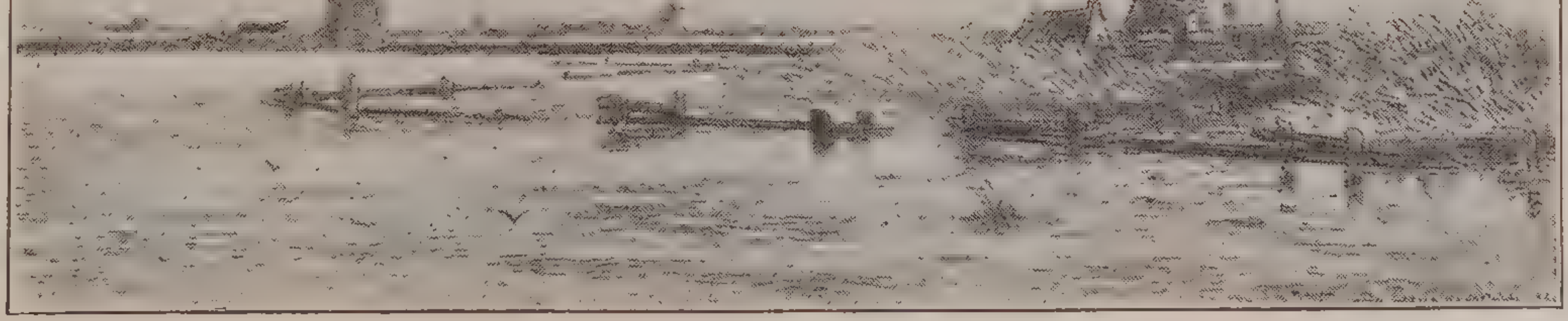
That the places they had made for themselves in that friendly city were pleasant, though the work was hard, there can be no doubt. Here is Bradford's testimony; in which you will notice that the word *comfort* is three times used: "And at length they came to raise a competent & comforteable living, but with hard and continuall labor. Being thus settled (after many difficulties) they continued many years in a comforteable condition, injoying much sweete & delightefull societie & spirituall comforte togeather in ye ways of God, under ye able management of Mr. John Robinson, & Mr. William Brewster, who was an assistante unto him in ye place of an Elder, unto which he was now called & chosen by the church."

The company of the Pilgrims had increased threefold since they came to Leyden. They had the good report of their neighbors. Their credit was ample: "And first though many of them were poore, yet ther was none so poore, but if they were known to be of yt congregation, the Dutch (either bakers or others) would trust them in any reasonable matter when yey wanted money. Because they had found by experience how carefull they were to keep their word, and saw them so painfull & diligente in their callings; yea, they would strive to gett their custome, and to imploy them above others, in their worke, for their honestie & diligence."

THE SPANIARD AND TURK

This shadow of war hung both in the East and South. Spain, which really at this time was like a hollow shell, weakened by its loss of industrious citizens in the recent expulsion of the Moors, with a bankrupt treasury, had at this time the greatest appearance of power. It held Portugal and with it all the Portuguese colonies and possessions in that world of the Indies which had been the bait for Columbus when he sailed west to win a short way to the East. All America except the north seemed to lie in the Spanish grasp. And in America the North offered to the invader neither gold nor jewels. Had there been a gold mine on Cape Cod the Spanish would no doubt have been in possession and there would have been no place secure for the Pilgrim Fathers when they came. Tobacco was to be the gold mine of Virginia, but there was no tobacco then upon Cape Cod.

PASTOR ROBINSON'S HOUSE, LEYDEN



THE RHINE NEAR LEYDEN

You must remember that these wars of Europe in the time of the Pilgrim migration were wars of religion as well as of dynastic ambition, and cruel accordingly, as wars of religion have always been. Philip of Spain could not find means to drive back the Turk because he spent his strength to fight and kill and burn the heretic. Two years before the Pilgrims sailed for America the war that was to last in Germany for thirty years broke out. It was in a sense King James' war, for he had married his daughter to the Prince Palatine who was the Protestant leader. The Battle of Prague, which ruined the hopes of the German Protestants and left them helpless until the Swedes under Gustolphus Adolphus came to their assistance, was fought while the *Mayflower* was in mid-Atlantic and it was long before the Pilgrims heard of it. But beyond Germany was the shadow of what might have seemed a greater danger still, the danger of the Turks.

THE CLOUD IN THE EAST

It is difficult for us to remember that in the time when Robinson and Brewster and Bradford were studying maps to find a refuge for the Pilgrim Church—a refuge which would be also an open door of opportunity for spreading the good news of Christ—a large part of the Mediterranean was a Turkish—or at least a Moslem lake. Like Spain, Turkey was really weaker than she looked, but the turning of the tide of her victories had not yet come. Venice and Poland and Hungary and the Knights of St. John, who, driven out of Rhodes defended Malta, were the outposts of Christianity. There was a lull in the Pilgrim time because the Turks were fighting in Persia. Then the wave of conquest moved west again. The Pilgrims had been eighteen years in Plymouth when the Turks first captured Bagdad. They had been there forty years when Crete was captured from the Venetians. who had held it for four centuries, after a siege of more than twenty years. It was against the Turks that Othello the Moor fought as an admiral in the Venetian service. That great adventurer, navigator and administrator, Captain John Smith, had fought the Turks and been a slave in Turkey before he sailed the Atlantic with a company for Virginia and brought order out of the chaos at Jamestown. And Bradford, Winslow, Brewster had long been dead when the Turkish wave of conquest broke at its high water mark on the walls of Vienna in 1683 under the attack of John Sobieski, King of Poland.

But the point to remember is that the Moslem, and especially the Turkish conquests, shut and barred the old gates of access to the East by way of the Eastern Mediterranean and Egypt. Therefore within five years, not much more than a century before the Scrooby Pilgrims left for Holland, the Cape of Good Hope was discovered by the Portuguese, Bartholomew de Diaz, and America by Columbus, an Italian in the service of Spain. They were both looking for a way to the Indies which would avoid the way which the Turks had closed. And as a reward to Spain and Portugal the Pope divided the unknown world between them by a line drawn north and south with his ruler on the map.

But in so dividing the new-found or rediscovered world the pope had not consulted either Holland or England or France. They all sailed east and west through the newly opened doors. France sent a colony to Florida, which was destroyed and its people massacred by the Spaniards. In the year that the Pilgrims went to Holland, Champlain founded Quebec. While the Pilgrim Church was beginning to feel at home in Leyden, the Dutch built their city of Batavia in Java.

THE SHADOW OF PERSECUTION

But war was not the only shadow whch hung over the "comfortable" Pilgrims in their new home in Leyden. There was a shadow of persecution. With the Pilgrim leaders it was not merely a case of the burned child which dreads the fire, though they never could forget the experience which Bradford has recorded, when they were "Hunted & persecuted on every side. . . . For some were taken & clapped in prison, others had their houses besett & watcht night and day, & hardly escaped their hands." We have seen how King James attempted to prevent their settlement in Leyden and recent researches have revealed how he followed them and tried to have them driven out. Brewster and Brewer, when they had set up their printing press for printing books which could not be printed in England, were before long forced to flee by the interference of the English king and church and Brewster was long in hiding. And they all knew that they could not go back to England without danger of arrest.

Thomas Hutchinson in his History of Massachusetts Bay, published in 1764, sums up the situation: "Bigotry and blind zeal prevailed among Christians of every sect or profession. Each denied to the other what all had a right to enjoy, liberty of conscience. To this we must ascribe, if not the settlement, yet at least the present flourishing state of North America. Persecution drove out Mr. Robinson and his church from England to Holland about the year 1608."

So heavy was this shadow of persecution that it explains the exultation of Governor Bradford when, in Plymouth, long after the settlement, he heard of the overthrow of King Charles and the bishops in the Puritan revolt: "Doe ye not now see ye fruits of your labours, O all yee servants of ye Lord that have suffered for his truth, and have been faithful witnesses of ye same, and ye, little handfull among ye rest, ye least among ye thousands of Israil?" To be rid forever of all fear of persecution and interference with their following of the truth they knew was in itself motive enough to take up their journey from comfortable Leyden into the unknown continent across the sea.

The Shadow of Controversy

Another shadow which hung dark above the thoughts of their leaders was the shadow of controversy. The Pilgrims were not by nature or by practice a quarrelsome folk. Only a few of them had education enough to follow questions of theology. Least of all, at the bottom of his thought, was the pastor, Robinson, a lover of strife, for all that he was pushed and persuaded, much against his wish, into the great controversy over Calvinism which raged in the Dutch churches and especially in the University of Leyden. He was an effective fighter, for he had logic and clear utterance, but his farewell utterances to the Pilgrims show no controversial spirit. But the Pilgrims had seen the fruits of controversy in the quarrels of friends and the breaking up of families. They had seen how Prince Maurice used a theological dispute for the advancement of his own autocratic power and, just before they left, as a pretext for the judicial murder of Holland's greatest citizen, John of Barneveldt, following the disputes and condemnations of the Synod of Dort. And they had been observers of the quarrels and divisions of the English exiled churches in Amsterdam and elsewhere on the continent. It was on that account that they had kept themselves apart in Amsterdam.

The spirit of the Pilgrim Church was wholly different, as the Dutch authorities bore testimony when they rebuked the French Protestant (Walloon) Church in Leyden for their quarrels, holding up the Pilgrims as an example: "These English," Bradford reports them as saying, "have lived among us now this twelve years and yet we never had any sute or accusation come against any of them; but your strifs and quarrels are continuall." It was different when they came to barter with King James for his permission to settle in the wild lands across the sea over which he claimed authority. They were ready then, under the stress of need, to yield every point except the central one of the authority of each church to choose and commission its own ministers. The king might make as many bishops as he chose and they would not quarrel with his right or their authority. But they would not, and did not, acknowledge the authority of these bishops over them. The right of the king and of the laws of England they would not dispute; but when they reached the wilderness where those laws did not extend or apply they made laws for themselves, as their Saxon and Danish forefathers had done, to suit their present need and surrounding circumstances. But they were neither controversial nor quarrelsome folk.

The Shadow of Worldliness

What these clear-sighted and far-sighted leaders of the Pilgrim Church feared most of all for the future of the church was the shadow of worldliness. Their own people were changing rapidly before their eyes in comfortable Leyden. The old folks were dying, the children were going to the schools of the town, were learning Dutch and playing with Dutch children. Bradford had crossed the Harlem Lake back to Amsterdam to marry a wife, and there were other marriages. Many had taken out papers of Dutch citizenship, because without citizenship they could not be admitted to the trade guilds and without membership in the guilds, the trades unions of the time, they could not get work in Leyden. And the growth of Dutch wealth and prosperity in the still days of the truce with Spain notoriously tended toward careless and luxurious living.

I have already quoted Bradford's reference to "fair and beautiful cities, flowing with abundance of all sorts of wealth and riches." They themselves were too few to influence the customs of the people about them and their children were manifestly being influenced. "But that which was more lamentable and of all sorrowes most heavie to be borne," says Bradford, "was that many of their children, by these occasions (the hard-working poverty and narrow living of their parents, that is) and ye great licentiousness of youth in yt countrie, and ye manifold temptations of the place, were drawn away by evill examples into extravagante and dangerous courses, getting ye raines off their neks, & departing from their parents. Some became souldiers, others tooke upon them farr viages by sea, and other some worse courses, tending to dissolutnes & the danger of their soules, to ye great greefe of their parents and dishounor of God. So that they saw their posteritie would be in danger to degenerate & be corrupted." In Hutchinson's words: "The manners of the Dutch were too licentious for them."

It must always be remembered that the Pilgrims were but a drop in the bucket—a very little drop in a single bucket—of Dutch life. The Dutch were themselves more or less a mixed people. There were many disbanded soldiers among them. The zest of their piety had been a little rubbed away by controversy and church polities. They were a busy, not always considerate folk, much taken up with their own affairs. "Blunt" is Shakespeare's adjective for them. And their wealth was tending to a kind of luxury which alarmed the country-bred, almost too serious-minded Pilgrims.

Dutch Life and Taste

There is a picture of Dutch life a generation later than the Pilgrim's stay in Leyden, which is interesting in itself and throws a little light on that result of the Dutch wealth and self-indulgence which tended toward what the Pilgrims meant by worldliness. It is taken from the "Brief Character of the Two Countries," published by Owen Feltham in 1652:

"Their houses, especially in their cities, are the best eye beauties of their country. For cost and sight they far exceed our English, but they want their magnificence. Their lining is yet more rich than their outside; not in hangings, but in pictures which even the poorest are there furnished with. Not a cobbler but has his toys for ornament. Were the knacks of all their houses set together there would not be such another Bartholomew Fair in Europe. Whatsoever their estates be, the houses must be fair. Every door seems studded with diamonds. The nails and hinges hold a constant brightness, as if rust there were not a quality incident to iron. Their houses they keep cleaner than their bodies; their bodies than their souls. Go to one, and you shall find the andirons shut up in net work. At the second, the warming-pan muffled in Italian cutwork. At a third the sconce clad in Cambric." There are numerous pictures of low life and revelry by famous Dutch painters which reflect the vulgar tastes of certain classes of the people, but which the wealthy bought and hung in their houses. Evelyn tells us in his Diary how he found the shops in Amsterdam full of these records of vulgar mirth and drunken revelry and sent a number of them home to England.

The contrasts of these tastes and this display with the Pilgrim poverty was great; and greater still the contrast with the Pilgrim manners and the Pilgrim thoughtfulness. And this dread of worldliness went so far with the Pilgrim leaders as to become a dread of extinction. "So as it was not only probably thought, but apparently seen," writes Bradford, "that within a few years more they would be in danger to scatter, by necessities pressing them or sinke under their burdens, or both." In Hutchinson's words, again: "In a few years their posterity would have been Dutch and their church extinct."

The Pilgrim Ambition

Now the extinction of the church would be its failure in a mission and a testimony, the loss of a great and precious hope. They had not come out of persecuting England to lose themselves like the flow of a river in the desert, or like the currents of the Rhine at Leyden in the sand dunes of the shore. Therefore we may be sure that Governor Bradford, looking back from peaceful Plymouth over the long course run, had reached the deepest thoughts of their hearts in that time of decision and uprooting when he wrote as the final reason why they left their homes in comfortable Leyden: "Lastly (and which was not least) a great hope & inward zeall they had of laying some good foundation, or at least some way therunto, for ye propogating & advancing ye gospell of ye kingdom of Christ in those remote parts of ye world; yea, though they should be but as stepping-stones unto others for ye performing of so great a work."

So through all their thougths of the future ran the golden thread of witness which makes the whole church one. So the thought of the young men at Williamstown and Andover, of the bands and individuals who planted homes and villages all across the continent, was anticipated. So the Fathers put themselves in the great succession of the saints and apostles and their line has gone out through all the earth in witness to the good news of Christ.

The seventh article in this series will be What the Pilgrims Knew about America.

A Church With a Fruitful Program

Remarkable Ingathering at White Plains

The work of the White Plains, N. Y., congregation of the Westchester Congregational Church is attracting wide attention by reason of the splendid results following a definite program of church work. The church is located in a typical suburb section, the constituency made up pretty largely of commuters and their families. Rev. William D. Street, the minister, has been pastor of the church since it was organized in 1901.

Early in the fall Mr. Street and his committee on membership organized the program of the church in definite fashion. The program was carried through with the hearty co-operation of the congregation and on May 2, 1920, 144 new members were added to the membership of the church, which had before this large accession a membership of 933. The program coming to such a climax has attracted wide attention in the community. The *Daily Reporter* of White Plains, N. Y., commenting on the event said in a splendid editorial:

> It is gratifying for the friends of Rev. Mr. Street and of the church, to note the large number of new members who were received into the congregation on Sunday. One hundred and forty-four new members on the one day is the largest number ever received into the church since its organization at any one time. It can well be taken as an indication of the awakening consciousness that religion is the keynote on which our lives and the life of our country are founded.

Mr. Fred B. Smith, a member of the church, in the following quotation furnishes the background of a survey of the very definite plans and consecrated activity of the members of the White Plains parish:

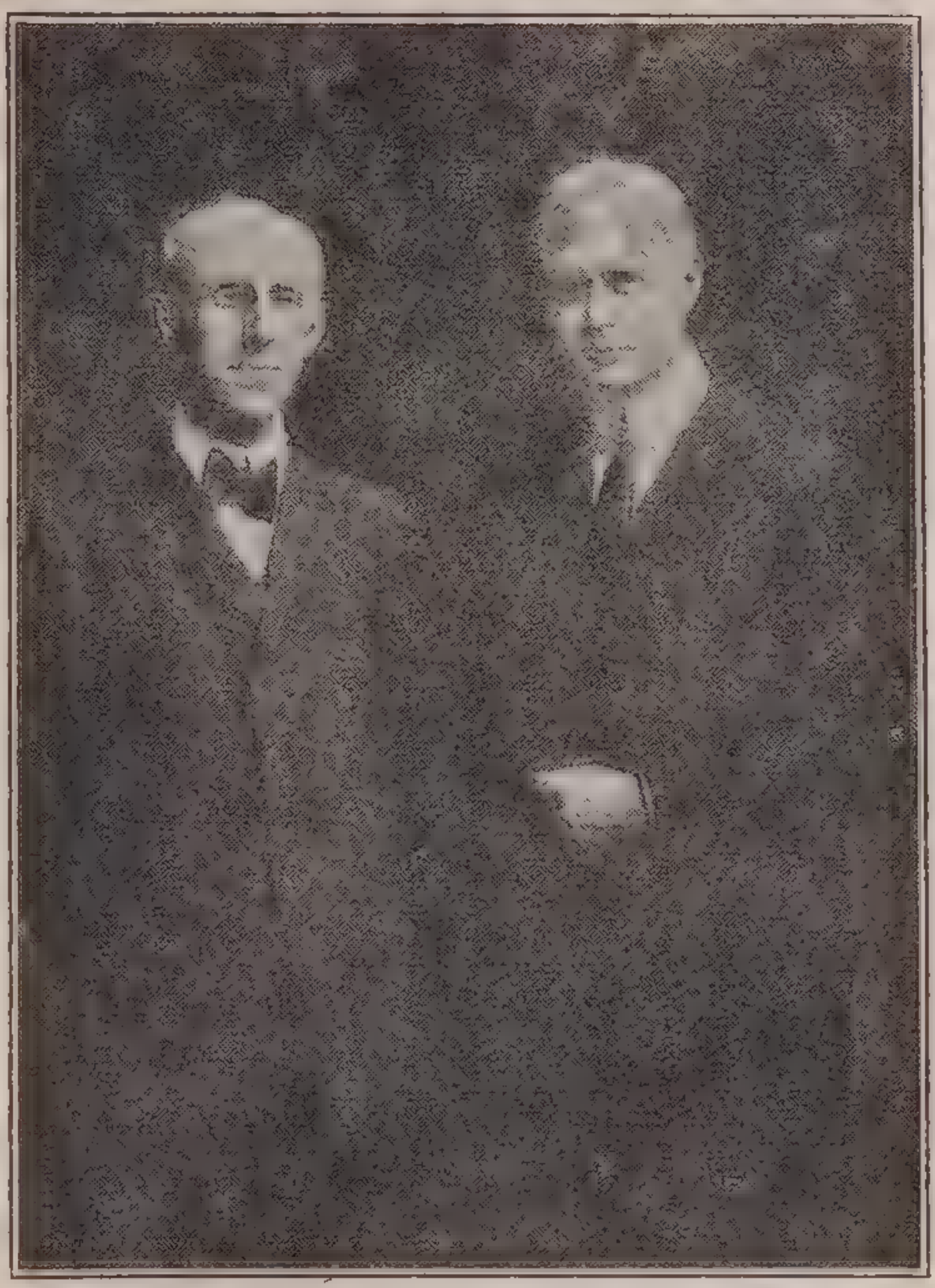
> The remarkable results of our church accessions were brought about by these powerful factors: (1) There has been a persistent method of evangelism for ten years. We do not depend upon imported whirlwinds but rather upon our own spiritual resources. (2) The tremendous force of the leadership of a pastor who is so genuine that he is a permeating evangelistic messenger all the time. His devoted life and unselfish service make people long for the Christian life and fellowship. (3) The vitality of a "Class A" Sunday school. This produces 75 per cent. of all our results year after year.

The Organization

Mr. Street organized a very efficient Membership Committee led by Mr. Franklin Humphrey Warner, who put unlimited energy, prayer and personal participation into the planning, in which the Sunday school through its Superintendent, Mr. Vining, gave hearty co-operation, so that Mr. Street describes the campaign as being a "beautiful piece of team work." The Membership Committee consisted of five workers who selected from the church membership more than fifty visitors. The visitors were called together successive Wednesday evenings after prayer meetings for a definite assignment of work to be done, which was mapped out by the Membership Committee, and also to make reports on the calls made. In addition to the Wednesday evening gathering, members of the committee and of the visitors were invited to meet the pastor each Sunday morning before the morning service for conference and a brief season of prayer.

The List of Prospects

There were two sources from which the names were taken of those who should become actively identified with the church. (*a*) All Sunday school pupils twelve years of age or older not enrolled in church membership. (*b*) The Every Member Canvass List, which is made up very carefully and which includes every family which could in any way be counted as a member of the parish. The "Canvass" consists of a friendly call on newcomers and others and has no connection with the canvass made in behalf of church finances.



Rev. Wm. Dana Street and Rev. Arthur O. Pritchard

Associated for fifteen years in White Plains pastorate

Correlating Activities and Themes

The various organizations of the church were a unit in a concentrated and consecrated effort. The subjects of the Sunday morning sermons were chosen to harmonize with the general spirit of the campaign. For two months previous to the reception of the Easter class, brief addresses were given each Sunday during the Sunday school hour on the general subject of "Why Young People Should Join the Church," the speakers (both men and women) being very carefully chosen. The Christian Endeavor Society during this period was led either by the pastor or one whom he selected, the subject fitting into the evangelistic program; and the Wednesday evening prayer meeting also emphasized the evangelistic and devotional note.

CHRISTIAN SERVICE FLAG OF WESTCHESTER CHURCH

The Campaign in Operation

The names of all possible candidates to membership, which were carefully selected by the Membership Committee, were placed on cards to be distributed among the visitors. From these the visitors each selected two or three names to visit. The cards were not assigned to the visitors as the Membership Committee felt it very essential that the right man should see the right man, and thus by the visitors choosing, they were distributed with ease and wisely. The real work was now in progress. Mr. Warner describes it as "quietly, normally done by the natural agencies of any church." Mr. C. K. Calhoun, a member of the church, and also of the Congregational Commission on Evangelism, commenting on the results of the church work said: "It was almost entirely a matter of personal conversation and visitation, with the object of reaping the fruits of previous faithful work in the church and in the Sunday school."

The Pastor's Training Class

In planning for the Pastor's Training Class a personal letter of invitation was sent to every candidate in the Sunday school. All the Sunday school teachers were asked to become personal workers in their classes; to drop the regular Sunday school lesson at any time a member of the class desired to discuss church membership; also they co-operated in following up the absentees to the Pastor's Class.

This year Mr. Street departed from his custom of many years of holding the class on a week-day afternoon, because it would have conflicted with the high school schedule. He therefore tried the experiment of conducting the Christian Endeavor meeting on Sunday evening in much the method of the Pastor's Class, using topics coming naturally out of the general theme of "Friendship with Jesus." There was an increased attendance of from 44 to 58 at these meetings, and from the Christian Endeavor Class sixteen came into church membership.

The second group, or class became almost entirely a group of sixth, seventh and eighth grade pupils, boys and girls together, with an enrollment of 48, an attendance ranging from 30 to 41; and 37 of whom united with the church. A short, intensive course—this year seven sessions—Mr. Street has found wiser than the longer course. This class included fourteen who had attended before and two who were already members of the church. The course of instruction consisted of a very flexible, original method of instruction. The blackboard was used very freely and notebooks furnished the pupils. With the younger pupils both the questions and answers are put on the board. The lessons were (1) Jesus; (2) The Church; (3) Baptism; (4) The Lord's Supper; (5) Prayer; (6) The Order for the Reception on Confession; (7) Sunday Observance.

In speaking of the general plan of a Pastor's Training Class, Mr. Street said:

> The Pastor's Training Class is not limited to those who have decided to join the church, but I try to have every child at least one year during the Sunday school course attend voluntarily the Pastor's Class. There are a number every year taking the course who do not unite with the church. Ideally, they would unite the second year of attendance. I find boys and girls like to come back even five or six years in succession, which involves my varying the course greatly and often providing special courses for church members—as on Prayer.

Deciding for Christ

We again quote from Mr. Street:

> We made no effort to get decision along the usual evangelistic lines. We think of our boys and girls as growing naturally into the Christian life. I simply invited any who wanted to come and give me their names after the Pastor's Class or the Young People's Meeting to do so. At the same time the Sunday school teachers

and I were watching outside the class and adding the personal word where needed. There was nothing more touching and earnest than the simple way these boys and girls surrounded me several times after the class. The Christian Service Flag, made by the Pilgrim Press, was constantly kept before us, and a star was added on the red outer background to signify an individual's acceptance of Jesus.

The Influence on Parents

As a direct result of a child's uniting with the White Plains church three fathers and six mothers joined on confession of faith; one father and three mothers came by renewal; three fathers and four mothers joined by letter—a total of seven fathers and thirteen mothers. There were also two fathers and six mothers whose children are in the Sunday school, too young to be received, who joined the White Plains Church.

With the 144 new members and a previous membership of 933, the White Plains Church now has an enrollment of 1,077 members.

Certificates of Membership

Certificates of Membership were presented to each new member received on confession of faith. The certificates were mounted in the front of an appropriate gift book. The books given to adults were largely Fosdick's "The Meaning of Prayer"; for boys, Foster's "Making Life Count," Forbush's "A Boy's Life of Christ"; for the girls, Foxcroft's "While You Are a Girl," and the Y. W. C. A. "Girl's Year Book."

A Tentative Basis for Church Union

Preliminary Statements from the Episcopal and Congregational Commissions

An Introductory Word by Dr. Smyth

At a meeting of the Congregational and Episcopal Commissions on the "Concordat," in New York, June 1, the following statement was adopted. As an official utterance it should be widely read and for many reasons it will be of special interest to those coming to the International Council from England, as similar proposals are under discussion there, and what is being done in America at the Archbishop of Canterbury's request will be presented at the Lambeth Conference.

At our meeting we adopted this paper as signifying the method and spirit in which we propose to take up the great task and responsibility committed to us; we then brought out the various phases and questions and conditions in both communions, occasioned by this action and other movements, and we appointed a special committee of three from each communion to put them in shape and to refer them to special small committees to go into thoroughly together, and to report to us at subsequent meetings. We trust that the method outlined in the inclosed declaration, which is so different from the customary way of discussing these matters, may lift the whole consideration of unity to a higher plane, and also go down to the really precious things, the fundamental religious values, which are to be the contribution of all of us to the one Church of God. The unanimity and earnestness with which it was welcomed were exceedingly gratifying.

The word Church is used in the New Testament in two distinct senses. Our Lord, as his words are recorded in the Gospel according to St. Matthew, used twice and twice only the word *Ecclesia*, and it cannot be otherwise than significant that he employed the word with these two. When he said "upon this rock I will build my church," it is manifest that he did not mean a single local congregation. When he said, "Tell it to the church," it is manifest that he did not mean a world-wide company existing through the centuries.

Two Uses of "Church"

This distinction is evident in Apostolic usage. The Church is the whole company of the disciples of which the risen Lord is the mystical and living head which St. Paul has in mind when he declares that Christ also loved the Church and gave himself for it that he might sanctify it . . . that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing. It is this all comprehensive Church which is the one body possessing "one Lord, one faith, one baptism," which "is built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone."

But again the New Testament uses the term Church of a local congregation, "the church of God which is in Corinth," "the churches of Galatia"; "the church which is at Cenchreæ," "the church that is in the house" of Prisca and Aquila. When the Apostle exhorts the Corinthian congregation to discipline the unworthy members it is clearly action by the local Church that he has in mind. Early church history furnishes abundant examples of this twofold usage. An appeal therefore to Scripture and to Christian history in defense of one or the other of these emphases is alike possible. Both present real and important truths.

Unfortunately Christian history too often shows the emphasis on the one aspect of the church at the expense of the other. An over-emphasis on its organized unity has resulted in the papacy, with consequent rigidity of uniformity, centralization, and the stupendous assertion of infallibility. An over-emphasis of the unity of the local church results in independency, in the obscuration of the sense of historic continuity, and in the weakening of the feeling of the organic whole of which the local congregation should be a part. Yet each of these aspects and usages of the word church, consecrated by Apostolic usage, contains truth which cannot be ignored, and both must be recognized as we seek a greater unity among the now divided membership of the household of God.

The time is now fully come when each church is called upon to consider its own position in relation to the whole Church of God in the world. Each church is to judge for itself, as it would be judged by the Lord, whether it so holds its own position as to prevent any other part of the Church from communion with the whole Church. This is the vital significance of the proposals and the questions submitted by the action of the last General Convention of the Protestant Episcopal Church and the response of the National Council of the Congregational Churches. By this concurrent action the entire discussion of Church unity is brought down from the air and placed before the churches as a practical question, which requires definite action.

In the providence of God there has been laid upon these two Commissions the solemn responsibility of considering in what manner it may become possible for the Protestant Episcopal Church and the Congregational Church to overcome at a particular point the separation between them which is deplored alike by them all. The point so specified is central and vital. It means oneness at the very place, in the same act, in which our Lord caused his disciples to realize their unity in him—in the upper chamber and at the Last Supper.

It will be obvious to thoughtful men that we may vainly hope to render any worthy and effective answer if we begin merely by restating our respective ecclesiastical positions and then proceeding by some give and take method of compromise to some merely external adjustment of our differences. Our respective communions may well require of us to render an answer to the particular points submitted to us which shall be more than an endeavor to throw a temporary bridge of expediency over the existing separation between us.

In entering therefore upon the duties with which we are charged we deem it to be our first obligation to determine together a method of procedure in which most hopefully the visible organic unity of the churches may be sought until it shall be found. Such method seems to us to be not far to seek.

First, and always throughout our conferences and discussions, we are to keep in mind our part and obligation as partakers in the one succession of the Life of Christ with his disciples. In the continuity of his life, spiritually and historically, always with his disciples, is the continuity of his Church in the world. Consequently the Christian method to be pursued in relation to the particular questions before us becomes clearer. (1) It will lead us first to seek out the religious values of the distinctive beliefs and customs of our communions. (2) These vital values are to be found both in their historical development and in the present religious experience and worship of the Christian communions. (3) Given these values, we may then proceed to inquire of one another what guarantees, certified in our history or now of approved worth among us, we may give to one another in Christ's name and for the extension of his rule in our time throughout the world. (4) Then, and by these signs, we may by the grace of God find ourselves prepared to render an assured account to the two Christian bodies, whose action has committed to us this great and solemn engagement, and meanwhile we may appeal to all the brethren in their conferences and discussion to labor with us for these same ends, praying that in this providential hour of history the living Christ may be made manifest through his Church as Lord of the nations, and Redeemer of our civilization.

Our Boston Guide Book

The Congregationalist has issued a useful, informing and very attractive *Official Boston Book of the International Council.* It contains the program of the Council, the list of official delegates, a map of Boston, and a fresh list with descriptions of places of historic interest in and around Boston, also a carefully prepared guide for visitors. It includes an outline of trips to Concord, Lexington, Plymouth and other historic towns in Eastern Massachusetts. The book was compiled and published under the direction of Miss Ethel M. Wentworth, the Circulation Manager of *The Congregationalist.* Rev. Albert F. Pierce, D. D., of Dorchester, assisted in preparing the descriptive matter for the guidance of visitors. This book will be on sale in Mechanics Hall during the days of the Council Meetings, and in the Circulation Department of *The Congregationalist* and the Pilgrim Book Shop at 14 Beacon Street. The price is only twenty-five cents, which is less than any other Boston guide book now published.

Department of Religious Drama

Conducted by Mary Alice Emerson, Ph.D.

With the coming of summer vacations, attention is turned to the many forms of religious drama that can be presented out of doors. Camps, conferences, outing clubs and churches are asking for suggestions for Fourth of July celebrations, Sunday vesper services and anniversary entertainments. The most evident preference is for Pilgrim Tercentenary or nature material.

In midweek and out-of-door plays, the term "religious" may have a somewhat elastic interpretation to cover whatever is beautiful and uplifting. Indian legends are especially popular this year, partly because they always appeal to Boy Scouts, Camp Fire Girls and other groups of young people, and partly perhaps because of the association of Indians and Pilgrims. *Hiawatha* is a favorite. It will be given in the form published by the Houghton Mifflin Co., by the falls of Minnehaha in Minnesota. A special version of it is being prepared for use in a boys' camp in Washington, Me., by Mr. A. Vincent Bennett, Musical Director at Union Congregational Church, Boston. Other less ambitious versions are being given in Oregon, Illinois and New York. A delightful book, entitled *American Myths and Legends*, by Charles M. Skinner, published by the J. B. Lippincott Co., will furnish a number of stories that can be easily dramatized to serve local interests.

Mothers and recreational leaders will find some charming entertainments for birthday parties and Saturday afternoon treats in the dramatization of favorite stories, such as Kingsley's *Water Babies*, Kate Douglas Wiggins' *The Birds' Christmas Carol*, Joel Chandler Harris' *Tar Baby*. The children are easily taught to invent their own scenes, which secure in pleasure and education whatever they forfeit in dramatic unity and finish. There are, however, versions in print for those who prefer "not to trust too much to chance."

The King Arthur Stories are always successful. A particularly good collection has been dramatized by Marion Lansing and published by Ginn & Co. Several short plays for Boy Scouts, Girl Scouts and Camp Fire Girls are available. These require little expense for setting, costumes or properties, and afford both amusement and instruction.

On Sunday afternoons, the younger children like to give the simpler Bible stories, especially of Moses, Samuel and Ruth. More ambitious versions of Joshua and Esther are available for older groups of young people, while Sunday school conferences give such beautiful dramas as Isaiah by Mrs. John P. Whitman or my own simple pageant, "The Way of Holiness."

Missionary scenes are appealing and educational. A succession of plays showing scenes in China, India, Japan, Turkey and Africa, such as are to be presented daily in Mechanics Building during the International Congregational Council under the direction of Miss Ruth Seabury of the Missionary Education department, are especially to be recommended.

Another kind of informal but significant pageant is being used frequently during the warm weather. It has all the real essentials of a pageant, a community theme, a community cast and a community service, without the incidentals of special scenery or costumes. Some churches use it for one month, and others, like Union Congregational, Boston, use it all summer for the evening service. A simple pulpit is placed near the open door of the church. Here stands the leader of the community singing and later the pastor who gives a brief, human-interest gospel message strong enough for the wisest and simple enough for the most unlearned. Church members of varying ages constitute the informal choir and the committee of hospitality to welcome the strangers who stop from the trolleys or on a casual walk. Some pause only five or ten minutes: most remain throughout the service. Many return regularly, moving from the outskirts to the center of the ever-shifting group. On calm nights the message of "Rescue the perishing," or the challenging question, "What is the worth of a man?" reaches to the open windows of boarding houses across the street where lodgers sit in curious but respectful silence. The results are often known weeks later, as in the case of the wayside preaching of the Master. Story-telling in city parks often reaches parents as well as children.

The members of my class in Religious Dramatics at the Missionary Education Conference at Ocean Park, Me., are planning to set one missionary pageant on the beach at twilight. Another missionary group will put on a similar pageant on the foothills of the White Mountains this summer.

May *vs.* December

The Every-Member Canvass Date

By Rev. Edwin H. Byington

The recommendation has been made that the date of our regular Every Member Canvass be changed from December to about the first of May. From the pastor's standpoint this seems unadvisable.

The first week in December is the very best time for such an effort. From the vacation period there is a steadily rising tide both in attendance and interest which the diversions of the holiday season have not yet checked. Furthermore an appeal for a forward step to be taken at the beginning of the new year receives from many a welcome that would not be accorded at any other time. The autumn gives ample opportunity to prepare for the canvass and the people have not been wearied with the streams of appeals that follow each other in close succession during the winter.

By the first of May on the other hand the ebb tide of attendance and interest is well under way. The indifferent and casuals come to church little after Easter. The regulars become less regular. The warm spring days not only lure those who have automobiles and the many who love outdoor walks but create a lassitude within closed buildings. Enthusiasm and zeal are not easily aroused. People have been having appeals all winter. They wish to be left alone. If Easter comes early, the decline will be well under way. If Easter comes late the plans for the drive will have to be pushed in Holy Week, which should not be. December first is the best time for the canvass and May is surely one of the worst.

Of the money pledged, less will be paid in, if the canvass is in the spring. Experience has shown that people who pay little or nothing on their pledges the first few months are apt to let it all go. Those who have paid regularly the first months, and then fall behind, usually make it up before the end of the year. There will be considerable loss among the indifferent who make a pledge in May and after one or two payments do not look at their package of envelopes until October. In the spring the farmer finds cash at a low point compared with the autumn, and to many others vacation expenses loom large on the horizon, far more than the little Christmas gifts.

The change will raise the perplexing question as to the date for the canvass for current expenses. In most churches there are very definite reasons why the pledges for the local work should be secured about January first. Of course the change could be made but probably will not be as a rule. Having two Every Member Canvasses every year is not altogether desirable. A canvass in December for current expenses and another in the spring for the missionary apportionment would work to the advantage of the former and the great disadvantage of the latter.

Proposing this change, moreover, will be disconcerting to our people. For several years we have been telling them that our denominational leaders urge us to have both causes presented in the one Every Member Canvass and to make that in the first week in December. Having persuaded our people to adopt this plan, it looks as though we should be called upon to tell them that these same leaders assure us that we should change to May, even if it results in two canvasses. Of course there is an explanation but the feeling in their minds will be "When and where will these leaders ask us to jump next?"

We are told that by changing we shall have the aid of the Interchurch Movement. It is very hard for us to see that, so far as next year is concerned. The Methodists had a five-year drive last year and the Baptists a four-year drive this year and neither will do much next year. The Episcopalians and Unitarians are not in it, so that in my community and many others the Congregational Church will be alone in a vigorous effort, if made next spring.

It is said that we are committed to the Interchurch Movement. That does not mean that we must follow them at every point. The Methodists apparently do not feel themselves bound in this way. At any rate in our community what campaign the Methodists did have for their church this year was made in March. Moreover we have not surrendered our Congregational freedom in going into the Interchurch Movement.

In the emergency campaign pledges were made for twelve months and will run until next May. Many of these, however, were single payment contributions and others will be paid in full by the end of the year. Better some embarrassment over this than allowing it to force us into a change, that is intended to be permanent, which will seriously handicap us in our desires and efforts to bring larger financial support to our great missionary enterprises.

I believe that I speak for many pastors when I urge that there be no precipitate action in this matter. Let us have our usual Every Member Canvass this year in December, increasing the apportionment to meet the needs of the year and the continuing emergency and assuring our people that there will be no more Every Member Canvasses for missions and denominational needs during the year.

Then let the matter come up for full and free discussion at the National Council one year from now. By that time it will be possible to judge how much permanency there is in the Interchurch Movement. It will also be possible to reach some conclusion as to whether the five-year pledges secure better results than annual pledges. If the long-term pledge is the better way, we then shall have plenty of time to adjust ourselves and to be ready to join in the next big five-year drive which both for Baptists and Methodists, the two largest bodies, will come four years from this spring.

Let us not be hasty in changing from December to May.

Drury's Successful Campaign

Drury College went over the top in its endowment campaign before the annual Board meeting June 1. It has added $750,000 to its endowment and when the collections are all in it will be a million-dollar institution. Drury's future now seems assured. In fact, $25,000 has been secured since the Board meeting as the beginning of a new effort to secure an additional quarter of a million. Besides this the entire budget for the next year is wholly financed, allowing for an increase of something over 50 per cent. in the salaries of the teachers.

International Council Delegates

Rev. A. C. Hill

Rev. A. C. Hill is strictly speaking a Scottish delegate, for though his ancestry is quite English, his accent notwithstanding, he is the minister of Elgin Place Church, Glasgow. Mr. Hill is a Congregationalist by convincement, as the Quakers say. His early training was in Methodism and it was from a Methodist pulpit that he was invited to New Court Chapel, Tollington Park. In mental make-up and outlook Mr. Hill is essentially Congregational. He impresses one by his capacity to see things from a new standpoint. His approach to a question suggests a turning movement, not a frontal attack. He views things from a tangent and flashes new light on many a tangle, because he has come up to it by a pathway of his own cutting. This has been the charm of his books. Their weakness was the sustained dazzle of a style far too epigrammatic for common consumption. Scotland appreciates Mr. Hill better than North London did—though he was happy and successful at Illington Park where, however, a homelier evangelical diet is better appreciated. But Mr. Hill has his own strong following, with a large element of young people who relish his fresh and vivid setting of things and do not despise scintillations even in the pulpit.

Rev. Akira Ebizawa

Rev. Akira Ebizawa is the first of the younger group of Japanese to represent officially the Kumiai churches of Japan at a gathering of Congregational delegates in America or England. He belongs to the second generation of leaders in that virile Congregational body, and is a distinct product not only of our missionary work in Japan, but of the Kumiai leadership itself which has been so well represented here in years past. He says he was "first drawn to God through the English language" taught by Rev. T. Tanaka and by Miss Adelaide Daughaday of Sapporo. He refers to the latter now as his "mother in the Lord"; and feels toward Dr. and Mrs. Rowland as son toward parents. After completing his studies at Sapporo, and after serving in the army during the Russian war, Mr. Ebizawa entered the Theological Department of Doshisha. Since his graduation he has been pastor of the Sapporo Kumiai Church and has become a leader of note, particularly along lines of religious education.

International Council Jottings

Probably the largest delegation from any single church is that from Allston Church, Boston, which has one hundred registered delegates.

The Council is a cosmopolitan body made up of delegates from every continent and many nations. There are a number from Australia and New Zealand, two from British Guiana, several from India and about one hundred from Great Britain.

The International Council Hymnal used in the sessions is a unique book made up of seventy-seven of the great hymns of the church arranged so far as possible in their historical order. It is compiled by Rev. Charles F. Carter, D. D., of Hartford and Prof. H. Augustine Smith of Boston.

The rendering of Horatio Parker's memorial ode at the service Sunday afternoon is looked forward to with great interest. The ode itself, "A.D. 1919," by Brian Hooker, is a notable piece of work and the music by the late Professor Parker of Yale University is said by the critic to be one of his greatest works. It will be sung by a chorus choir of two hundred voices under the direction of Prof. A. Vincent Bennett, organist at Union Church, Boston.

The musical program will be one of its notable features. Under the direction of Prof. H. Augustine Smith, Director of the Department of Fine Arts in Religion at Boston University and Mr. A. Vincent Bennett, organist at Union Congregational Church, a chorus choir of over two hundred voices will sing at several sessions. At the Friday evening session they will be assisted by a Children's Chorus, and at the Sunday afternoon Memorial Service by players from the Boston Symphony Orchestra.

The Pilgrim International Committee of which Gov. Calvin Coolidge is honorary chairman and Hon. Arthur H. Wellman, chairman, has done heroic service in providing for the comfort and convenience of the delegates. They have labored under unusual difficulties owing to the fact that the Council comes just at the time when most people are starting on their vacations, but they have succeeded in surmounting the difficulties in various ways and should receive full credit for the success of the gathering.

The meetings in Park Street Church which are held daily at 12.30 noon, are designed especially for the business people of Boston but will interest many Council delegates. The speakers and their topics are: Wednesday, Rev. J. Morgan Gibbons, D. D., of London. Thursday, Rev. H. H. Proctor of Brooklyn, "Pilgrims in Bronze." Friday, Rev. Frederick F. Shannon, D. D., of Chicago, successor to Dr. Gunsaulus at Central Church, "The Voice of God in American History." Monday, Rev. C. Bernard Cockett of Melbourne, Victoria, "Battles for Public Morality in Australia." Tuesday, Pres. Henry Churchill King of Oberlin, O., "Conferences in the Near East."

The Armenian Mandate

In relation to the Armenian question, the following article by Dr. J. Edward Kirbye, pastor of Plymouth Church, Des Moines, which appeared in the *Des Moines Register* will be of interest to our readers. It was called forth by a letter from Senator Kenyon, in response to a request from Dr. Kirbye that the Senator from Iowa should vote for the Armenian mandate. Senator Kenyon said, in substance, that he did not think it right to compel our boys to spend their lives over there, unless they volunteered for this service; that another troublesome question, that of Mexico, was nearly as bad as Armenia and right at our door. The following paragraphs are taken from Dr. Kirbye's reply:

> We have in the United States a standing army which must be supported and it is designed primarily to protect American interests and to carry out American obligations. We do not consult these lads when we send them to the Philippines, to Porto Rico, to Cuba or to any part of the world where United States interests are involved. It would be a very interesting situation if the logic of Senator Kenyon were applied to the United States army and navy. If we have a standing army of 300,000 or 500,000 in the United States, may I ask why it costs any more to support 15,000 or 20,000 of them in Armenia than it does to support this same number in Porto Rico, the Philippines or at Camp Dodge?
>
> The argument of Senator Kenyon as to Mexico is not a parallel. Armenia has asked us to help her and our Allies of the war have asked us to accept this as one of our after-the-war obligations. No such a request has come from Mexico; in fact, Mexico has asked us to do otherwise.
>
> Is an Armenian mandate foreign to us as a people and fraught with danger to our interests?
>
> First—An Armenian mandate would be one of the easiest and most natural after-the-war obligations. We certainly do not wish to assume the attitude that other nations have obligations and we do not. Lincoln spoke of binding up the wounds—are we trying to do that now or are we seeking to evade the call of humanity and justice? Armenia has suffered and she now calls for help. It would be a natural task because American schools have acquainted the people there with our ideals for more than seventy-five years. We have large and important educational interests among them. This has led thousands of Armenian men and women to come to America for study, so that in the last quarter of a century there is scarcely a college or university in the United States that has not had a number of Armenian students. These men and women are to be the leaders. It is a vast army of intelligent, virtuous and self-reliant men and women who have been developed. Their sympathies are American and their ideals have been furnished by us.
>
> Second—An Armenian mandate which will make possible a republic will do more to guarantee world peace in the Near East than anything else. An Armenian republic will confine the Turk to the province of Anatolia and geographically speaking prevent him from any alliance which would make him, in the coming years, the dominating factor of the Near East in politics and religion.
>
> This in my estimation is one of the strongest reasons why we should desire an Armenian mandate. The peace of the world for the next half century or more is dependent on the way the reconstruction is now carried on.
>
> We will find the path of security today in the attitude of John Hay to China—in the attitude of the nation to Cuba and the Philippines—meeting all our international duties in the spirit of justice and good will. That will mean both peace and prosperity. To have practically the civilized world organized into an effort for order and the United States outside, can only mean mischief for us.

League of the New Day

Next Week's Readings and Prayers

Week of July 5—11

Monday. Greetings and Exhortations. 1 Cor. 16:13-24.

Tuesday. A Herdsman Prophet. Amos 1:1-15.

Wednesday. Judah and Israel. Amos 2:1-16.

Thursday. A Word against Israel. Amos 3:1-15.

Friday. The Oppression of the Poor. Amos 5:10-27.

Saturday. The Luxury of Samaria. Amos 6:1-14.

Sunday. Good and Evil Men. Ps. 13, 14.

Object for Intercession

For Those in Perplexity:

O Thou who guidest those who trust in thee, show a way in the dark, we beseech thee, to those who are perplexed and troubled and those who know not where to turn in order to fulfill the duties which are laid upon them or to escape the dangers which seem to threaten them. Give them confident hearts in remembrance of thy merciful care and forethought. And crown their day with deliverance that they may praise thee in remembrance of thy mercies. In the name of Christ. Amen.—*R.*

Many people in ordinary circumstances are millionaires of cheerfulness. They make their neighborhood brighter, happier, and a better place to live in by their presence; they raise the value of the whole neighborhood.—*Phillips Brooks.*

OUR READERS' FORUM

Church Schools Should Be Kept Open

Dear Mr. Editor:

In the July issue of the *Church School* I was personally much interested in the article, "Shall We Close Our Church Schools This Summer?" As superintendent of a school in this city this problem has confronted me for the past five years when I assumed the superintendency. I felt as though I should like to express in a few words my experience.

Upon taking the important office of superintendant I at once began to investigate the cause of the seemingly hard times in getting the school back into its regular work in the fall. For at least one month and a half following the opening of the school in the fall it seemed almost impossible to get the school together as it was at the time of closing the last Sunday in June.

This year I determined to see if some plan to keep the school open during the two months of July and August could be hit upon that would meet with success. I immediately began investigation of placing in the school a moving picture equipment. The project was placed before the pastor of the church and the school teachers and it at once met with success. The only question was, how the proper program could be arranged? The teachers of every school should be allowed their vacation, if they choose to take it, and, therefore, I began looking around for an entire change. The result was that the following program has been arranged, but as yet untried:

School Opening
Hymn Prayer
One reel of pictures
Solo, and school collection
One reel of pictures
Ten-minute talk, placing thought in
pictures to school work
Hymn Benediction

From all prospects this program is to meet with decided success. I shall be pleased to report later in regard to the success of the new plan.

Norwich, Ct. Weston C. Pullen.

A Call to Face Facts

Dear Mr. Editor:

I have read what was said in *The Congregationalist*, of May 20, about the rejoicing at Congregational Headquarters over the success of the drive for funds for the Congregational World Movement. Of course this drive was a success, and from the very first it was taken for granted that it would be a success. In this Tercentenary Year the Congregationalists would not permit this drive to fail, though many questioned the advisability of it, coming as it did before the Pilgrim Fund was completed.

While on the face of it, the drive has been a success, yet it is related to one of the greatest defeats that the Church has ever met. Some of us were absolutely opposed to the Interchurch Movement, and the more we learned of it, the greater the opposition we felt. It is now a time for honestly facing the facts, and not suffer the Church to remain longer under any illusion, if not even delusion. The secret of the calling into an alliance of thirty denominations was the promise made by the Interchurch that if the churches would ally themselves under the leadership of the Interchurch in raising funds, then the Interchurch would raise from the so-called friendly citizens a very large sum, which would be distributed among the co-operating denominations. The least amount thought of was $40,000,000; the counties through the United States were apportioned on the basis of raising $100,000,000. The returns are now in, and the friendly citizen group has come across with something less than $3,000,000. From figures gathered from another paper it now is disclosed that the Interchurch to date has spent about $8,000,000. All of this enormous sum was raised through the underwriting of the Boards of the co-operating denominations. To date there remains a deficit of about $5,000,000 which must be taken care of from the funds of the denomination.

We are defeated and we heartily deserve the defeat. The leaders of this Interchurch Movement will quietly withdraw and leave this bill to be paid by the churches. Let us now honestly face the situation and have the courage to meet it. The thing to do seems very plain to me—and that is to pay our full share of this deficit, and at once cut ourselves free from the Interchurch. The longer the relationship is continued the greater the calamity ultimately. About three months ago I wrote you asking certain questions about the Congregational World Movement and its relations to the Interchurch. These questions were such as to indicate my doubt of the wisdom of such an alliance, and from the letters I received from pastors who read the questions I found that I had much sympathy. Through your paper I wish to register my vote for the immediate severance of our connection with the Interchurch. I shall be much surprised if hundreds of thousands of Congregationalists are not ready to vote with me.

John O. Thrush, D. D

River Falls, Wis.

Editors' Note.—We do not share Dr. Thrush's view that it is best for the Congregational World Movement to detach itself entirely from the Interchurch World Movement. Few of the participating denominations have done this, not even the Northern Presbyterians, who rejected at their recent General Assembly in Philadelphia the counsel to this effect from its former moderators, Maitland Alexander of Pittsburgh and Mark Mathews of Seattle. Instead the assembly followed the advice of the more moderate men like retiring Moderator John Willis Baer and pledged $100,000 to the Interchurch World Movement when it shall be properly reorganized. This seems to us a wiser and fairer attitude than that of complete severance from the Movement. It is hardly fair to say that the leaders are withdrawing and leaving the bill to be paid by the churches. They are addressing themselves earnestly to the task of reorganization and are not demitting entirely upon the churches the effort to raise the money to meet present obligations.

Congregationalists should not forget that if it had not been for the Interchurch Movement, we should not have started the Congregational World Movement on the basis on which it was launched, which has already registered a gratifying degree of success. If seventy-five or eighty per cent. of the three million dollars that were sought shall come to hand, as now seems probable, the sum attained far exceeds what the societies and institutions would have secured had they not had behind them the inspiration and the backing of the Interchurch Movement. Moreover, the fact that next year our Congregational objective may be as high as four million dollars shows that the Interchurch Movement has taught Congregationalists to think in larger financial terms than ever before. For the last ten years we have been struggling to raise two million dollars annually for benevolence. Now we are about to ask our people for at least twice that sum, and we shall probably never recede from the larger figure.

In our just dissatisfaction with certain methods of the Interchurch Movement, let us on the other hand seek to be absolutely fair toward it. On this point Dr. Stanley White, one of the secretaries of the Board of Foreign Missions of the Presbyterian Church, speaks as follows:

> The movement stood for three splendid ideals. They were embodied in its name: first, church unity, a thing earnestly to be desired and desperately needed in these days; second, an international viewpoint and world vision without which the peace of the world cannot be permanently established; third, aggressive Christian work. Unfortunately the financial side of the movement which was inevitably related to it was conducted in such a way that the main objectives were overshadowed. This brought the movement into disrepute and has caused some to label it a failure. Personally I feel that if the three objectives named above have been accomplished, the movement is far from being a failure and I trust that it will be so reorganized that the emphases can be kept in the right place and that its real values may be preserved.

The Andover Anniversary

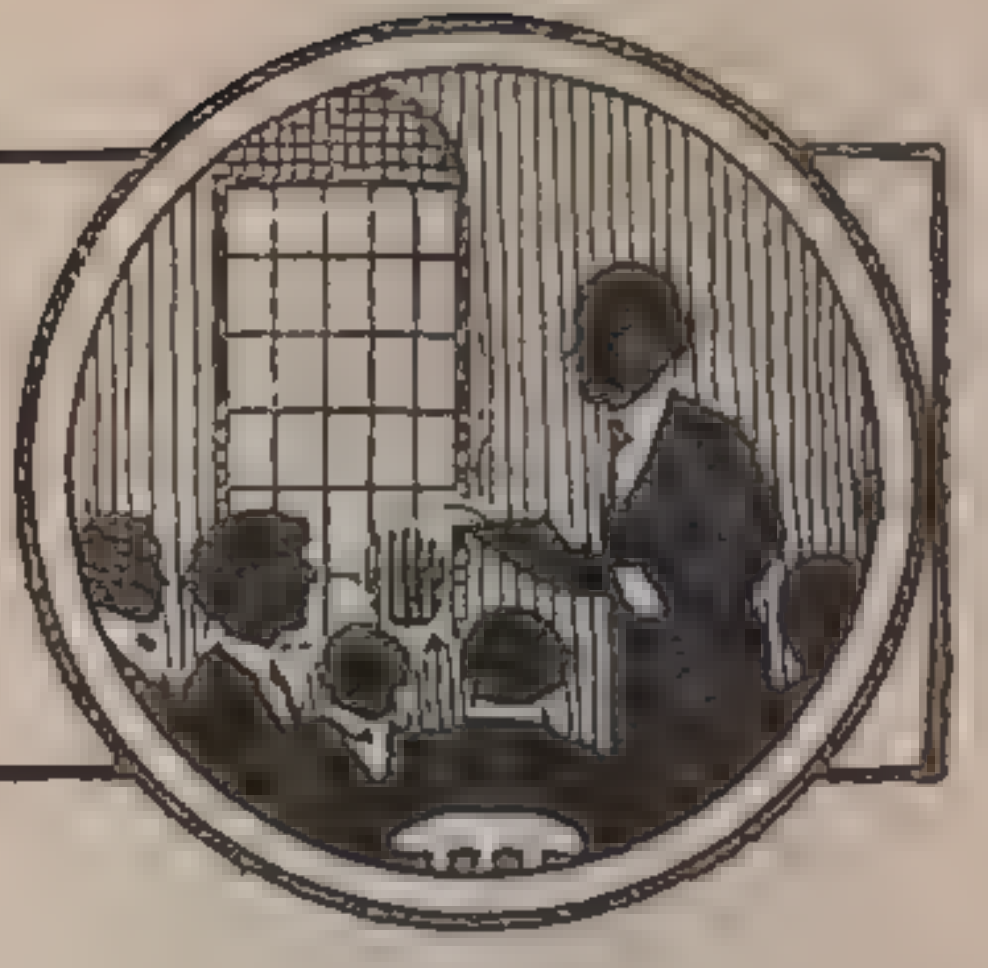
The one hundred and twelfth anniversary of Andover Theological Seminary was observed on Monday and Tuesday, June 14 and 15. At the meeting of the Alumni on Monday afternoon there was an interesting and able discussion of the task of the Congregational ministry in the next twenty years, in which Rev. Richard H. Clapp of Northampton, and Rev. E. C. Boynton of Worcester, led off. After the annual meeting of the Trustees early Tuesday morning, the Graduation Exercises were held in the Seminary Chapel. Three students representing as many great nations of the world received the degree of Bachelor of Divinity: Bhaskar Pandurang Hivalè of Bombay; Iwao Matsuhara of Tottori; Frank William Thompson, Harvard, 1916. Mr. Hivalè, who is an old pupil of Dr. Robert A. Hume, returns to India in the fall to join the Marathi Mission of the American Board. Mr. Matsuhara will go back to Japan to engage in the work of Christian education. Mr. Thompson has accepted a call to the Congregational Church of Bedford, Mass. Rev. Alfred E. Garvie, D. D., principal of New College, London, was a welcome guest of the Seminary during the anniversary, and delivered a most interesting address on the general subject of theological education in Great Britain and America.

The annual luncheon for alumni and invited guests was served at the Colonial Club at one o'clock and was largely attended. Dr. Carter presided and acted as toastmaster. Dean Platner gave a general report of the work of the year, and addresses were delivered by Principal Garvie, Dr. Robert A. Hume of the class of 1873, Dean Washburn of the Episcopal Theological School, Dr. Charles L. Noyes of the class of 1880, Dr. George W. C. Hill, 1895, of New Britain, Ct., and Rev. Frank P. Beal, 1915, of Hillsboro, N. H.

A unique feature of the day was the ordination of Mr. Hivalè late in the afternoon in the Seminary Chapel. The Council was called by the Central Church of Boston and was made up of ministers and delegates from the churches of the Suffolk West Association. Dean Platner offered the ordaining prayer. An intimate and affectionate "charge" was delivered by Dr. Hume, between whom and the candidate it was clear that the most delightful personal relations exist. Mr. Sperry gave the right hand of fellowship and appropriate words of greeting from the American Board were spoken by Rev. Brewer Eddy. Mr. Hivalè's appointment by the Board is noteworthy in that he is the first native Christian to return to India as a full member of a Mission.

Another unique feature of the anniversary was supplied by a very interesting exhibit, arranged by Dr. Owen H. Gates, Librarian of the Andover-Harvard Theological Library, showing all the publications of members of the Seminary teaching staff from the beginning, including some of the historical treasures of the library, such as early manuscript records of the student societies, the first edition of Eliot's Indian Bible, etc. This exhibit, which is well worth a visit, is to be continued until after the meeting of the International Congregational Council.

IN THE CHURCH SCHOOL



DR. DAVIS' BIBLE CLASS

Jonathan Befriends David

International Sunday School Lesson for July 11. 1 Sam. 20:32-42.

The lesson today is a little gem taken from the story of the friendship of David and Jonathan.

1. *A Friend's Plea and What It Cost.* This is the first fine mark of friendship that we study. The king was angry at David without reason. It was a serious matter to cross the royal will. Jonathan might have kept silent. But he spoke out bravely and at once. An absent friend needed a defender and Jonathan rose to the privilege. Does this often happen? Are we ready to back up our friends when they are criticized or accused in their absence?

Now note what this brave action cost. The king cast his javelin at Jonathan. He was so angry that he would have murdered his son on the spot. So Jonathan risked his physical life for his friend. It may sometimes cost as much to be loyal. Then after the feast was ended and Jonathan had escaped his fathers wrath he was so distressed on account of David's danger that he refused to eat. Perhaps we think that this did no good; but it was the Oriental way of showing deep emotion. When we have a case of desperate sickness in the family it is often the case that we do not eat or sleep. Our anxiety and grief are too severe. We cannot think of ourselves when those whom we love are in danger.

2. *A Friend's Warning and How It Worked.* In order to get the full connection of this section read the preceding part of Chapter 20. The plan that had been worked out would allow the King's decision to be made known to David without any evident collusion with Jonathan.

Jonathan had his little arrow-gatherer with him, a sort of caddy of long ago. He was to practice archery and the boy was to gather and return the arrows. It was all simple and natural. David was hiding where he could hear and see as much as was necessary. So Jonathan shot the arrow and then called to the boy to run for it where it had fallen far beyond the place where he was standing. David knew that this meant that he had incurred the anger of the king and must flee for his life. The boy knew nothing more than that he had gathered and returned an arrow shot by his master. Then Jonathan sent the boy away to the city with the arrows.

3. *The Covenant of Friends and How Long It Lasted.* Why did not David escape at once rather than come into sight and meet Jonathan face to face? If they were going to see each other anyway, why was it necessary to go through the performance with the arrows? Doubtless this question has perplexed more than one reader of the story. David might have remained in his hiding place, watched his friend out of sight and then escaped to safety. Jonathan might have sent the boy back to the city and then slowly, as if nothing had happened, gone back without looking toward the place where he knew David was hiding with a heavy heart. But would that have been true to form? These two men were comrades; they knew that one and perhaps both might meet death at the hands of Saul. It is impossible to imagine David leaving Jonathan without a word; it is unthinkable that Jonathan would go back to the city without one more clasp of his friend's hand.

Lesson Points

1. *Love speaks in acts more than in words.*
2. *Love is ready to risk life for its object.*
3. *Love finds ways to declare itself that only lovers know.*
4. *Love is not afraid to express itself even in tears.*
5. *Love of one another is sealed by the love of God.*

So they met face to face, not to repeat the message that had been told so clearly by the sign of the arrows; but just to look into each other's faces once more and promise one another to be true to the end.

Study this covenant. First, it was between these two men. They had blended their interests and united their welfare in a league of love and loyalty. Then it was extended to include their children forever. They felt so sure of the spirit of those who would come after them that they bound them also into their covenant. And finally it was a faith in one another with God as the witness. The pledge was sacred because God shared it. How could anything have been stronger or more beautiful!

One of the most satisfactory ways in which to interpret religion is to consider it in the nature of a friendship between man and God. When the supreme Friend is Christ we have the Christian religion. But it is not so important that we make our religion a friendship as that we make our friendships religious. We drift into the most intimate and masterful relationships of life; we often permit little misunderstandings to break up loyalties that have endured and then blessed. David and Jonathan teach us that such a relationship is sacred and that we ought to fill our human relations with the very spirit and purpose of God, making them wholly religious. Is there some fading loyalty that we ought to renew with some friend? Is there a separation coming between us and some comrade? Let us bring back the old love and joy as we make our friendships true because they are renewed in God.

Ozora S. Davis

Chicago Theological Seminary.

Summer Conferences for the Young People

Never before in the history of our churches have there been so many conferences for the instruction of our young people in the Christian life which they should live as individuals and the responsibility which they must increasingly take for the ongoing of the Christian church. The various student conferences conducted by the Y. M. C. A. and Y. W. C. A. if not already held are now in session. These attract a great number of young men and young women for ten days of Bible and missionary study and for the facing of the problems of the individual Christian life and those of the church. These conferences are used also by the organizations that conduct them and by the denominations as recruiting times for leadership in Christian enterprises. The sessions already held this year indicate that the missionary spirit is running at high tide and that our great missionary organizations will find it easier to get recruits now than it was three or four years ago.

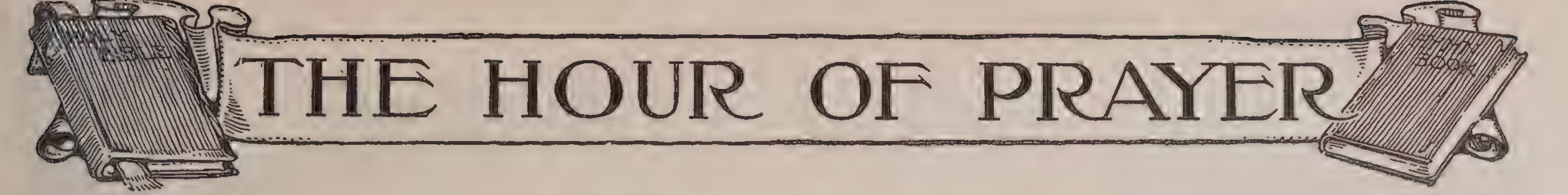
The M. E. M., as it was formerly known, was taken over last year by the Interchurch World Movement and will be conducted this year by this organization. It will hold Conferences at Winter Park, Fla., Blue Ridge, N. C., Silver Bay, N. Y., Estes Park, Col., Asilomar, Cal., Ocean Park, Me., Lake Geneva, Wis., and Seabeck, Wash. These gatherings last about ten days and bring to the young people in their instruction in Bible, in missions, and in methods of church work, the best leadership that the denominations afford in our country. Most of these gatherings are held at places that are very attractive by their very nature to young people so that the recreation that they afford is a very valuable part of the sessions.

In addition to the M. E. M. conferences, which represent all of the denominations, a number of the larger of these are holding throughout the country conferences for their own young people. The Methodist Episcopal Church has done very successful work with its young people in this respect. The Presbyterians have also given much attention to this method of instructing their young people.

Congregationalists are just beginning upon this important task. This year Southern California will hold under the leadership of Miss Sarah E. Bundy, the Conference Director of Religious Education, a Young People's Conference at Long Beach. A varied program under the leadership of some of our most noted ministers is promised. Rev. Fred Grey, District Secretary of the Education Society for the State of Kansas, has already conducted two such conferences, one held at Wichita, the other at Topeka. The South Dakota State Conference with the aid of the Education Society will conduct in July three such conferences—to be held at Waubay, Placerville and Lake Andes.

Pastors and other church leaders can do no better thing for making the work of their young people effective for recruiting for the Christian ministry and other forms of leadership in the church than to send as large a number as possible of their young people to these conferences. All needed information will be gladly given by any Secretary of the Education Society or may be obtained by addressing Rev. F. M. Sheldon, 14 Beacon St., Boston, Mass.

I sing today of the benedictions of the quiet hour—the hour which makes dreamers and poets of us; the hour which comes when for a moment we get away from the hurry and drive of our daily routines; the hour when we commune with our innermost selves; the hour which speaks of flowers and stars, of thought and love and longing. Certain it is that no life can afford to be without its quiet hours—its hours for holding itself receptive to the higher thoughts, the deeper feelings, and the nobler aspirations.—*Frederick A. Hinckley.*



THE HOUR OF PRAYER

The Ministry of Womanhood

Comment on the Midweek Prayer Meeting Topic for July 4-10

BY ISAAC OGDEN RANKIN

Scripture Passage. Luke 2:25-39; 8:1-3; 23:50-56.

Are Women Doing Their Share in Our Church? In all the churches I have personally known, either as pastor or attendant, the answer to this question would be in the affirmative. They have indeed usually been doing rather more than their full share. If you raise this question it will have to be rather for direction than for calling out of energy. And about even this the women themselves are usually the best judges. Their agencies and committees have their own methods, but they usually are effective and arrive. This meeting might be a good opportunity for what in the language of the street we call a "show down." You might make the meeting both profitable and interesting by arranging for a report by women of what the women of your church are doing, and how. There is a good deal of ignorance among the men and the careful choice of those who are to report would make such an exhibit instructive to them. Nor would there be any objection to that friendly emulation which makes for efficiency.

Are Women Doing More Than Their Share? What is the share which the women should have in the life of a church? The Scripture passages suggested for our reading show how women of the time of Christ were active for him in tendance of childhood, in ministry of hospitality, in personal service after death. We have enlarged since then, and mainly under the influence of Christ, what we call the sphere of woman. Along these lines in which she is necessary to the race we have made her a housekeeper, a nurse, a teacher of children, a minister of mercy in neighborly relations. But we have also opened the doors of business and the professions. There are women doctors and lawyers and ministers. It is no longer a wonder when a woman is professor. Our own free churches have been foremost and are so still in this widening of the opportunity of women. Too often we have thrown so large a share of responsibility upon them that it is not good for the men.

What Is the Woman's Share? It might be well just here again to consult the women. It might be possible to present this question to them in such a way that they could answer it freely with no dread that their names would be drawn into publicity, while yet their opinions of what they ought to do and give might be used to form the opinion of the church. Such a questionnaire, handled by the pastor, or by some careful and judicious woman, might throw a good deal of light on the failures and opportunities of your church. It would hardly do, I suppose, to ask them, even anonymously, what they think the men ought to do and what they think they fail in doing. But that would tend to come out as a part of the background of their own thought. And the questionnaire would be a challenge for the thought both of the men and women which might strike out sparks of suggestion for more efficient and fruitful work all round.

Closet and Altar

FRIENDSHIP WITH CHRIST

I know whom I have believed. 2 Tim. 1:12.

Personal acquaintance with Christ is a living thing. Like a tree that uses every hour for growth, it thrives in sunshine, it is refreshed by rain—even the storm drives it to fasten its grip more firmly in the earth for its support. So, troubled heart, in all experience, say, "This comes that I may make closer acquaintance with my Lord."—*I. O. R.*

I recommend Christ and his love to you in all things. Let him have the flower of your heart and your love. Set a low price upon all things but Christ; and cry down, in your thoughts, clay and dirt, that will not comfort you when ye get summons to remove.—*Samuel Rutherford. Abr.*

Love is the key of life and death,
 Of hidden, heavenly mystery;
Of all Christ is, of all he saith,
 Love is the key.

As three times to his saint he saith,
 He saith to me, he saith to thee,
Breathing his grace-conferring breath:
 "Lovest thou me?"

Ah, Lord, I have such feeble faith,
 Such feeble hope to comfort me;
But love it is as strong as death,
 And I love thee.
—*Christina Rossetti.*

The love of Christ hath a height without a top, a depth without a bottom, a length without an end and a breadth without a limit.—*John Mason.*

The friendship of Christ is for our immediate use. When Christ had won Peter's confession he straightway gave him a command of work.—*I. O. R.*

O Heavenly Friend, whose love disdained not mortal life and death, we bless thee for the grace of every day's companionship with thee. We thank thee that thy patience and compassion never fail and that thou hast set before us the hope and glory of thine own eternal life. Deal gently with us, O most loving Friend and Guest, cleansing our troubled hearts that we may grow like thee. Reprove and purge our faults that we may overcome them by thine aid. Teach us to bring forth fruit in righteousness. Give us the joy of fellowship with thee in work. When sorrows and perplexities overcloud our thoughts may our souls even then abide in the secret of thy presence and share the perfect peace of those whose hearts are stayed on thee. Keep us from every idle thought and foolish word. Confirm in us by thy loving oversight all pure desires and holy ambitions; and shine through us, O thou true Sun of our darkness, for helpful light on other lives. Amen.

—*Isaac Ogden Rankin.*

Brotherhood Among Men

Comment on the Christian Endeavor Prayer Meeting Topic for July 11-17

BY CHARLES ERNEST WHITE

Topic: Christian Brotherhood among Races and Nations. Acts 17:24-28.

Light from the Bible Passage

All thoughts of Christian brotherhood find their source in God's creation of all men and his common care of them. They all alike receive benefits from his hand. There are no distinctions in his sight. Paul leaves no doubt that the Lord's supreme purpose was to have his creatures one in heart and mind. Differences in places of habitation he recognized and approved. Still these do not diminish his yearning that they should all seek him. Reaching out toward him gives the feeling of kinship with our fellows who are doing likewise. The surprise in the search for God is his nearness which we cannot recognize. Jesus' longing for brotherhood among men everywhere is voiced in his farewell prayer: John 17. He longed for that unity of heart and interest among men that he enjoyed with his Father.

Leads for the Leader

Was not the underlying hope of those engaged in the war that eventually we should become more brotherly as races and nations? Since the armistice have we lost the note or at least softened it? What force is equal to the Christian church and Christian organizations in developing this spirit? These are questions by way of approach to our subject.

Note the difference between emphasizing "brotherhood" to secure our "rights" and to perform our duties.

Note the effect of the war on the movements among nations for brotherhood.

Study the forces that make for brotherhood: Better acquaintance, sympathy, common tasks, love and Christ.

Study those that make against it: Ignorance, suspicion, jealousy and lack of Christianity.

Thoughts for Members

The wide world is knit with ties of common brotherhood in pain.—*Susan Coolidge.*

Of a truth men are mystically united; a mystic bond of brotherhood makes all men one. —*Carlyle.*

A worthy aim—
"To count life's battle good
 And dear the land that gave you birth,
And dearer yet the brotherhood
 That binds the brave of all the earth."

To pray together in whatever tongue or ritual is the most tender brotherhood of hope and sympathy that men can contract in this life.—*Madame de Staël.*

A Moment of Prayer

O thou, our Father, from whom all thoughts of brotherhood come we thank thee for that Elder Brother whom thou didst send to earth to show us brotherhood at its best. Teach us anew in every land to show true love for all men and thus help to answer his prayer for the world. *Amen.*

AMONG THE NEW BOOKS

By Popular Authors

Woman Triumphant, by V. Blasco Ibanez (Dutton). There has been much discussion, both in Spain and America, about the moral quality of this story. Certainly it is not such a book as the Frenchman would consider proper for the reading of that "young person"—his unmarried daughter. Nor does it appeal to the Anglo-Saxon sense of propriety to discuss some of the matters detailed at length in its pages. The Woman Triumphant is the wife of a famous painter who is jealous of her husband's love of the nude and of his models. The original title has direct reference to a famous nude painting by Goya, *The Gay-woman Disrobed.* The wife's jealousy, even of her own flesh as painted by her husband, ends in driving him to another woman. The wife's death after long estrangement, re-establishes her in her husband's now insane as well as remorseful imagination. He, as Signor Ibañez himself says in his preface, "is simply the personification of human desire, this poor desire which, in reality, does not know what it wants, eternally fickle and unsatisfied." The novel, then, is romantic rather than realistic. We do not think the story either wholesome or agreeable, but it does preach a warning lesson and has indisputable elements of power.

The Passion for Life, by Joseph Hocking (Revell). A religious novel by a well-known English writer based on the theme, "If a man die shall he live again?" Francis Erskine, told by his physicians that he had only a year to live, came up against this great question. He retires to a little village in Cornwall, where he tries to find peace to his soul and an answer to his question. Neither the Anglican nor Methodist Churches with their ministries help him. Then comes the war—and the death of the brave boys of the village. Their parents begin to ask the same question. In this atmosphere Erskine is injured—but sees a vision. His faith is strengthened, likewise his body. Isabella is the other half of the love story, who, beginning as an agnostic, comes not only to faith and love, but also to Erskine. It is really a good discussion of immortality—and a wholesome story with a good religious flavor.

Robin Linnet, by E. F. Benson (Doran). The chief character of this book is not the nineteen-year-old youth, familiarly known as "Birds," but his mother, Lady Grote. The Harlot's Progress, Downward and Upward, would make a good sub-title. Great lady as she is, wife of a peer, mistress of an old English estate, the early pages reveal her on the verge of a vulgar, loathsome intrigue. Only accident saves her, an accident due to the oncoming of the war, to which she had been blind. The son at Cambridge, sowing a commonplace crop of wild oats, turns to meet the harsh conditions of service with gay courage, giving himself to the utmost. Then Lady Grote, also, turns to service as the only antidote for grief and so finds her hidden soul. The realism of the story is intentionally repulsive, giving rise to wide-reaching reflections.

Miser's Money, by Eden Phillpotts (Macmillan). Another Dartmoor story in the author's best vein. It chronicles the rise of a family of farm laborers to a place of prosperity and dignity. The characters of the clan are sharply drawn and the action and interaction of their dispositions steadily accumulate interest. An uncle who is a miserly misanthrope provides the nest egg of fortune with results which must have been distressing to his ghost. A nephew inherits this genius for ruthless money-making but marries a woman of truthful nature and clarity of vision. Though ignorant of her husband's career she conquers just by being what she is. Another couple illustrate the tenacious strength of weak, even "feckless" people. Quite as appealing is the maiden who is angered by fresh expectations of money, never having known what to do with the extra windfalls. It is a great story, revealing the ineffectiveness of material possessions.

The Slayer of Souls, by Robert W. Chambers (Doran). An extraordinary story of the criminal plans of a band of assassins to pervert the minds and slay the souls of men. Their efforts are revealed in the United States by the teachings and doings of the Bolsheviki and I. W. W. Marvelous knowledge of psychic laws gives the assassins this power and the only method of defeating them is through the agency of some one equally familiar with their secrets and even more adept in the practice of their "magic." A beautiful American girl is the champion of America in this story.

No. 26 Jayne Street, by Mary Austin (Houghton Mifflin). A story of the new feminism, the uttermost democracy and its bearing on love and marriage. It is a war-time story and among its characters are types representing both conservative and radical tendencies. The heroine breaks away from her conservative home influences and makes a new home for herself at No. 26 Jayne Street, in order to be free and to live unhampered among the "advanced thinkers," with one of whom she falls in love. But the story is a tragedy and ends abruptly with chaotic conditions and unsolved problems. It is a powerful but not a happy story, though perhaps true to the experience of many disturbed minds in these days of moral and social turmoil.

The Third Window, by Anne Douglas Sedgwick (Houghton Mifflin). The purpose of this story of England as it is today is to evoke a situation where an irresolute woman's mind hangs poised between her duty toward the living and the dead. The third actor in the tragedy is one of the people who are sensitive to the thoughts of others under conditions of excited attention such as modern forms of necromancy afford—an unacknowledged medium, in fact. She is also a woman with a motive, a dislike and an affection. The manner in which the story is written is highly allusive. It will remind the reader of a portrait group by the famous French painter Carrière—the figures emerging from a background of mist. The story has been widely discussed, as it appeared serially in *The Atlantic.*

More Out-of-Door Books

Recreation, by Viscount Grey of Fallodon, K. G. (Houghton Mifflin). A choice little volume of forty-three pages containing an address delivered by Viscount Grey before the Harvard Union, Dec. 8, 1919. It is not only a brilliant essay on recreation as "one of the things that makes for happiness in life," but it devotes a number of pages to an account of a holiday spent by the author with President Roosevelt walking through an English countryside to study the birds of England. It is a charming picture of Mr. Roosevelt and another testimony to his fine character, his healthful interests, his remarkable store of information and his delightful personality. On this account the little volume will be added to the ever increasing collection of books about Roosevelt.

Track Athletics Up-to-Date, by Ellery H. Clark (Duffield). The author, a well-known athlete and instructor has provided in this compact little volume a practical handbook in every branch of outdoor field sports. Abundant illustrations of events in action add greatly to the interest and value of the volume.

The Little Playbook, by Katharine Lord (Duffield). Six charming plays written especially for production by children in schools, settlements and clubs. Two are Christmas plays, one is for Thanksgiving time, two garden plays can be given out of doors, one is a pageant play of Shakespeare's time. All of these plays have been proven by actual production.

Our Northern Autumn, by Harriet L. Keeler (Scribners). A popular study of autumn flowers, autumn foliage, fruits, native and cultivated, November days, etc. The volume is beautifully and abundantly illustrated and is in every way a satisfactory handbook for the nature lover.

A Night Raid into Space, by Col. J. S. F. MacKenzie (Lippincott). Interesting studies in astronomy, planned for young people and presented in untechnical language. But their elders also will find much of profit in the pages. It deals with such topics as The Solar System, The Birth of the Earth, The Earth's Rotation Round Her Axis, The Moon, Gravity, The Year, Longitude and Latitude, The Constellations, etc.

Social Studies

The Scientific Spirit and Social Work, by Arthur James Todd (Macmillan). A thorough and very interesting study of tendencies in social reforms, the use of scientific methods, avoidance of sentimentalism and many of the problems of social work. It is interesting to find this author claiming that Jesus "went about doing good scientifically," that he was indeed "the most scientific person that ever trod the globe" and backing up his statement by evidence.

The Old Humanities and the New Sciences, by Sir William Osler, B. T., M. D., F. R. S. (Houghton Mifflin). It was well to republish in this beautiful setting Sir William Osler's remarkable presidential address to the British Classical Association. The selection of a physician as president carried on a custom of the Association but few of the scientific leaders called in could have known so wonderfully the roots of science and philosophy in the classics as Sir William Osler did. The address is a mine of apt allusion and quotation, a bridge between the "humanities" and the sciences. The author's personal qualities, which brought him warm admiration and affection in two continents, are reflected in its pages.

The Joke about Housing, by Charles Harris Whitaker (Marshall Jones). A serious and illuminating study of one of the most important and pressing problems of the country. The author presents the situation as it is, the need, various proposed remedies, the defects in these proposals, and his own recommendation. Especially, he says, "We must find a way to control the use and occupancy of land and make its added use value become a source of benefit to all, rather than a present curse to the majority and a portentous menace to the country as a whole." We cordially commend the volume to all thoughtful citizens.

WITH THE CHILDREN

Ann Mary's Living Flag

By Annie Hamilton Donnell

Ann Mary walked slower and slower, as if there were weights on her stubbed-out little shoes. She was sorry now she had come through Beautiful Street—its real name was Plane Street, but Ann Mary had renamed it. She could not see any reason why it should be called such a homely name; the trees, the houses, the velvety lawns were all beautiful, not "plane" at all.

Ann Mary was on her way home from the exercises at school and had turned down Beautiful Street to see the flags. With the teacher's little patriotic speech fresh in her mind she had thrilled all over her lean little body at sight of the first one. It was a very large flag and swung out splendidly in the breeze.

The thrills grew thrillier at every step, for at every step Ann Mary saw more flags. At some of the great houses there were big ones and little ones, too. One magnificent huge flag hung across the street and underneath it the little shabby figure paused and looked up with a queer, choked feeling in her throat. Ann Mary was not sure whether she wanted to laugh or cry—or to sing The Star-spangled Banner.

All the world seemed flaunting gaily with flags. But the child knew that when she turned into Dreary Street, her own little unbeautiful street, there would be none—not one, to celebrate this day that the teacher said everybody ought to celebrate who was glad to belong to this great country.

"I'm glad to belong—oh, I'm glad!" breathed Ann Mary fervently. A great sorrow filled her soul that no one would know it now because she had no flag to tell them with. It grew to something keener than sorrow.

"I'm *ashamed!*" cried little lean Ann Mary. "Oh, there must—there must be a flag!"

The procession would start before long and it was going through Ann Mary's street! Not because it was a beautiful street, or would have flags to greet the marchers with—only because it was the shortest way to the beautiful, flag-draped streets. Nothing else could ever make a procession go through Ann Mary's street. Ann Mary turned into it now, herself, and gazed in dismay down its grimy, dreary length. With a sob she sank down on the nearest doorstep and buried her face in her hands.

"Cry-baby, cry-baby, Ann Mary Flagg!" jeered a boy-voice in her ear.

She started violently, but it was not at the jeering—Ann Mary was used to jeering boy voices. It was at the last word. She had forgotten that her name was Flagg! *She* was a flag and three babies at home were flags!

Ann Mary sat up straight and began to laugh softly. Then there would be flags on Dreary Street after all. But they would not be red and white and blue and wave splendidly.

"Wait!" Ann Mary cried, though there was no one there to wait. The jeering boy had gone on. "Oh, wait! I've thought of something—I've thought of something."

She was on her feet and hurrying down the street toward home. Her short skirts waved, her stubbed-out shoes twinkled in and out. She must hurry, hurry! There was no time to lose. She was racing with the procession. What she meant to do must be done quickly, before the music sounded in the distance and the people came marching up Dreary Street. Could she do it? Was there time?

The tired little Flagg mother was bending over a wash-tub. There seemed to be nothing in the bare little house but wash-tubs and a steamy, soapy smell and the shrill voices of tiny children. Ann Mary burst in excitedly.

"Oh, quick! Where's Nelly's white dress and Jennie's blue one? Where's Nelly and Jennie? Where's the baby? *Quick!* It'll be here soon."

She went through the bare rooms like a small whirlwind, gathering up babies and clothes. Her eyes were shining, her heart beat like a little patriotic drum in her thin breast. Here was a way—the only way—to show that somebody on Dreary Street was glad to belong to this great country.

"I'm glad there's *three*," Ann Mary thought, as she slipped the wriggling little bodies into the new dresses. She had never thought of being glad before that there were three babies. Perhaps sometimes she had been a little sorry.

Nelly, she hurried into the white dress and Jennie into the bright blue one. But where was she to get the red one for the tiniest baby? She must think fast. While her flying fingers buttoned buttons her mind worked hard. There *must* be something red—There was! She whirled away to get it. There were holes—but who would see the holes when it was wrapped round and round the baby? And who would know it was a tablecloth?

In the distance sounded sweet, faint strains of music. It was growing louder. Ann Mary's cheeks burned with excitement. It must not come quite yet—she was not quite ready.

"Where's father's old sign, mother?" she panted. "The one he made to hang out when he mended shoes?"

"Sign—sign? Ann Mary Flagg, you've kneaded bread on it ever since you was born!" laughed the tired mother. She did not cease scrubbing—she could not stop to laugh comfortably.

"Why, 'course!" trilled Ann Mary.

It was floury and doughy on its wrong side, but "C. Flagg" stood out in great letters for him who marched to read on the other side of it. Ann Mary ran with it out to the sagging little gate and hung it on securely. Then she ran back for the babies.

The procession was coming; it was in sight. The music rang out patriotically, grandly. Suppose—Ann Mary's heart almost stopped beating—suppose they did not understand? They *must* understand. The babies must be waved.

"Tony! Tony!" she called, shouted. It was the jeering boy on the other side of the street. She beckoned wildly. He came leaping across.

"Take Nelly quick—no. Jennie's the smallest. Take Jennie and when I say 'ready,' wave her. *Wave her like everything!* Mother, mother, come quick and take Nelly!"

The tired mother had come to the door, lured irresistibly by the music and the tramping feet. At Ann Mary's imperious call she came down

(*Continued on page 30*)

The Comrades' Corner

Dear Comrades:

I promised to use part of our space this week for some of the 150-word letters on "Why I Like My Minister," submitted in our last contest, that ended June 15.

There are not as many letters as I had expected. This does not mean, I hope, that only a few *Comrades* like their ministers. Perhaps the difficulty was to say, in so few words, all the nice things they would like to say. That was a part of the contest.

A California *Comrade*, Mabel Catlin, writes: "The reason I like our minister is because he isn't stuck up like some. For example: Some ministers go around with there (shocking, *Mr. A.*) best clothes on most of the time. Some think that all they have to do is to preach the sermon and the pew will fill itself instead of going around and asking the people of the community to come to church. He has interesting sermons and is a friend of every member of the community. When he is around home he is in his old clothes and is out in his garden most of the time."

Apparently for this *Comrade*, "Clothes make" not only "the man" but the minister.

From a Missouri *Comrade*, Dorothy Barrett, comes this: "There are many traits which I admire in my minister. He has various views of interest about many eminent persons and quaint lands of which he speaks in his sermons and lectures. His great intellectual power is derived from his extensive travel in many lands and his knowledge of many people and languages, which he imparts to young and old.

"His sociability is like a cloak in which he is clothed. Two free gifts which he owns are a cheery smile and a hearty handshake. His speeches bubble over with humour." (I like it better without the "u," *Mr. A.*).

Can you imagine this cheerful and joy-making minister?

And then one more letter this time from an Illinois *Comrade*, Frances Howard: "One of the things I like best about him is that he does not make any fuss if we have partys (oh! *Mr. A.*) and things like that in church. Another thing is that he is so funny and jolly. Whenever we have partys (again! *Mr. A.*) or picnics he is always there. If we race he always cheers for the side that has the least to cheer for them and he always has some funny storys (ouch! *Mr. A.*) to tell. I don't know how we ever had a good party before he came here.

"This is the last reason but I think it is one of the best. He is always so nice with us girls and boys that we all want to do things for him. Whenever he wants anything done for the church we are always ready to help him."

Fortunate minister, that!

I am sure you will be glad to read that our *Comrades' Corner Lunch Fund* to help pay for lunches for boys and girls attending Dorchester Academy, McIntosh, Ga., next fall and winter, now amounts to $11.20. It's coming! Five dollars came from the little country Sunday school in Northfield, Io., near Cedar Rapids, of about twenty members. When asked by their superintendent if they would not like to send three or four dollars from the $10 in their treasury, the oldest girl said, "Why not send five?" And five it was and is, and comes with the school's "best wishes and the hope that it may turn into several good nourishing things."

Anything from ten cents up, remember. But the printer is scowling, and you know what that means.

Comradely yours,

Mr Alden

IN THE CONGREGATIONAL CIRCLE

With the States in Conference

Granite State Lauds World Movement

"The Pilgrim Heritage and the New Era" was the theme of the 111th Annual Conference of the Congregational Churches of New Hampshire, held with First and South, Concord, May 10-13. Much interest was manifest in an institute for ministers which opened on the afternoon of the 10th and continued through the afternoon of the 11th. The faculty for the institute was composed of the following: Dean Ernest R. Groves, New Hampshire College, lecturing on Sociology; Rev. J. Edgar Park, Newton Mass., lecturing on Homiletics; and Rev. Lewis B. Paton, Hartford Seminary, lecturing on Biblical Theology. Such topics as—"Jesus' Teaching about the Nature of Society," "Jesus' Teaching about the Use of Wealth," "Preaching," "Analysis of Social Conditions," and "A Social Program of Progress" were adequately and interestingly covered in the lectures, and thoroughly discussed in the forum period which followed each lecture. A conference on "Practical Pastoral Problems," conducted by Rev. H. A. Jump of First, Manchester, using printed slips containing 22 questions, was heartily entered into and was a decided feature of the institute.

The Conference proper opened on the evening of the 11th, when Dr. A. D. Leavitt of Harvard, Brookline, spoke on the theme, "The Ancient and Modern Church of the Pilgrim." "Making Christianity Effective in the New World of Industry," by Rev. A. E. Holt; "The Interchurch Survey in Carroll County," by Rev. I. A. Flint; "The Congregational World Movement," by Brewer Eddy; "Motion Pictures and the Church," a demonstration by Philip Davis, were some of the important addresses of the day following. The sermon was preached by Rev. B. W. Lockhart of Franklin St., Manchester, the theme being, "The Pilgrim Church," following which the Sacrament of the Lord's Supper was administered by Rev. C. E. Gordon and Rev. J. W. Flagg. On the closing day Rev. E. A. Tuck spoke of "The New Hampshire Sunday Law;" President Hetzel of New Hampshire College spoke on "The Pilgrim Spirit and the Tax-supported College;" and Rev. R. A. Hume of India brought the Conference to a beautiful and impressive close, saying "The one energizing current for twentieth century pilgrims is God."

Some of the important items in the report of the resolution committee, adopted at the closing session, were as follows: "We deplore America's lapse in this hour when the nations of the world rightly look to her for leadership. Particularly do we regret the untold suffering brought upon the people of Armenia by the refusal of leadership and protection." "As there is an expressed purpose to get a beer and wine plank in the political party platforms, national and state, we request the New Hampshire delegations to both political conventions to stand for the policy of prohibition, unimpaired by any alcoholic beer beverages, and the strict enforcement of the law." "We indorse the revised Sunday Law as prepared by the United Legislative Committee." "We are in hearty accord with the action of the Grand Rapids Meeting of the National Council on the subject of Industrial Relations as contained in the report of the Social Service Commission." "We express the hope that before many months all of our churches will have done their full share in support of the Congregational World Movement." "The Interchurch World Movement represents the best co-operative movement yet inaugurated among Protestant Churches. We rejoice in its successes, deplore its failures and hurtful discriminations, and pray that it may be prophetic of a larger co-operation in which the spirit of Christian unity will more largely appear." "We would emphasize the need and value of a thorough and complete program of religious education among our churches, that the youth of our faith may be well fitted for the sacred duties of Christian citizenship, by an instruction in the knowledge of God as revealed through Christ."

The officers of the Conference were: President, Rev. L. H. Thayer, Portsmouth; Secretary, Rev. E. R. Stearns, Concord; Moderator, Gen. Elbert Wheeler, Nashua; Program Committee, Rev. G. E. Wolfe, Milford; Prof. C. D. Adams, Hanover; Rev. R. W. Coe, Dover.

E. A. D.

A Word from a Chaplain-Pastor

While I was still a chaplain in the army but was looking forward to the time when I should again be a pastor, one day I wrote down a number of things I thought I should like to see and lead in my next church. When I stopped writing, I, too, found I had fourteen points. These goals may interest some one, since they suggest concrete things that churches can have and army work is likely to miss altogether.

1. A young people's choir of thirty persons, men and women, who should enjoy social life among themselves while they serve God in song at the church, hospitals and homes.
2. A Carol Choir of forty, half of them boys between the ages of nine and thirteen and half girls between the ages of thirteen and sixteen, who should sing voluntarily and learn to serve the church in this way.
3. A well-organized church school, with the dignity and backing of the church, and graded with primary, junior, intermediate and senior departments, and organized classes for adults.
4. A Boy Scout Troop supported by the men of the church.
5. A Girl Scout or Camp Fire Group supported by the women of the church.
6. Financial Goals, that should not always keep the church just in debt, but should mean new obligations as "a growing business" should.
7. A Motion Picture Machine and Stereopticon for occasional use, especially to reach the young, through entertainment.
8. Twenty-five per cent. of the resident church membership subscribing to the *Missionary Herald* or *American Missionary*, and ten per cent. of the membership subscribing to *The Congregationalist*, the best church weekly in America.
9. A Church Picnic once a year for *all*.
10. Each resident church member to be responsible for at least one weekly church task. Anything from taking the calendar to a shut-in to being superintendent of the church school.
11. The equivalent of 25 per cent. of the church membership at the midweek service.
12. Every year a net increase of 10 per cent. of the church membership. Ten members should be able to gather one new member each year.
13. Men for teachers of boys, for the good of the men as well as of the boys.
14. Each church member to make one call on behalf of the church each week. This means the consecration of 15 minutes to one hour to the work of the church each week.

STEPHEN C. LANG.

Somerville, Mass.

New York Has Notable Gathering

The New York Conference held its meeting with First, Gloversville, May 18–20. This was the 87th meeting since the organization of the State Association. Owing to the illness of the Moderator, Rev. W. A. Trow of Sherburne, Rev. A. L. Lincoln of Brooklyn was elected and served as Moderator. In point of arrangements for its comfort, the Conference was one of the most successful held in recent years. The wheels ran smoothly and without a hitch. First, Gloversville, under the lead of its pastor, Rev. A. P. Manwell, proved a most hospitable host. The plant of this church is well adapted for such a meeting, the chapel, which is really a well-appointed parish house, providing ample accommodation for committee meetings, banquets and rest rooms. In the matter of hospitality, First was helped by friends from the Presbyterian and Methodist churches in the city.

The Conference opened on Tuesday afternoon and after organizing proceeded to the reports of its standing committees. These were followed by the Conference sermon given by Dr. C. E. Jefferson of Broadway Tabernacle, who gave an inspiring message concerning the religion of Jesus in its practical application to human affairs, interpreting thus John's vision of the city of God coming down out of heaven. Dr. Jefferson said in part: "What does God Almighty mean for America to do? In view of the vast tide of materialism and its life it is likely to lose its soul. He means that we shall organize the moral intelligence and good will of humanity to make an end of war. It means that there is an inter-racial fellowship of men which is becoming more and more evident every day. Everything depends upon the power that makes use of that fellowship." The high note of this sermon was an admirable preparation for the celebration of the Sacrament, which followed immediately.

The evening session was devoted to addresses of welcome and a sermon by Dr. J. F. Newton of the Church of the Divine Paternity, New York City. A striking evidence of the place which the Gloversville church has in the community was afforded in the addresses of welcome, which were given by Hon. T. R. Haviland, Mayor of the city, and E. J. Wilkins, President of the Chamber of Commerce of Gloversville, both of whom are members and active workers in First.

On Wednesday the meeting of the New York State Branch of the Woman's Board of Missions was held in the First Presbyterian Church. The officers of this organization for the greater part were re-elected. Mrs. M. F. Johnson of Brooklyn presided in the absence of Mrs. Hillis, who was ill. Following the reports of the officers, Mrs. R. S. Emrich gave a thrilling address upon "The Interchurch and the Congregational World Movements."

Wednesday afternoon was the occasion of the meeting of the Woman's Home Missionary Union of New York State, in the First Presbyterian Church. Mrs. William Spalding of Syracuse presided. The high spots in this meeting were the burning of the note for $17,520 which was given five years ago as a pledge to the building fund of the Schauffler Institute (the cancellation of this note and the completion of this obligation were celebrated at this meeting by burning the note before the delighted eyes of the consecrated women present); and the address by Rev. Paul Leeds of Louisiana, who inspired the meeting with his consecrated personality and words. Mrs. Franklin Warner gave a thoroughly interesting account of the automobile trip which she and her husband took through the mission stations of the southwest, New Mexico and Arizona.

Wednesday morning the Conference was devoted to the report of the Board of Directors. At the afternoon session there was a symposium on church activities. Dr. L. T. Reed spoke upon the great need of recruiting the ministry and also spoke of the Pilgrim Fund, which has more than reached its original goal of $5,000,000 and it is hoped will exceed $6,500,000. Dr. C. E. Burton made an eloquent plea for evangelism, which, he said, is the primary emphasis in church work.

Wednesday evening's meeting was under the auspices of the Home Missionary Department of the Conference. Rev. A. W. Gidart of Swedish Immanuel Church, New York City, spoke effectively of religious work among foreign-speaking people. Dr. H. H. Proctor gave an address concerned with work among the colored people of New York City. This was well calculated to arouse enthusiastic support for that work because of its large vision and the substantial achievements already made during the short time which he has been at work in Brooklyn. Rev. Mr. Moore, the Congregational pastor at Cornell University, represented this new phase of our church work for our students and colleges and universities. Mr. Moore is a pioneer in this particular kind of work, which ought to be more extensively promoted among our college students. Dr. J. P. Huget of Tompkins Ave., Brooklyn, delivered the concluding address, despite illness, during which he said, "The measure of a man is taken by his answer to the unescapable."

Preceding this evening's meeting a young people's banquet was held in First Church parlors. It was a delightful occasion, presided over by Rev. A. E. Roraback of Brooklyn. Short, snappy speeches were made by Mr. Baldwin, Mr. Moore, Mrs. Emrich, Dr. Huget, Mrs. Knapp and Mrs. Robertson.

The last day of the Conference was Thursday. Dr. G. L. Cady delivered an address, in which he stated that the race problem can be solved only by the recognition of human personality. Every one is made in God's likeness.

The Committee on Religious and Moral Education furnished a part of the afternoon's program and Rev. D. Brewer Eddy, Associate Secretary of the American Board, made a frank, fair and judicial statement of the difficulties encountered by the Interchurch Movement.

In the evening, Dr. Nehemiah Boynton of Brooklyn spoke on "The Pilgrims of Yesterday and Today," and Hamilton Holt, Ph. D., delivered an address on "America's Duty." These addresses were concerned with the coming International Congregational Conference in Boston, the Peace Conference and the League of Nations, and were masterful presentations of America's world-wide pleas and call to duty and service. They formed a fitting close to a

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conference whose addresses reached a remarkably high level. E. A. B.

Minnesota Churches Report Gains

The meeting of the Minnesota Conference, held at Plymouth, Minneapolis, May 24–27, broke all records in attendance and in the worth of the program given. The theme running all through the program was the Tercentenary Anniversary. The first afternoon six aspects of the Pilgrim life and character were touched upon in addresses by as many individuals and the period was closed with an open forum discussion. The evening was given to the work of the young people, with an address by Mrs. Lydia Lord Davis of Oberlin.

Among the reports made was that of Prof. Warren Upham, State Archæologist, showing that the history of Congregational work in Minnesota which the Conference had asked to have compiled was almost finished and will be published this fall. The committee on Social Service, through its chairman, Rev. R. H. Stafford, and Rev. W. K. Williams of the Business Committee, ask for the creation of an industrial commission to express the interest of Congregationalism in Minnesota in the problems of industry and capital and to make a study of these problems for the purpose of making the churches as helpful as possible in their solution.

An excellent feature of the whole program was the quiet hour conducted each day by Rev. R. H. Stafford of First, Minneapolis. Mr. Stafford's addresses were clear in thought, modern in viewpoint, sincere in aim and made a deep impression. In the moderator's address Dr. J. P. Miller struck a deep spiritual note and made it clear that our day demands a religion of ministry. Rev. Philip Mercer of Detroit gave a suggestive address on the art of church worship in which he made a plea for greater reverence in the conduct of service of worship in our churches.

At the meeting of the Home Missionary Union Tuesday afternoon Mrs. Rose M. Dunlap of St. Paul presided. The annual sermon was given by Harry Blunt of St. Paul who spoke on the Message of the Prophet of Patmos for the day. A feature of the Wednesday program was the industrial conference with an address by Mr. George W. Lawson, State Secretary of the Federation of Labor on The Church and Modern Industry, and one by Rev. Fred Errington on the Church Interpreting the Industrial Problem of the Age. Addresses were made by Rev. W. E. Dudley on the Problem of the Unchurched, by Mrs. Ida Vose Woodbury on Women's Part in Christian Americanization, and by Mrs. Lydia Lord Davis on the New Day. At the annual banquet, over which Rev. Arthur S. Henderson presided, 600 were present. Those responding to toasts were Rev. A. C. Bacon, President Cowling, Mrs. Ida Vose Woodbury, President *emeritus* of the State University, Cyrus Northrup of Minnesota and Dr. Freeman of St. Mark's Episcopal Church, Minneapolis. The report of Superintendent Lesher showed that the churches of Minnesota had a net gain of nearly 350 last year, that the church membership is the largest in the history of the Conference, that the Sunday school enrollment is much larger than the membership of the churches, that all the organizations of the churches have gained in membership, that there has been increase in offerings in benevolences of about $30,000, and that the Congregational World Movement will go over the top in Minnesota. Dr. Cornelius Patton made a great impression in his address giving an account of conditions in the Orient.

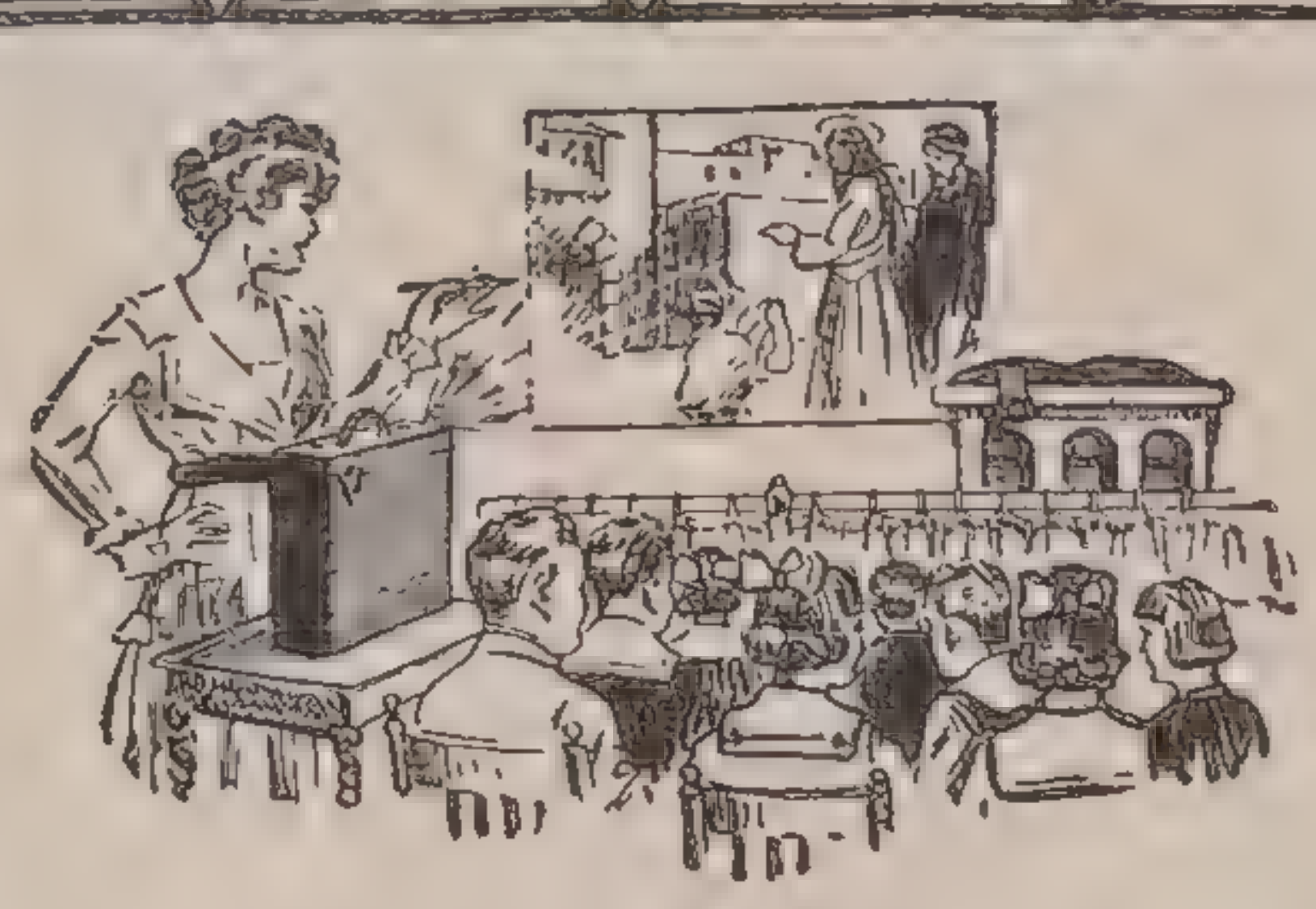
Rev. P. A. Sharpe of Minneapolis was elected Moderator for the coming year and Rev. W. K. Williams preacher. Addresses were made by Rev. J. Richmond Morgan on Recruiting for the Ministry, by Sec. H. C. Herring on The Congregational World Movement, and by President Cowling on Education and the Church. A full afternoon was given to the work of the W. B. M. I., Mrs. L. F. Jepson presiding.

The Tercentenary celebration on the evening of the last day was presided over by Dr. H. P. Dewey and the addresses were made by Dr. Nehemiah Boynton of Brooklyn on the topic, Our Pilgrim Heritage, and by Dr. Herring on The Pilgrim Spirit and the Task Ahead. This the 65th annual meeting of the Conference indicated that it is in fine working condition and that it is going forward aggressively in its task.

Colorado Convenes at Longmont

The 52d annual meeting of the Colorado forces was held in Longmont, where Pastor Markley and his people offered true Western hospitality. The program was inspiring, with messages from the veteran missionary, Rev. J. K. Browne of Turkey, Miriam Woodberry and Dr. W. S. Beard of the Home Missionary Society, P. R. Reynolds of the Education Society, and Miss Miriam Hagopian of Turkey. Dr. Browne especially won all hearts by his gentle courtesy and deeply spiritual message.

The sermon was delivered by Dr. H. N. Dascomb of Plymouth, Denver. Papers on Congregationalism by Rev. G. H. Burgess and Rev.



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W. O. Rogers showed the interest in the Tercentenary, while part of the closing session was given to Tercentenary addresses from the floor.

The reports of Dr. W. J. Minchin, Home Missionary Superintendent, and Dr. Frank J. Estabrook, Secretary of the Department of Education, were received with hearty approval. It was voted that the Superintendent's report should be read from the pulpits on June 20. The educational side of the work was also represented in an address by Rev. L. J. B. Tabor, director of religious education in Plymouth, Denver.

A greeting and report from the German churches in the state was read by Rev. Carl Stahl, and all were encouraged to know that this branch of Colorado Congregationalism is meeting its share of the Emergency Fund with enthusiasm.

Forward steps were taken in establishing closer relationship with Colorado College, and in providing part of the support for a religious work director at the State University. The *per capita* tax was raised four cents to meet increased needs.

Mr. Ray Kiteley, Mayor of Longmont, who gave the opening address of welcome, was elected moderator for next year. W. O. R.

From West to East

SOUTH DAKOTA

Many Adults Received at Sioux Falls

As a result of a two weeks' series of special meetings, coupled with intensive personal work on the part of the pastor, SIOUX FALLS recently received 107 new members into membership, 63 of these on confession. Thirty were business and professional men of the community and 17 came from the church school and young people's department, making a total adult increase of 90.

The attendance at the Sunday services is increasing steadily week by week. It is estimated that 1,200 different people attend the morning and evening service on a normal Sunday. The present membership of the church is 680, 251 having been received during the present pastorate of two years. The trustees have just announced the completion of the drive to clear up the church debt, so that the entire church is now free from indebtedness. This church went over the top for the Congregational World Movement. Its quota of $39,400 for five years has been considerably oversubscribed. Rev. L. W. Fifield is pastor.

NORTH DAKOTA

Mayville Solves Church Unity Problem

Without much noise or publicity MAYVILLE, one of the leading towns of North Dakota, solved for itself the church problem. A few years ago the town had three Protestant churches; it now has one American Church, which has a larger membership than there were in the three before. Mayville is in the center of the rich Red River Valley and is the home of the oldest Normal School of the state. The American people of the community now work and worship together in one church.

Many of the old residents of the town, who had not been previously members of any church, have cast in their lot with this new organization. Special work is being done for the Normal School students. This includes a well-organized teacher training class. Commendations have come from many parts of the state where these trained Sunday school teachers have gone to teach.

The pastor, Rev. L. A. Lippitt, was given leave of absence for work overseas during the war. Since his return, his salary has been raised $400. The church is now one of the leading organizations of the state.

KANSAS

Mr. Sanderson Leaves Lawrence Church

PLYMOUTH, LAWRENCE, loses its talented and forceful pastor, Dr. R. W. Sanderson, to the Executive Secretaryship of the Wichita, Kan., Federation of Churches. Mr. Sanderson received a most unanimous call to this new and important project and commenced his labors May 16.

A Year Book recently published by Plymouth shows that under the ministry of Dr. Sanderson all the departments of the church have had a happy growth. In the last year more than $9,000 was received for the General Fund and nearly $3,000 for benevolences. In addition to this Plymouth is taking its generous share of the Emergency and Pilgrim Funds. With its many departments of work and its ministry to the life of the University, Plymouth is a working church with its doors open seven days in the week.

In addition to his duties as pastor and leader, Mr. Sanderson has entered into active work in the university life and has also been Moderator of the Kansas Conference. For a brief time he was Acting Superintendent of the state. It is due to his great ability as an organizer and his devotion to the details of the work of the denomination that the Congregational World Movement received so auspicious a start in the state. Mr. Sanderson finds no task too strenuous for his whole-hearted purpose and his call to this new work is a just tribute to his fitness for great responsibilities. F. G.

Great Bend Organizes Missionary Society

In addition to two Ladies' Societies in GREAT BEND, a missionary society was recently organized and is manifesting a lively and hearty interest. The young people of high school age are becoming increasingly active in the Young People's Society. They also have charge of the music at the evening service. Ten persons were received into church membership at Easter time, eight of these on confession. Rev. Frank Peyton is pastor.

IOWA

Half Century at Anita

ANITA observed its 50th anniversary in April. The history of the church was given by Deacon R. W. Calkins, the oldest living member of the

The Annuity Fund

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At 50 years of age.......	71.77
At 55 years of age.......	114.22

These premiums from the ages named until sixty-five years, it is expected, will yield annuities of $500 when the Pilgrim Memorial Fund is completed, to those who have served thirty years in the Congregational ministry.

Lower rates are granted to those who enter the sixty-eight-year and seventy-year class.

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Eight ministers joined the Fund during the week of June 13 to 19.

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church. Deacon Calkins and Mr. Godfrey Miller are the only living charter members of the church. Mr. Calkins is 87 years old and still hale and hearty, taking an active part in the church activities. Rev. C. E. McKinley of Galesburg, Ill., Rev. W. A. McKinley of Minneapolis and Rev. M. D. Reed gave themselves to the Gospel ministry through the services of this church.

The anniversary sermon was preached by Dr. P. A. Johnson of Grinnell. Two former ministers of the church, Rev. J. H. Wilkins of Baxter and Rev. C. E. Cushman of Iowa Falls were also present. The church received into its fellowship on Easter morning 24 members, making the membership now 252. Rev. W. N. Boaz is pastor.

NEW YORK

Successful Experiment for Sunday Evenings

LEWIS AVE., BROOKLYN, Rev. F. I. Hanscom, pastor, reports a successful experiment along the line of Sunday evening services. During Lent, Lewis Ave. and Grace Presbyterian Churches joined forces on Sunday evenings, the service being held one week in Lewis Ave. Church, with Dr. Carson of Grace Church preaching and on the next Sunday in Grace Church, with Mr. Hanscom as preacher. The churches also joined in a three-hour service on the afternoon of Good Friday. The arrangement proved so satisfactory to both congregations that it will be continued on the first Sunday evening of each month. B. A.

New Organ for First, Pulaski

FIRST, PULASKI, during the past year renovated the manse at a cost of $1,500 and the church basement at a cost of $500. A handsome memorial window has been presented to First. A three-manual pipe organ is being installed at a cost of $6,000, of which $5,200 has already been secured. The Pilgrim Fund was oversubscribed.

On May 1 the salary of the pastor, Rev. F. H. Ferris, was advanced $500, this having been made possible by a 25 per cent. increase in subscriptions for the ensuing year. Twenty-two new members, 20 on confession, have been received into the church since the first of the year.

CONNECTICUT

Used Literature of Commission on Evangelism

During the Lenten season, Rev. T. B. Lathrop, pastor of FIRST, BRANFORD, preached a series of sermons on "Christian Deeds and Doctrines," on themes suggested by the "Fellowship of Prayer," issued by the National Council Commission on Evangelism. The mid-week services based on these same topics proved to be profitable and well attended. Each meeting was led by a different society of the church, a feature which added to the interest of the services. During March a series of union meetings were held Sunday evenings with the Baptist church. The pastor had a Lenten class of instruction for young people. On Easter Sunday 21 were received into the church, 14 by confession of faith. Six heads of families were in those received.

MASSACHUSETTS

Evangelist at East Douglas

A successful series of evangelistic meetings was recently concluded at SECOND, EAST DOUGLAS, under the leadership of the singing evangelist, Rev. George W. Cooper of Providence, R. I. The Protestant churches of East Douglas, Douglas, South Douglas, Manchaug and South Sutton, eight in number, representing three denominations, united in the campaign and were benefited through the meetings. Weeks of preparation preceded the campaign, in which the people of the participating churches held union prayer meetings, praying constantly and unitedly for God's blessing. A chorus composed of singers from the churches represented, led in the music, assisted by an able pianist and cornetist. Visiting delegations from the Congregational and Methodist churches of Uxbridge and the Presbyterian Church of Whitinsville, attended the meetings. There were about 90 conversions, chiefly among adult women and young people, and in addition to these, the churches themselves received a blessing which will follow them through the coming years.

Children's Hour at First, Marblehead

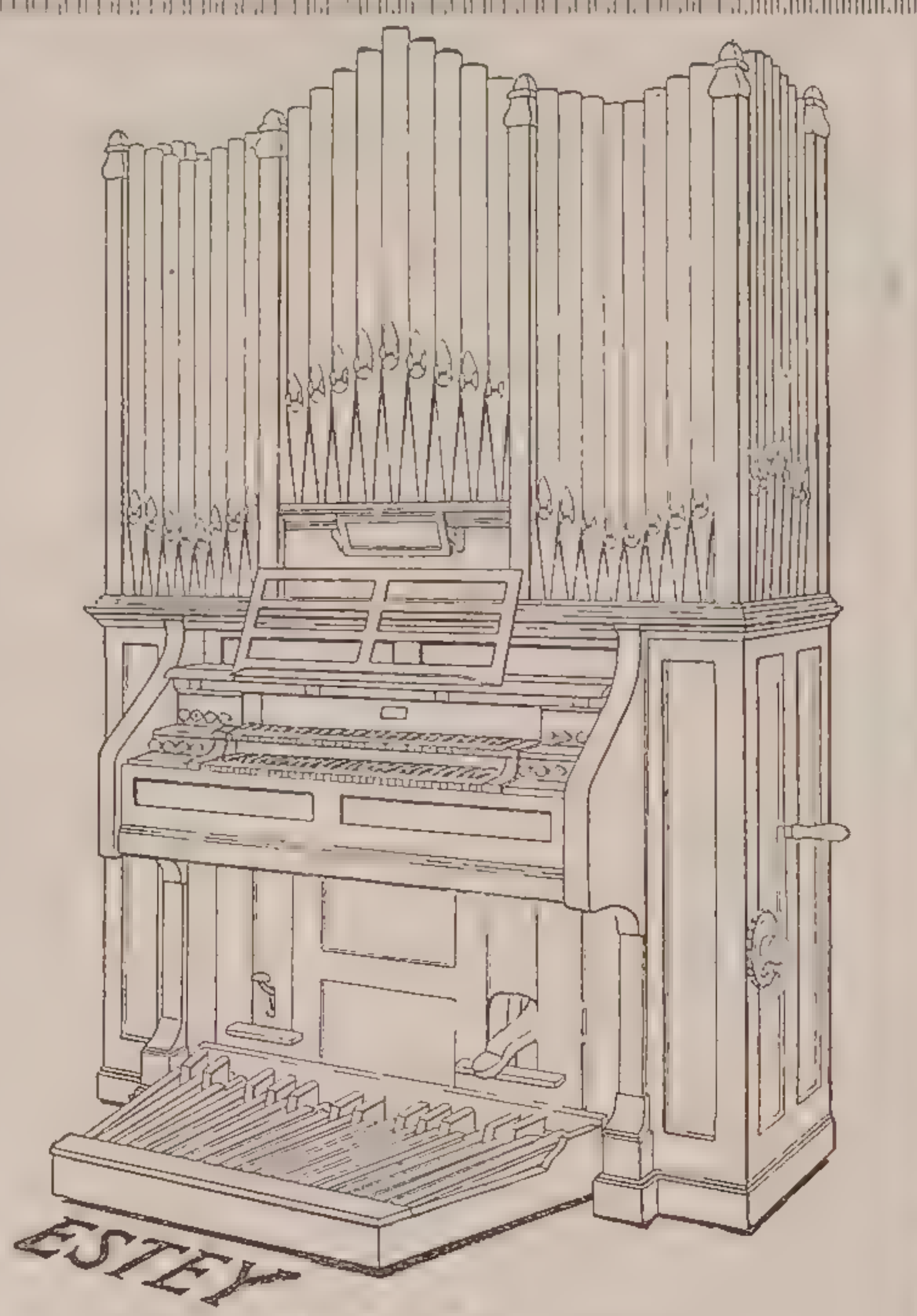
FIRST, MARBLEHEAD, Rev. L. C. Greeley, pastor, has arranged a new service for Sunday afternoons called "The Children's Hour." It is proving a very popular service, consisting of illustrated Bible talks by Mr. Greeley, plenty of spirited singing, often a story-telling period, missionary dialogues with foreign costumes, and other attractive features. These meetings are especially intended for children between the ages of eight and fifteen and supplement the work of the Sunday school, giving large numbers of the young folk an instructive and happy afternoon.

The church at its annual meeting recorded a highly prosperous year. The offerings for benevolences were more than double the amounts of previous years and the offerings for the current parish expenses showed similar gains. An active men's club of about 100 members and a flourishing woman's missionary organization with a membership of over 100, are valuable adjuncts to the life of this forward-looking and progressive church. Nearly a third of the total membership of the church has been added during the present pastorate.

Over Top for World Movement

PILGRIM, LEOMINSTER, has oversubscribed its quota for the Congregational World Movement nearly 25 per cent.

The church has suffered a great loss in the death of its organist, Mrs. Ada Cogswell Wilcox, one of the most efficient organists in New England. Pilgrim has voted to rebuild the organ, which has done service since 1872, at an approximate cost of $3,500. Eleven persons have recently united with the church, four of them heads of families, all of them upon confession of faith.



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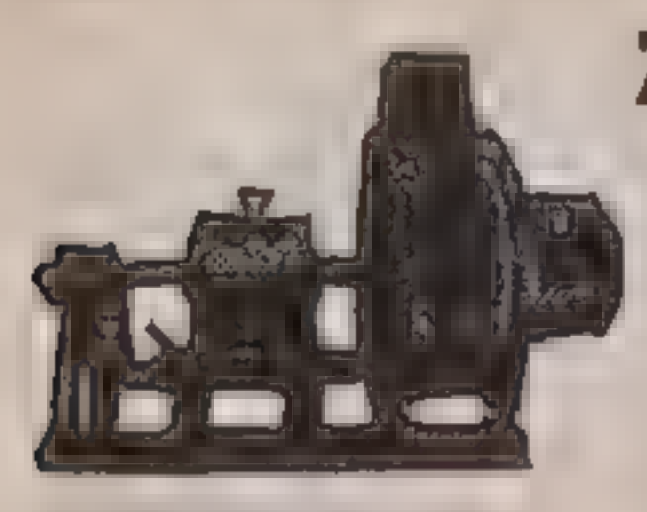

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Church and Ministerial Record

Calls

Beach, D. N., Jr., Orono, Me., to First, Guilford, Ct. Accepts to begin July 25.

Blodgett, E. A., Brighton, Col., to Briggsdale. Accepts.

Bloom, J. V., Topeka, Kan., to Wadena, Minn., to First Community, Olathe, Kan., and to Associated, Goff, Kan. Accepts First Community, Olathe, to begin July 1.

Bosard, W. R., Buda, Ill., to New Baltimore, Mich. Accepts.

Cloud, R. N., Rock Springs, Wyo., to Crawford, Neb. Accepts and is at work.

Dimoch, A. V., recently connected with Y. M. C. A. work at Camp Devens, to Groton, Mass.

Eddy, W. D., Spokane, Wash., to Westside, Spokane.

Flyer, C. P., to Rosalia, Wash.

Fuller, W. H., Watervliet, Mich., to Waverly, Ill.

Harper, Thomas, Spokane, Wash., to Central, Dallas, Tex. Accepts to begin Sept. 1.

Kern, J. H., Eastlake, Col., to Mayflower, Denver. Accepts.

Moses, E. L., Second, Palmer, Mass., to Westboro.

Mundell, Charles (Baptist), to Jennings, Okla. Accepts and is at work.

Norfleet, A. L., Mounds, Ill., to Alto Pass and Cobden. Accepts and is at work.

Schwimley, W. A., First, Lodi, Cal., to Calvary, Oakland. Accepts to begin July 31.

Semme, F. E., Victor, Col., to First, Presbyterian, Delta.

Upham, C. N., Detroit, Mich., to Steamboat Springs, Col. Accepts and is at work.

Wilson, Albert, City Park, Denver, Col., to Orchard Ave., St. Louis. Accepts.

Summer Supplies

Kasson, F. H., Boston, Mass., to Ludlow, for the summer.

Strickland, D. W., New Haven, Ct., to Foxon, East Haven.

Resignations

Baker, H. L., Millbridge, Me.

Bosard, W. R., Buda, Ill.

Clark, J. M., Crested Butte, Col.

Jack, David, Swampscott, Mass.

Peacock, G. M., Ault, Col.

Tabor, U. S., Pasco, Wash.

Installation

Bailey, G. F., First, Norwich, Ct., June 16. Sermon by Prof. H. H. Tweedy; other parts by Rev. Messrs. J. R. Danforth, C. A. Northrop, S. A. Howe and A. H. Abbott.

Events to Come

International Council, Mechanics Hall, Boston, Mass., June 29–July 6.

Congregational Young People's Summer Conference, July 26–Aug. 1, Long Beach, Cal. Bible and mission study classes and many interesting features. For information write to Conference Director of Religious Education, Southern California Coongregational Conference, 831 S. Hope St., Los Angeles.

National Education Association, Annual Meeting, Salt Lake City, Utah, July 4-10.

World's Sunday School Convention, Tokyo, Oct. 5-14.

Open Forum Conference, Chautauqua, N. Y., Aug. 17-27.

Harvard Summer School of Theology, Harvard Divinity School, Cambridge, Mass., July 6-23.

Federal Council of the Churches of Christ in America, quadrennial meeting, Boston, Mass., Dec. 1-6.

Summer School of Missions, Conference Point, Wis., Aug. 17-24.

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State Conferences

Oklahoma (Colored), Anadarko, July 15-19.

Texas (Colored), Runge, Aug. 12-15.

Missionary and Religious Educational Conferences, 1920

Classified by sections of the country. Initials after name of place indicate organization or organizations with which conference is affiliated:

IMED—Interchurch Missionary Education Department.

CWHM—Council of Women for Home Missions.

FWFM—Federation of Women's Boards of Foreign Missions.

Where no initials are given the conference is a general religious educational conference under independent management.

New England and the East

Ocean Park, Me., IMED, July 20-30.

Silver Bay, N. Y., IMED, July 9-19.

East Northfield, Mass., Northfield Summer School of Religious Education, July 17-24.

Chautauqua, N. Y., Religious Educational Conference, Aug. 1-21.

Mountain Lake Park, Md., CWHM and FWFM, Aug. 1-7.

Chambersburgh, Pa., CWHM and FWFM, June 29–July 7.

East Northfield, Mass., CWHM, July 16-23.

East Northfield, Mass., FWFM, July, second week.

Chautauqua, N. Y., FWFM, Aug. 22-28.

Western States

Estes Park, Col., IMED, July 9-19.

Lawrence and Wichita, Kan., General Religious Educational Conferences.

Southwestern States

Dallas, Tex., CWHM., Sept. 20-26.

Dallas, Tex., FWFM, September, last week.

Pacific Coast States

Asilomar, Cal., IMED, July 13-23.

Seabeck, Wash., IMED, July 28–Aug. 7.

Long Beach, Cal., Congregational Conference, July 26–Aug. 1.

Mt. Hermon, Cal., CWHM and FWFM, July 13-20.

New Wilmington, Pa., FWFM, Aug. 14-23.

Oxford, Pa., FWFM, July 10-18.

Southern States

Tuscaloosa, Ala., FWFM, Sept. 20-27 (for colored women).

(*Continued on next page*)

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When Sunday Comes

By John Andrew Holmes

It is conservatively estimated that 90 per cent. of the excuses men give for absence from church are not even recorded in the Book of Judgment.

(Continued from preceding page)

MONTREAT, N. C., FWFM, July 11-18.

Middle West

LAKE GENEVA, WIS., IMED, July 23–Aug. 2.
BAY VIEW, MICH., CWHM and FWFM, July 11-16.
TARKIO, MO., FWFM, Aug. 14-22.
LAKESIDE, O., FWFM, July 20-28.
NEW CONCORD, O., FWFM, Aug. 10-17.
WOOSTER, O., FWFM, Aug. 4-12.
XENIA, O., FWFM, Aug. 10-17.
LAKE GENEVA, WIS., FWFM, Aug. 17-24.

Harvard Summer School of Theology

The Faculty of Divinity in Harvard University, which maintained a three weeks' summer school of theology each year from 1899 to 1910, is announcing this year a resumption of its summer session. The school will run from July 6–23 inclusive, with a total of 45 lectures on religious and social problems, all by lecturers who are experts in their several fields.

There will be two sets of historical lectures, one of eight lectures on the Aspects of Early Christianity, and another of five lectures dealing with the Pilgrim Fathers. There will be a set of six lectures on Modern Philosophical and Theological Tendencies; a set of ten lectures on Problems of Social Reconstruction; and a set of fifteen lectures on the Minister's Work. Among the lecturers who are announced are the following: Mr. John Graham Brooks, an authority on social problems; Prof. T. N. Carver, Harvard University; Rev. Henry S. Coffin, D. D., of New York; Rev. Samuel M. Crothers, D. D., the well-known essayist; Dr. A. T. Davison, organist of Harvard University, and authority on church music; Dean H. W. Holmes of the Graduate School of Education, Harvard University; Dean W. W. Fenn, Prof. F. G. Peabody and Prof. Kirsopp Lake of Harvard Divinity School; Pres. G. E. Horr of Newton Theological Institution; Dean J. W. Platner of Andover Seminary; Mr. John F. Moors, President of the Associated Charities in Boston; and Prof. R. D. Perry and Prof. G. G. Wilson of Harvard University.

The tuition fee for the school will be $15. The university has set aside one of the new freshman dormitories—Standish Hall on the Charles River Parkway—to provide housing accommodations for the school, so that those attending will be lodged and fed in comfortable and attractive quarters. Lodging is provided at cost, the charge ranging from $28.75 to $38.25, according to the location of the room.

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Classified Wants

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The Congregational Church of Pecatonica, Ill., is needing a pastor. A young man between the ages of thirty and forty-five wanted. Address Henry Meyer, Clerk.

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MISCELLANEOUS

Retired College President desires home in private family, in Boston suburbs, or elsewhere in New England. Address "G," *Congregationalist.*

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Miss Mabel E. Patten

Miss Mabel E. Patten, Educational Assistant in the Boston office of the Congregational Education Society, passed to her reward in the morning of June 15.

Miss Patten was the daughter of S. H. and Helen W. Patten, and was born in Bedford, N. H., Sept. 8, 1874. Practically all her life was spent in Woburn, where for sixteen years she taught in the public schools, becoming educational assistant to Dr. Stephen A. Norton in First Church from 1911 to 1917, when she took up her work with the Education Society.

She had endeared herself to a wide circle of friends all over the country and particularly in Woburn, where she had to a remarkable degree made herself a part of the religious life of the community. Because of her practical experience in religious education, her service with the Education Society was of rare value, and the rapidly increasing number of church workers who sought her counsel through personal interview and correspondence gave testimony to her insight and ability.

The funeral service was held on Wednesday at the Norton home in Woburn and was conducted by Dr. Norton.

Miss Patten is survived by her mother, brother, three nephews and three nieces.

Labor and the Church

Rev. Otis Cary, American Board Missionary to Japan, on a recent visit to Los Angeles had an experience that interprets the thought of some of the labor agitators who are stirring up the present unrest. Dr. Cary writes: "It was in a sidewalk meeting that the speaker accused the churches and ministers as being under capitalistic control, made much of young Rockefeller's prominence in the Interchurch Movement, and read from a paper Roger Babson's remarks on religion as what was needed for the protection of business interests. Some of the listeners interjected remarks on the other side, and I finally added a word, which led the agitator to turn on me, and for a few minutes we two had the floor. I do not think any of the people suspected me of being a minister, though I stood up for such as being among the laborers' best friends. It was interesting to see in those two groups of workingmen that there were several who resented attacks on Christianity."

Special Offer to Congregational Ministers

Let us send you without charge, postage paid, enough of either one of the pamphlets "Is the Tithe a Debt?" by Dan B. Brummitt, "Proportionate Giving," by Robert E. Speer, or "How to Tithe and Why," by "Layman," to furnish one copy to all the families in your congregation.

With the shipment we will send you (1) a special offer by which at very slight expense you can educate your people in practical stewardship; (2) samples of ten or more pamphlets by the use of which their education can be accomplished; (3) a sample Tithing Account Book and copy of "Adventures in Tithing," which we furnish gratis to all who sign tithing pledges; (4) literature containing helpful material for sermons and talks on stewardship and tithing.

This offer, which is made with the approval and co-operation of the Congregational Tithers League, will stand until Aug. 1, 1920. Please mention *The Congregationalist.*

THE LAYMAN COMPANY,
143 N. Wabash Ave., Chicago.

An Interesting Delegate

Beyond question the delegates who will have traveled the longest distance to the Council are Rev. and Mrs. Ernest A. Bridger, from Auckland, New Zealand, who arrived a few days ago via San Francisco. Mr. Bridger, a native of Chichester in old England, and lineally connected with Pilgrim families of the olden time, has been since 1910 pastor of the Green Lane Congregational Church in Auckland, in whose Association of nearly forty churches is found that Congregational church nearest the South Pole. In 1914, when the war broke out, Mr. Bridger chanced to be in London, and at once started for Egypt where he met the New Zealand regiment of which he had been chaplain for two years. He was ordered back to New Zealand to aid in recruiting and helped dispatch division after division of the Maori, whose record as soldiers in the later months was so noteworthy.

Since the close of the war he has continued his duties in the army, but has been granted a two years' leave of absence without pay to take charge of raising a memorial fund for those killed in the war. As this is gathered its first use will be to erect a memorial church in Auckland, which it is hoped to make a center for the social and spiritual life of those who go back from military to civic life; but in addition to provide funds for better salaries for the ministers who follow these soldiers, as they come back from England with their English wives and strike out for home-making into "the bush," as the interior is called, to conquer the densely wooded hills and mountains and utilize for agriculture and grazing the wonderful richness of the land.

Mr. Bridger gives the highest praise to the character of these new settlers, many of them with university degrees; but emphasizes the hopelessness of seeking to influence them religiously, with their present reactions from war, unless strong and forceful preachers can be given adequate financial support. He describes the situation as similar to that in our own land, where adequately equipped men, adequately supported, must be the only hope of solving our moral problems.

Mr. and Mrs. Bridger, who go on to England in about a month, will return to their distant home later in the year, bringing, it is to be hoped, well-filled sheaves in the shape of support for their great work. J. L. S.

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MASSACHUSETTS HOME MISSIONARY SOCIETY, a constituent of the Congregational Home Missionary Society, represents the churches of Massachusetts in their home missionary work. Contributions not designated for specific work are divided between state and national work. The Society solicits bequests, pays annuities on conditional gifts, administers trust funds for churches. Frederick E. Emrich, D. D., *Secretary;* Rev. John Luther Kilbon, *Treasurer;* 609 Congregational House, Boston.

CONGREGATIONAL BOARD OF PASTORAL SUPPLY, maintained by the Congregational Conferences of the six New England States, offers aid to churches desiring pastors or pulpit supplies in New England and elsewhere. Congregational House, Boston, Rev. Arthur J. Covell, *Secretary,* Rev. Watson L. Phillips, D. D., *Chairman.*

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. C. L. Zeigler, Treasurer, 1257 Columbus Ave., Roxbury, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION OF BOSTON and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Bushnell, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 919 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 503 Congregational House, Mrs. Frank Gaylord Cook, Treas.; Miss Helen B. Calder, Secretary.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, 19 S. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas., Friday Meeting, 10 A. M.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC, 760 Market St., Room 421, San Francisco. Mrs. W. W. Ferrier, Treas.; Miss E. S. Benton, Secretary.

CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION, 289 Fourth Ave., N. Y. Mrs. P. S. Suffern, Treas.; Miss Miriam F. Choate, Sec.

WOMAN'S HOME MISSIONARY ASSOCIATION (of Massachusetts and Rhode Island). Mrs. Amos L. Hatheway, Treasurer; Miss Louise K. Noyes, Sec., 607 Congregational House, Boston.

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Incorporated 1829

306 Congregational House, Boston, Mass.

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THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

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Program for the coming year to include Missionary Education, Stewardship, and a Financial Campaign in behalf of our denominational work.

Ann Mary's Living Flag

(*Continued from page 21*)

the walk and received the little white figure thrust into her arms.

"I'll wave the baby. Don't you see, they're a *flag.* Red, white an' blue—me first with the baby, because he's red; then you, mother, with Nelly; then Tony with Jennie because she's blue. We'll stand in a row right behind the gate. When I say 'ready,' we'll all wave. Maybe"—Ann Mary's voice thrilled—"maybe they'll cheer, like they do at other flags."

Nearer and nearer—very near now. The band was playing a patriotic tune, but in rather a spiritless way, as if it were not quite worth while here in Dreary Street—wait till they came out on Beautiful Street and then listen! The marching men were not marching quite in time. So they all came on toward Ann Mary and her little living flag.

"*Ready!*" breathed Ann Mary and grasped the red-swathed baby firmly. With all the strength of her lean little arms she waved him; mother waved—Tony waved. The sign, "C. Flagg" stood out plainly and blackly and those who marched read.

Some one understood and passed the word on. Understanding flew from rank to rank—they all understood. They knew it was a flag! Ann Mary read it in all their faces and, trembling and still waving, waited. Would they—oh, would they—

They did.

"Halt!" commanded a great voice.

The ranks stood still before Ann Mary's flag. Caps came off and waved tumultuously. Cheer after cheer rang out splendidly. It seemed to Ann Mary, waving the baby in her tired arms, as though the pride and joy in her swelling little heart would break it. Dreary Street turned to Beautiful Street before her shining eyes. She stood up very straight indeed in spite of her aching back.

Then the band burst out jubilantly and the procession marched on. The music was not spiritless now and every man marched in time. Ann Mary caught the tableclothed baby to her with a happy cry: "O baby, you've been waved for your country. You've been part of a flag, baby—you've been cheered!"

Father: "Now, my son, I'm going to give you some good advice. Some day you'll wish you had taken it. It's the same advice I wish I had taken when my father gave it to me."—*Life.*

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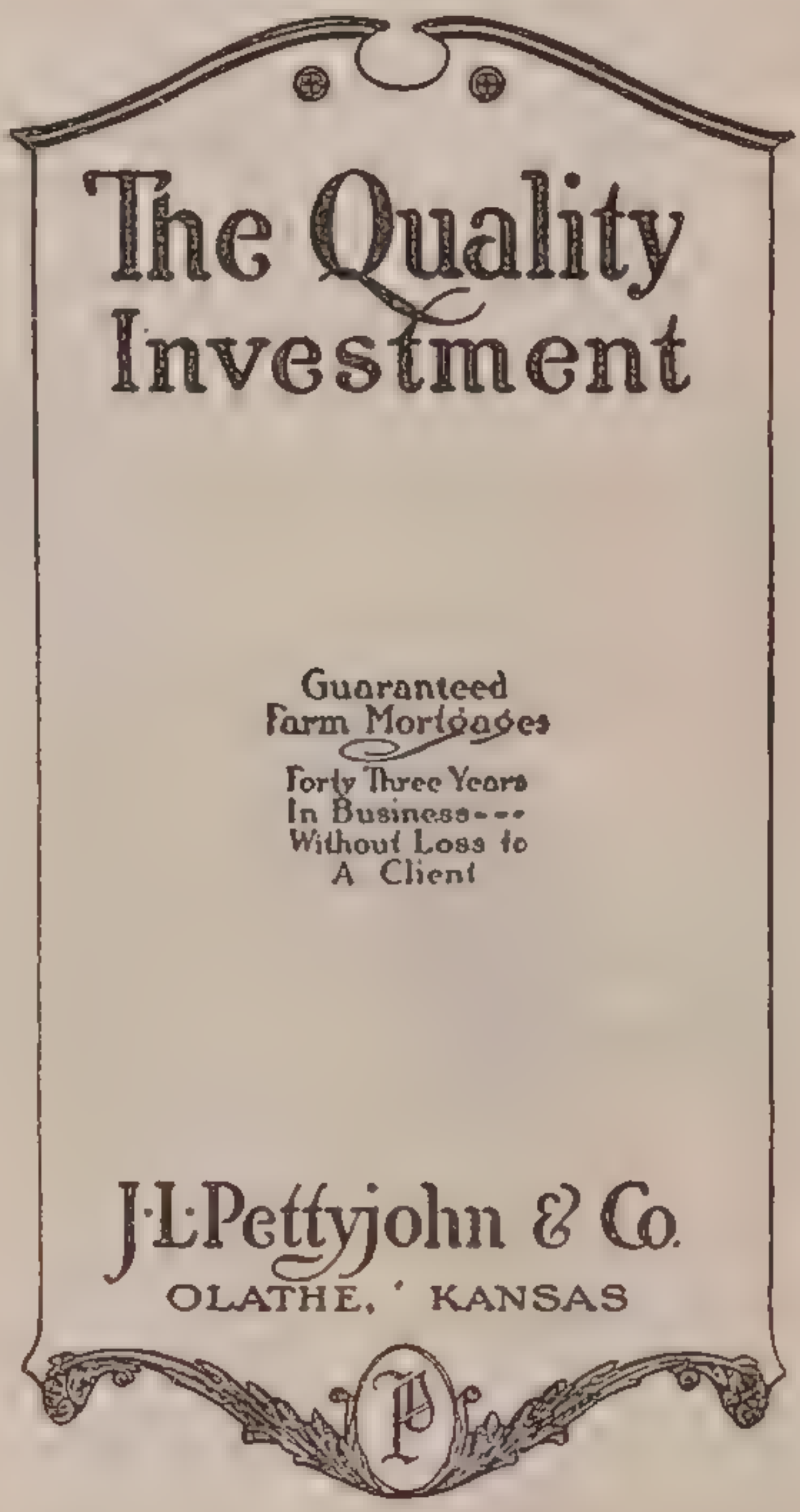

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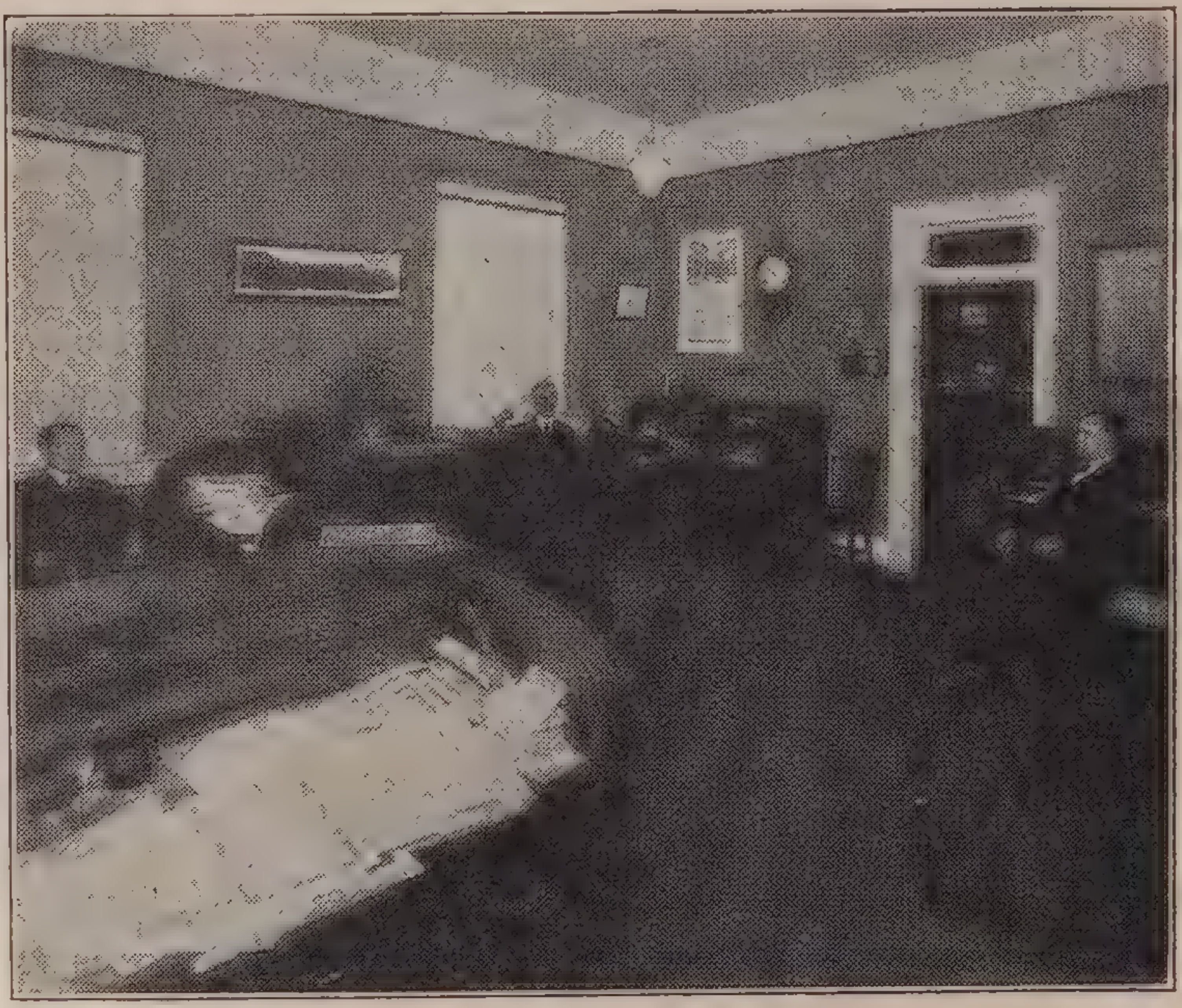

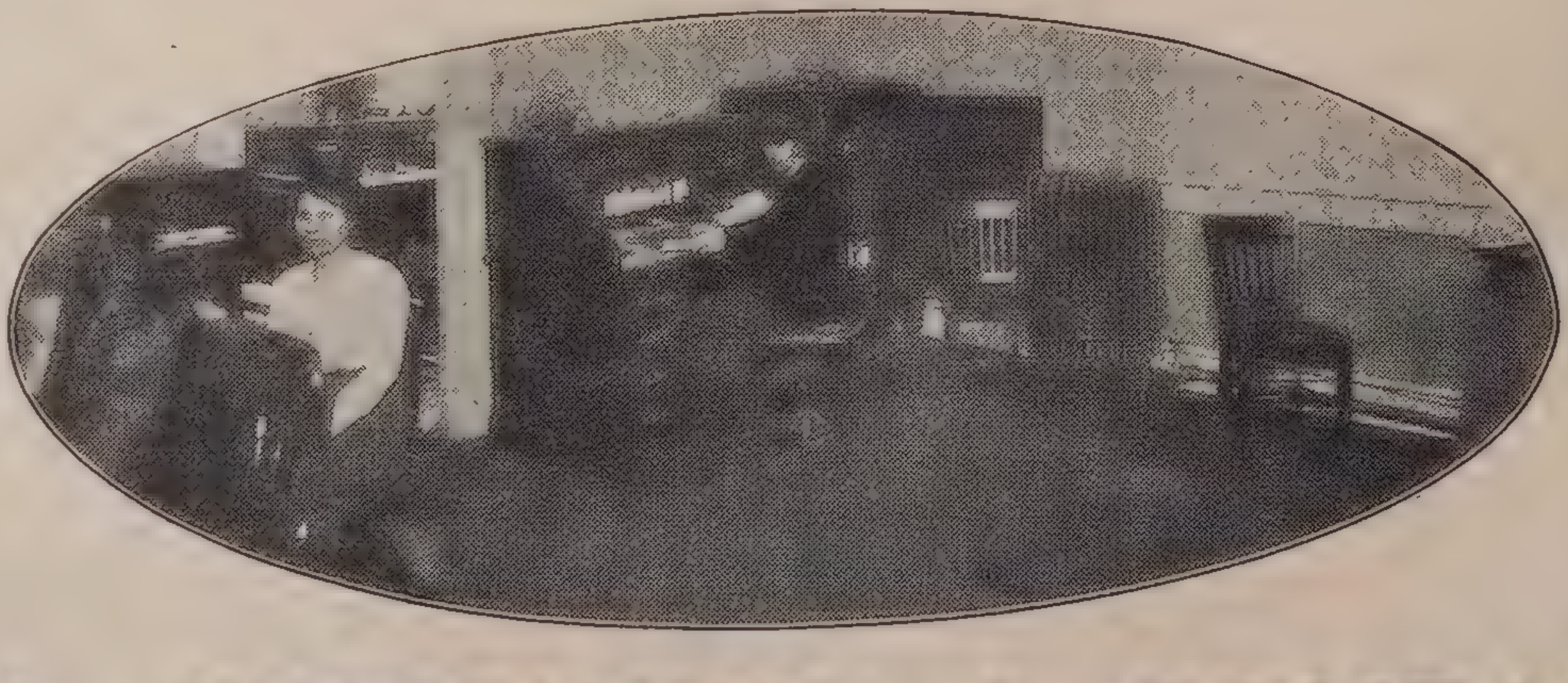

Mr. Ray L. Shuey, who joined the force since the war, was a teacher in high school and spent twenty-six months in the army, twenty-one months overseas. Mr. Shuey was raised on a farm and will be a very valuable asset to the force.

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OLATHE, KANSAS

The Congregationalist and Advance

Vol. CV. No. 28

July 8, 1920

DR. JAMES L. BARTON—MODERATOR OF THE INTERNATIONAL COUNCIL

CONGREGATIONAL WORLD MOVEMENT

287 Fourth Avenue, New York

The following is a list as far as reported of the Churches in Northern New England (Maine, New Hampshire and Vermont) that have secured pledges sufficient to cover their quotas for the Congregational World Movement. A few churches in Massachusetts not previously listed are added.

Are there not other churches in this district whose members would be glad to see their names appear in this "Roll of Honor"? Send us word as soon as you have reached your quota.

*** STARS INDICATE THOSE THAT HAVE EXCEEDED THEIR QUOTAS.**

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*Auburn
*Ashland
*Bangor, Hammond St.
*Bar Harbor
Belfast, First
Belfast, North
Benton Falls
*Bethel
*Biddeford, Second
Bluehill
Bridgton
Buxton, First
Buxton, North
*Calais
Camden
Castine
Cumberland Center
*Deer Isle, First
*Deer Isle, North
Deer Isle, Little
Deer Isle, Sunset
Dexter
Dixfield
*Dresden, West
East Baldwin
*East Machias
*East Millinocket
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*East Sumner
*Edgecomb, North
*Farmington
*Fort Fairfield
*Freeport
*Freeport, South
*Gardiner, South
Gorham
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*Island Falls
Kennebunk
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*Machias
*Machiasport
Masardis
*Mechanic Falls
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New Vineyard
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Norway, Second
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Paris, West
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*Perry
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Portland, St. Lawrence
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*Princeton
*Richmond
Rumford Point
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*Sherman Station
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Skowhegan
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South Portland, Bethany
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*Tremont and So. West Harbor
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*Vassalboro, Adams Memorial
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York, Second

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*Dover
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*Dunbarton
*Durham
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*Fitzwilliam
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*Franklin
Goffstown
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Greenfield
Greenville
*Hampstead
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Langdon
*Lebanon
Lisbon
*Loudon
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Manchester, Franklin St.
Manchester, So. Main St.
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Meredith
*Merrimack
*Milton
*Newcastle (400%)
*Newfields
*Newington (300%)
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*Newmarket
*Newport
North Hampton
*Northwood
Ossipee, First
*Ossipee, Second
Pelham
Pittsfield
*Plaistow
*Portsmouth
Raymond
*Rye
*Seabrook, South
*Somersworth
South Barnstead
South Merrimack
Temple
*Tilton
*Troy, Finnish
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Barton
Bellows Falls
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*Bennington, North
*Benson
*Berkshire, East
Berkshire, Second
*Bradford
*Brandon
*Brattleboro, Center
*Brattleboro, West
Brattleboro, Swedish
Bridgewater
Bridport
Bristol
Brookfield
*Brookleld, East
*Brownington and Orleans
Burke, East
*Burlington, First
*Cabot
Charleston, East
*Charleston, West
*Charlotte
Chelsea
Chester
*Colchester
Corinth, East
Cornwall
Craftsbury, North
Danby
*Danville
Derby
Dorset, West
Enosburg
*Essex Junction
*Fairfield, East
Fair Haven
Fair Haven (Welsh)
Ferrisburg
*Florence
Franklin
*Gaysville
Glover, West
Greensboro
*Guilford
*Hardwick
*Hardwick, East
Hartland
Highgate
Hinesburg
*Hyde Park
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*Irasburg
Island Pond
*Jamaica
Jeffersonville
*Jericho, First
*Jericho, Second
*Johnson
*Lowell
Ludlow
Lyndon
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Morgan
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*Quechee
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*Richmond
*Rochester
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*Rutland
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*St. Albans
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*Salisbury
*Saxton's River
*Shoreham
*Simonsville
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*Springfield
*Sudbury
*Swanton
*Thetford
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*Troy
*Tunbridge
*Underhill
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*Waitsfield
*Wallingford
*Wallingford, South
Wardsboro, South
*Waterbury
*Weathersfield, First
Weathersfield, East
*Wells River
Westfield
Westford
*Westminster
Westminster, West
Westmore
*West Rutland
*Weybridge
*Wilder
Williamstown
Wilmington
*Windsor
*Woodbury, South

MASSACHUSETTS
(Additional)

*Andover, Ballardvale
*Andover, Free
Arlington Heights
*Brookline, Leyden
*Concord
*Danvers
*Dover
*Fall River, First
*Norfolk
Rockland, First
South Natick
*Swampscott
*Templeton, Baldwinville
*Wellfleet
*Whitman
*Worcester, Old South

The Congregationalist
and Advance

July 8, 1920

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The Talk of the Sanctum

Who's Who in This Week's Issue

HERBERT ATCHINSON JUMP, who gives us an account of the opening of the International Council in Boston, is pastor of the First Congregational Church in Manchester, N. H. Former pastorates of Mr. Jump's have been in Redlands and Oakland, Cal., and in New Britain, Ct.

OUR LONDON CORRESPONDENT is Mr. Arthur Porritt, editor of the London *Christian World.* He is now in this country. His characterizations of some of the British Delegates, which have recently appeared in our columns, have aroused much interest.

FRANCIS E. CLARK is "Father Endeavor" Clark of the Christian Endeavor Society and a well-known figure in religious circles. He sounds a ringing note for recruiting younger leaders for the ministry and other Christian work.

DOREMUS SCUDDER is a Congregational clergyman, formerly a missionary in Japan, after that pastor of Central Union Church in Honolulu. In 1916 Dr. Scudder returned to Japan to become minister of the Tokyo Union Church. During the later years of the war he was in Red Cross work in Vladivostok, and has just accepted the call of the Boston Federation of Churches to become its secretary.

The International Council

The next week's issue of *The Congregationalist* will be larger than usual and will cover in detail the great International Congregational Council at Boston. The Opening Sessions only are reported this week.

In the Circulation Department—

There are various conceptions regarding the real character and functions of a Circulation Department; some folks think of it as handling entirely the business of a given publication; others regard it as mechanical in character with its chief function that of increasing the circulation and getting money from subscribers. But we want our readers to think of *The Congregationalist* Circulation Department as a sympathetic and human part of our organization. It is truly said that the life of any business is found in its correspondence. And it is the happy privilege of our department to be the channel through which a large part of our correspondence is handled. Because of the nature of our publication we come into more intimate and friendly relationship with our readers. It is always a delight to receive your open frank criticisms and your heartening words of appreciation of the paper which we are all endeavoring to make increasingly better. We want to know you and welcome always your letters of confidence and friendliness. May you feel that we are ready to serve you at all times.

From Our Mail Bag

"For years I have considered the paper one of the best of religious papers printed. I find it not pleasant to ask that it be stopped at least for the present."

"Allow me to express my appreciation of the high standard which you have set and which is being so constantly maintained in the character of the paper."

"You are certainly right in assuming that I want your helpful and inspiring paper for another year. I find it altogether indispensable."

A PROGRAM OF EVANGELISM

FOR

1920—1921

A Year-Around, Church-Wide Program of Evangelism for Every Congregational Church

SEPTEMBER—DECEMBER

1. A Meeting of the Church Evangelistic Committee: To face the whole year's work of the Church and to map out a year's program.
2. Church Rallies: To bring the Church and its work to the attention of all the people.
3. Parish Survey: To locate and enlist possible attendants and adherents of the Church and its organizations.
4. Fall Reception of members at the November Communion.

JANUARY—EASTER

1. The Preaching of the Gospel.
2. An Invitation Committee: To study the best methods of winning decisions for Christ and to work continuously with the Pastor to secure new members.
3. The Pastor's Training Class: To instruct children twelve years of age and older in the fundamentals of Christian faith and the meaning of Church membership.
4. The Lenten Prayer Calendar: Extended use of "The Fellowship of Prayer" in private devotions, at the family altar, in prayer circles and in the work of the Church.
5. Holy Week Service: To be observed in all Congregational Churches.
6. The Easter Ingathering: (Easter, March 27) The reception of new members at the Communion Service on or near Easter.

AFTER EASTER CONSERVATION

1. Continuation Plans: To continue Evangelistic endeavors in special groups to Children's Sunday, Mother's Sunday or Pentecost Sunday, and to enlist new members in definite tasks of Christian service.
2. Absentee Campaign: The locating and reclaiming of absentee members who are living in the community of the Church though holding membership in churches elsewhere.

(Printed helps for Pastors and Church workers are furnished by the Commission.
Copies may be had by addressing the Secretary.)

Approximately one-half of all our churches fail to report in any given year any additions to their membership. Is your church growing?

THE CONGREGATIONAL COMMISSION ON EVANGELISM

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The Congregationalist and Advance

Backward or Forward—Which?

CURIOUSLY interblended is the world of politics and the world of religion. What happens in one speedily finds its reflection in the other. If autocracy in the state puts iron fetters upon freedom of thought and expression, the church tends to develop on parallel lines. If in the state democracy is in the saddle, encouraging and sheltering variations of opinion, the form of church life is correspondingly more fluid and diversified.

Whatever the form of government, whenever a revolution or reaction takes place, something similar is bound to happen in the church. Just now reactionary tendencies are at work both in the state and in the church. Three years ago the stage was set in the interests of internationalism. Great powers associated in military and naval undertakings were speaking frequently of "our gallant Allies." Hope beat high in many hearts that one compensation for the offering of blood and treasure would be such a drawing together of the nations as mankind had never known. But today a discredited nationalism is trying to re-establish itself in all lands. It meets, to be sure, with opposition more or less vigorous from liberally minded citizens. On the other hand, ambitious politicians and eager money-makers discern the personal advantages that may come from this recrudescence of nationalistic feeling. "America first!" shouts the hyper-patriot. "I love my country and I am too old to change," says the seasoned party campaigner. "If we do not take care of our own nation, who will?"

WITHIN the church similar influences are at work to produce suspicion of the soundness of certain religious bodies, to divide brethren in the same family or to find all the flaws possible in every plan for co-operation and unity. Denominational pride is aroused by appeals to "what our fathers stood for" and by the recital of a long series of achievements in the past. Denominational ambition is stimulated by the assertion that no community is properly churched unless "our kind of a church" is there. We hear no more stirring incidents about the way in which Protestant chaplains, Catholic padres and Hebrew rabbis fraternized in camp and on the battlefield, giving the cup of cold water to the wounded man without stopping to ascertain his denominational preferences and standing together in common grief at the edge of the grave when the bodies of brave men were being lowered to their last resting place.

INTERNATIONALISM in jeopardy, interdenominationalism in jeopardy—that is the situation today. The reaction is in full swing, both in state and church. We cannot look upon it, however, as anything but temporary. It is a part of the effects of the moral shell-shock from which President Lowell of Harvard says the world is suffering. We are victims of fear and cowardice. We are afraid that something untoward is going to happen to our nation and our denomination, and we foolishly think that by keeping free from all entangling alliances we can save our own skins.

But we are as shortsighted as we are cowardly. These two principles are in the world to stay. They may be for a time ignored, but they are so intricately bound up with the purposes of God in Jesus Christ for the human race that they are bound in time to emerge more clear and commanding because of their temporary obscuration and rejection.

THE nations cannot go on much longer each scheming for its own advantage, each making its own defenses as strong as possible, each breathlessly striving to be first in the markets of the world. Some form of association which means fair and genuine and thorough-going co-operation must come to pass. Indeed, thirty-five nations are already working together. The United States lines up with Honduras, Haiti and one or two little states in staying out of the League. But this anomalous state of things cannot last forever. Such isolation is as much out of place as is the old buncombe Fourth of July oratory of a generation ago. America has a serious and responsible part to take in world affairs and it will take it in time.

It will not be otherwise with interdenominationalism. The Interchurch World Movement may be reconstructed or even set one side. Dr. Newman Smyth's vision of an Episcopal-Congregational concordat may not be realized. The World Conference of Faith and Order, if it ever comes, may prove to be only a talk-feast. The plan for organic union started by the Presbyterians and semi-officially indorsed by other strong bodies, may not prove the exact path to unity. But something is going to happen in the course of the next twenty-five years that will bring relief to over-churched communities, that will better deploy Christian forces, that will bring more young men into the ministry, that will provide more adequate religious education for Protestant boys and girls, that will raise up sufficient sinews of war for the missionary adventurers at home and abroad. True churches of Christ are not going to remain forever apart, eying one another suspiciously, competing for the same outsider, with no common program, no proper understanding of each other's aims and methods.

MEANWHILE those of us who believe that God has something better for our world than a stiff nationalism and a stiff denominationalism must not lose heart. We must educate or re-educate our patriots to see that love of country can exist with love of party. We must educate or re-educate our fellow Christians to see that all that is best in the history and present usefulness of any denomination can be helpfully related to the common witness bearing and service of all Christian churches. It may be a laborious task, but no harder than it was to persuade the states of the Union to federate or to persuade the Church to make a venture with foreign missions. At any rate, this is the task of the moment from which not even the heats of summer or the heats of politics ought to divert earnest men and women.

EDITORIAL

International Congregationalism on Parade

Nearly three hundred years span the interval between the visit of Dr. Samuel Fuller of the Plymouth Colony to the Puritan settlement at Salem and the fourth International Congregational Council which is in the midst of its sessions as we go to press. But in that friendly visit of the physician of the Mayflower which strengthened the ties between the infant colonies were the germs of the splendid fellowship which has been finding expression these last eight days in speech and song and prayer. The noble countenances of Andrew Fairbairn, R. W. Dale, Silvester Horne and of Henry M. Dexter, Leonard Bacon and Samuel B. Capen which looked down from the front of the galleries upon the two thousand delegates assembled in Mechanics Hall from all over the world were reminders that we, too, are in a truly apostolic succession and that what these great English and American leaders of the last generation did to illuminate the Congregational faith and to solidify the Congregational units must be conserved and amplified by the generation now on the stage.

Congregationalists are built for fellowship. It has taken them nearly three hundred years to achieve it on a large scale and it is by no means yet made perfect, but the slow growth conduces all the more to stability and power. Congregationalists need one another and want one another, and when they are bound together in the local, national or international group, the sense of brotherhood and interdependence is the stronger because it is a voluntary union, conserving all that the free spirit of Congregationalism demands as the right of every individual congregation under the leadership of Christ.

Thus brought together through the working of common impulses and of the desire to know and love and serve each other better, international Congregationalism has a healthy look to the eyes of every beholder.

It does not become us to boast of superior brains, culture or piety. But any one who took the measure of the Council and who thought of the work these earnest men and women are doing in the church and the school, in the home and the state, found himself saying over and over again, "Yes, it is a goodly fellowship." Within the fellowship are men of distinction, whose books and platform utterances have a wide influence, as well as less famous, but no less devoted delegates who have carried the torch of learning and religion into the dark places of the earth, who in obscure and ill rewarded fields have given their best to the betterment of their communities. A hint of the wonderful results was given in the Congregational World Exhibit.

With little ecclesiastical machinery, with no sectarian pride, with no unseemly squabbles for the ecclesiastical loaves and fishes, Congregationalism has and is pursuing its way, contented and glad to make its own contribution to the uplifting of the world and to make that contribution every decade more distinctive and more weighty.

The Boston Council has been showing us how close we are to one another. Thought in the field of theology and sociology ranges from ultra-conservatism to advanced liberalism, but we have no feuds. Full of reverence this Tercentenary year for our historic past we are not so rooted in it that we cannot, as Moderator Barton said in his response to the delegates, "Move forward and step lively." Indeed the genius of Congregationalism is its forward-looking spirit. We are not only ready for the larger truth, which John Robinson bade us ever to expect and for the wider ecclesiastical unity and for the more Christian, social and international order, but we would have the present generation of Congregationalists in the United States and in Canada, in Great Britain, Australia, New Zealand and other lands, help to usher in the better day. The Council just closing will send its attendants back over land and sea to bear their witness and to do their work more effectively while the day lasts.

Is Home Life Christian?

How far is it still true in America that the influence of the home is Christian? It used to be so. Not always wisely, but with full intention, the home teaching was directed toward making Christians of the children and the conduct of the older members of the family more or less was controlled by the thought of setting an example of proper Christian living. Is it so today in as large a proportion of American homes as it was half a century ago?

At least it must in all honesty be said that some of the outward observances of Christian belief have been crowded out of busy days in that general sacrifice of leisure which we call life. Governor Bradford relates how the exploring party of the Pilgrims, in that cold December when they were not even as yet assured of a place to settle, were alarmed in their camp at midnight by savage yells which seemed to threaten an attack. Next morning the threats were renewed and they woke before dawn to meet the peril. First came prayer, then breakfast, then arrangements to meet the attack. How many of their descendants nowadays would think prayer had the right of way in such a program of the morning? How many have kept up the practice of family prayer even in the unthreatened days of our settled life? At how many tables is united acknowledgement of God's merciful kindness voiced by the head of the house?

Of course it may be said that these outward observances are not of the substance of the religious life. And that is true enough. But by what are they replaced as an element in the thought of the family and especially of the children? Does anything take the place of that catechizing which was a direct attempt to fulfill the duty of a parent to his child in the matter of religious teaching? Do our Christian parents in any way give their children to understand that they are directly interested in their growth into the Christian life? How are we fulfilling in our homes that idea of Christian nurture which Dr. Bushnell made so effective a challenge to New England Christians? We should like more light on these questions from the Christian parents and observers who follow the Congregational way.

In an interesting article on another page Clara D. Pierson tells about a home which was so steeped in the Christian atmosphere that those who knew it loved to return because they felt the presence and the power of Christ. That is the substance of the whole matter. If Christian parents are so entirely Christian that they live continually in fellowship with Christ, the manner of formal witness does not so much matter. But will there not be, naturally and almost inevitably, some form of habitual outward expression for that inward spirit? And what, under the conditions of our life of today, is the best and most effective form for that expression?

Greece in America's Place

What America has refused in the way of duty and opportunity in Asia Minor is now offered to and accepted by Greece. Premier Venezelos insisted not only that Smyrna should not be given back to Turkey as the price of peace with the Turkish Nationalists, but also that the Greek troops should be given, if not a mandate, at least an unhampered opportunity of dealing with the Nationalist armies. Greece has begun a campaign which will test both the warlike quality of her soldiers and the qualities of their leadership. The British government has denied that the Greeks have British backing; but it is true that British troops are in Constantinople and British warships are in conflict with the Turks on the shores of the Sea of Marmora and are on guard all through the straits and at points in the Black Sea.

This is war, of course; war which might have been avoided if the Allies had agreed upon a firm and consistent course with the Turks when they were conquered as a result of General Allenby's victory at Samaria, or if America had at once embraced its opportunity in Armenia. But the Allies have not been agreed—they are not agreed today. France has apparently reached the conclusion that Cilicia is not worth the cost of a campaign. Italy is altogether against coercing the Turk. America has refused responsibility. The British mean to keep the straits clear, but nothing more. The Greek army, in the field and ready, was the one instrument prepared for the hand of the Allies, and they have simply removed the former veto on its advance without taking open responsibility for the results.

Two questions must be settled by the course of events in the future, the answer to either of which might have a decisive effect on the fate of Anatolia and Armenia. One concerns the fighting spirit and the military resources of Turkish nationalism. The Turk is a brave fighter and he undoubtedly hates the Greek. But we do not know how far his weariness of war can be overcome or with what resources he is able to meet a modern and well-equipped army such as that of Greece claims to be. Will his fatalism work for a last attempt to stand at bay, in his own mountains? Does the Turkish peasant really care enough for Smyrna and Thrace to endure the hardships of a campaign?

The other question concerns Russia, which must sooner or later be dealt with both in regard to the control of Constantinople and the Straits, which for centuries her leaders have regarded as a chief Russian aim; and as to the lordship, political or moral, over Armenian territory much of which was hers before the outbreak of the war. Russian forces are already on the borders of Armenia on their way to make trouble for Great Britain in India and Persia. The results of that advance are as yet incalculable.

Some of the Armenian leaders have expressed the opinion that, America being unattainable, Greece is the next best helper of their people. But with the return of active war we must look for further drivings-out and massacres even if, as the Greek commanders hope, the campaign for the coercion of the Turks into acceptance of the treaty terms which are offered them proves to be a matter of only a few weeks. But even a few weeks of modern war may be charged with unimaginable miseries for the people and unsuspected dangers for the nations. We are a long way yet, we fear, from a real settlement of the question either of the Near East or of Armenia. In the meantime we must hold up the hands of our representatives the missionaries and missionary teachers and work as we can for light in this darkness.

The Parables of Safed the Sage

The Parable of the Late Arrival

There liveth in a certain city a man whose name is John Smith, and he hath been for many years an Honest and Inconspicuous Citizen. And it came to pass after many years that his name began to appear Among Those Present; and it seemed unto him Mighty Good to get into the outer edges of the Limelight, and he began to yearn for a place a little nearer unto the Center of the Stage.

Now there was a great Public Banquet at the leading Hotel, and all the Prominent Citizens shook their Dress Suits out from the Moth Balls and were present. And John Smith had a place at the Further End of the Speakers' Table.

And after the Hoi Polloi were seated, then did the Occupants of the Speakers' Table file in and take their seats, while the Band played, It Looketh unto me like a Big Night Tonight. And John Smith felt good clean down into his Boots to think that a Part of that Chautauqua Salute was for him.

Now there was one Vacant Seat at the Speakers' Table, and they all knew whose it was. For G. Fred Jones did habitually arrive late. And when he came in about twelve minutes after all the others were seated, then did the Band play, Hail to the Chief. And the Presiding Officer walked over and said, So good of thee to come; we feared that thou hadst been detained.

Now John Smith believed all this, and he said: "I am wise to this little Game. It is he who cometh late that getteth the Glad Hand, whereas he who cometh in with the Bunch is unnoticed."

Now there came another Banquet and John Smith had a seat a little further from the end and a little nearer to the center of the Speakers' Table, and he arrived fifteen minutes late. And he said: Now for the Big Noise when I enter.

And behold, as he drew nigh, he heard the sound of Music, for the Band was playing, Hail, Hail, the Gang's All Here, and he slipped in wholly unobserved.

When he sought for his seat, behold it had been given unto another, for the Presiding Officer said: We thought thou wert out of Town. Now behold, there are some good seats yonder by the Door. Go thou away back and be thou seated.

And he went away back and sat down. And he did not enjoy the Banquet a little bit, neither did his food that he ate that night agree with him and his applause of the Speeches lacked something of Heartiness.

And he said within himself: Behold, I have several times made of myself a Fool, but this is the worst in all my sweet young life. For I perceive that he who setteth his foot upon the First Round of the Ladder of Publick Recognition, is a Fool if he thinketh that he hath already attained. For he who hath arrived can work those little stunts that increase his Popularity, whereas if a man more obscure doth attempt one of them, he only increaseth his obscurity.

And I considered this Truthful Tale, and I said: Little Fishes Should Keep nigh unto the Shore. Nevertheless there is yet hope for John Smith, for he is capable of learning Wisdom from his own Folly, and that is the only real way in Which Wise Men such as I have attained Wisdom. For we all started with a Large Endowment of Folly, and it departeth very slowly from even the Wisest of Men.

In Brief

Those college students and teachers who are planning to spend their vacation in helping the farmers are in for an instructive experience and can feel that they are doing a public service.

* *

The man who says that it will take a whole generation to get rid of the prohibition laws thinks too meanly of the coming Americans. In a case of this kind the next generation means nothing less than never.

* *

It has been good to have the delegates to the International Council with us and we hope that individually if not as members of a Council many of them may come again. And we wish them Godspeed as they go to their places in the work of Christ's kingdom.

* *

Was it a sudden access of local pride at outstripping the new census reports of San Francisco in population which brought on the earthquake in Los Angeles? Or did the Los Angeles people feel too much the lime light turned just now on its northern rival and shiver at being thrown for a moment in the shade? We are all sorry for the people who suffered in person or in property.

* *

Among many well-deserved honorary degrees bestowed this year by the colleges we note with special approval the conferring of a mastership of arts by Williams College upon Herbert H. Fletcher of the *Boston Transcript*. Too often a daily newspaper man is so submerged in his routine work that his fidelity and ability are totally unrecognized by the outside world. Mr. Fletcher is a most conscientious and high minded journalist. He has contributed much to the forces that have given the *Transcript* such a distinctive place in American journalism and he is especially responsible for the admirably conducted department in the Saturday night *Transcript* known as "The Churchman Afield."

* *

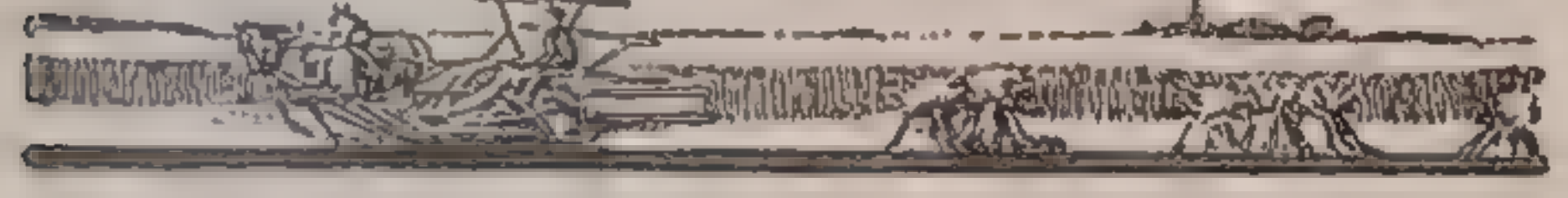
Here are two of numerous gems from addresses to graduating classes which we are more than glad to pass on to our readers. One is a paragraph from the counsel which Dr. A. Z. Conrad of Boston gave to the students at the American International College in Springfield. We have seen this year nothing more pungent and practical than these ten rules which he urged the young men to observe:

> Do your own thinking; fight your own battles; pay your own debts; correct your own mistakes; keep your own secrets; follow your own ideals; be your own self; answer your own prayer, and mind your own business.

The other is from the address of Prof. F. J. Woodbridge to the graduating class at Smith College:

> As a working maxim, philosophy as a habit of mind may be expressed by saying, start with what you've got, work with what you have, and go on from where you are in the direction of the best which beckons you on.

FROM·OUR·WESTERN·WINDOW



The Republican Convention Two Weeks After

The tumult and the shouting have died away; the captains and the kings of politics have departed, and the dust has once more settled down over the Windy City and the excessive heat of convention week has been followed by overcoat weather. It is a little difficult to keep one's poise when one is in the convention city when the convention is in session. The pulling of wires is so much in evidence, the grossness and crassness of politics at its worst is so easily seen, that one is inclined to become disgusted with it. Probably the Republican convention just held was as good and as high grade as any the party has ever held. A great advance over any of the others was found in the fact that there was very little "booze" used in the convention. To those of us who have known Chicago for the last twenty-five years it is difficult for us to think of the city entertaining a national political convention without having at hand 8,000 saloons with which to make it more possible for the delegates to endure the strain and stress of things.

Two weeks ago a number of our leaders presented their views of the convention and they wrote these articles while we were still in the heat of the situation. I have been interested in the aftermath and have talked to people all the way from Chicago to Wichita, Kan., and from there to Boston, to find out how they view the work of the convention after two weeks. The discussion that I have had with various men always centers first of all around the personalities who were in the limelight in the convention and perhaps we may best begin with a word about them.

* *

General Wood was first and foremost in the early days of the convention. His friends spent a lot of money to make him the choice of the presidential primary. So far as I am able to discover, no one except a few editorial writers of the yellow press believes that any of this money was used for graft. It is now clearly seen that a presidential primary cannot be conducted without the use of a great deal of money. If the candidate did nothing but to thoroughly circularize a constituency, he would spend about as much money as General Wood's friends spent for him. I think it is safe to say that the General has come out of the conflict with the respect of thinking people and it is pretty well understood that Senator Johnson sprung the investigation of campaign expenses at just the strategic moment when it would do the most harm to General Wood and to Governor Lowden.

* *

The little stir about the improper use of money in Missouri hurt Governor Lowden a great deal at the time, but in the judgment of leading business and professional men of the State of Illinois the Governor is not a boodler and he did not intend that one cent of money should be spent improperly in the primary election. There are two things to be said for Governor Lowden at the present time. He has given Illinois a good, clean, economical business administration; he voted for a dry enforcement law that had teeth in it and he vetoed a boxing bill that was very pernicious. It is well within the bounds of the truth to say that his administration of the State of Illinois has not only been high grade in every particular but that he has been a real representative of all of the people.

It ought also to be said that if Governor Lowden had never done anything more than to take a fall out of "Big Bill Thompson," as he did when the patriotism of Chicago was in question when we were at war and as he has just done in regard to state control of the Republican party, he is worth all that he has cost the United States of America and a thousand times more. Some of us admire the Governor for the enemies that he has made; we haven't forgotten, nor are we going to forget, that he was a patriot when some other leaders were traitors to their country. It looks at this writing as if he might still be the strategic man to redeem the State of Illinois from Thompsonism.

When Sunday Comes

By John Andrew Holmes

Is not this truth almost self-evident, that men can hardly meet at stated intervals to think together on holy things and squarely to face God, without effect on their characters?

* *

Hiram Johnson was in evidence at the convention. He stood for the selfish policy of keeping America from taking any hand in world affairs and he became the supreme representative for the time being of the enmity that is so freely expressed these days for Great Britain. He was the recipient of the friendship and the aid of William Randolph Hearst, who was on the ground trying to control the convention. All of Senator Johnson's greatness in fighting the Southern Pacific Railway and the battles of Labor was completely overshadowed at the Chicago convention, by his attitude concerning the League of Nations; his was a pitiful figure.

Yes, William Randolph Hearst was also at the convention and his papers carried great headlines implying that leading candidates before the convention had been guilty of boodle and graft. One could not help but remember Mr. Hearst's attitude toward our entrance into the World War, when one read his heated claims to be the acme of patriotism and Americanism. There are not a few people these days who say "Let us forget all about the attitude that people took during the World War." To my notion it is a good deal better to say that we will never forget what Mr. Hearst and his ilk did until they change their ways. Any man that accepts the friendship of William Randolph Hearst and his papers ought never to be considered for the Presidency of the United States of America.

* *

"Big Bill" was there sweating with Hearst, trying to make Johnson the nominee. Not only did Lowden defeat Thompson at that time in the attempts of the latter to seize the leadership of the Republican party of Illinois, but the Mayor has had two or three other severe setbacks in the last two weeks. The Supreme Court the other day decided that the Primary Law, under which Thompson had grabbed his political honors, is unconstitutional, and soon after that Judge Scanlan held the Mayor's School Board in contempt of Court, and sentenced six of the men on the Board to pay fines and serve a jail sentence and several of the women to pay heavy fines. This is the outcome of the action that the Board took last year, ousting Superintendent Chadsey. Judge Scanlan in rendering his decision, took occasion to say that Superintendent Mortenson, who profited by the ousting of Mr. Chadsey, was the meanest one of the lot. The fact is that the city under Thompson's administration is apparently going to the dogs. It is bankrupt and is having great difficulty in borrowing money from the banks and at the same time it is throwing away hundreds of thousands of dollars on experts and hopeless law cases without rendering the city much service. Crime is rampant; rival labor agitators no longer seek the darkness for an opportunity to shoot up their rivals—ten o'clock in the forenoon is the zero hour for that crowd and they keep it with impunity. Yet this sort of a mayor came near dominating the Republican party in the State of Illinois.

* *

As one of the correspondents reported last week, Hoover didn't have a look-in at the Convention, although it was quite plain that a multitude of thoughtful people the country over wanted him to be nominated. What about Harding? The folks to whom I have talked have suggested some things against him. The almost universal opinion is that he is too reactionary—that he is too prone to believe in safety and regularity always. Nobody wanted a "Red" or a Radical nominated, but most people did want a forward-looking man, and to their notion Harding scarcely qualifies—they would have been better satisfied if Coolidge had been given first place on the ticket.

* *

It is only fair to say that while many people have the objection noted above to Mr. Harding, most of them believe that, if elected, he will give us a good, straight-forward business administration. A level-headed, progressive business man to whom I talked expressed himself about as follows:

> I will vote for Harding because he isn't a superman—we have been too long governed by supermen, Roosevelt and Wilson. Then to my mind it is anything to be relieved of Wilsonianism. I have no use for an administration that plays fast and loose with George Creel and George D. Herron on the one hand, and deports innocent aliens on the other, nor do I care for a man that will hold Debs in the Federal Penitentiary for saying practically the same things that he himself said when he was running for the presidency the second time. I am tired of the wobbling and the lack of policy of the Wilson administration and I despise the President on account of his egotism. The fact is the President is more to blame for the present stalemate in the League of Nations and the Peace Treaty than is the Senate, and that is saying a good deal.

I judge that there are a great many people in the country who hold the same attitude as the business man just quoted. R. W. G.

Boston, June 29.

League of the New Day

Next Week's Readings and Prayers

Week of July 12–18

Monday. Amos at Bethel. Amos 7:7-17.

Tuesday. The Judgment of Greed. Amos 8:1-14.

Wednesday. Destruction and Return. Amos 9:1-15.

Thursday. Israel's Sin. Hosea 4: 1-10.

Friday. A Call to Return. Hosea 6:1-11.

Saturday. God's Love for Israel. Hosea 11:1-11.

Sunday. The Maniac of Gadara. Mark 5:1-20.

Object for Intercession

For the Presidential Nominees, that They May be Guided with Wisdom from Above:

O Lord, who hast led our nation in the past, choose now for us a leader who shall help in showing us the ways of justice, righteousness and peace. Give wisdom and the desire of wisdom to these men who have been chosen for the choosing of our people and to all candidates for office in our land. Overrule and guide the hearts of the electors that thy will may be done and thy kingdom come in the growth and changes of our history. In the name of Christ. Amen. —*R.*

Pictures from the News of the World

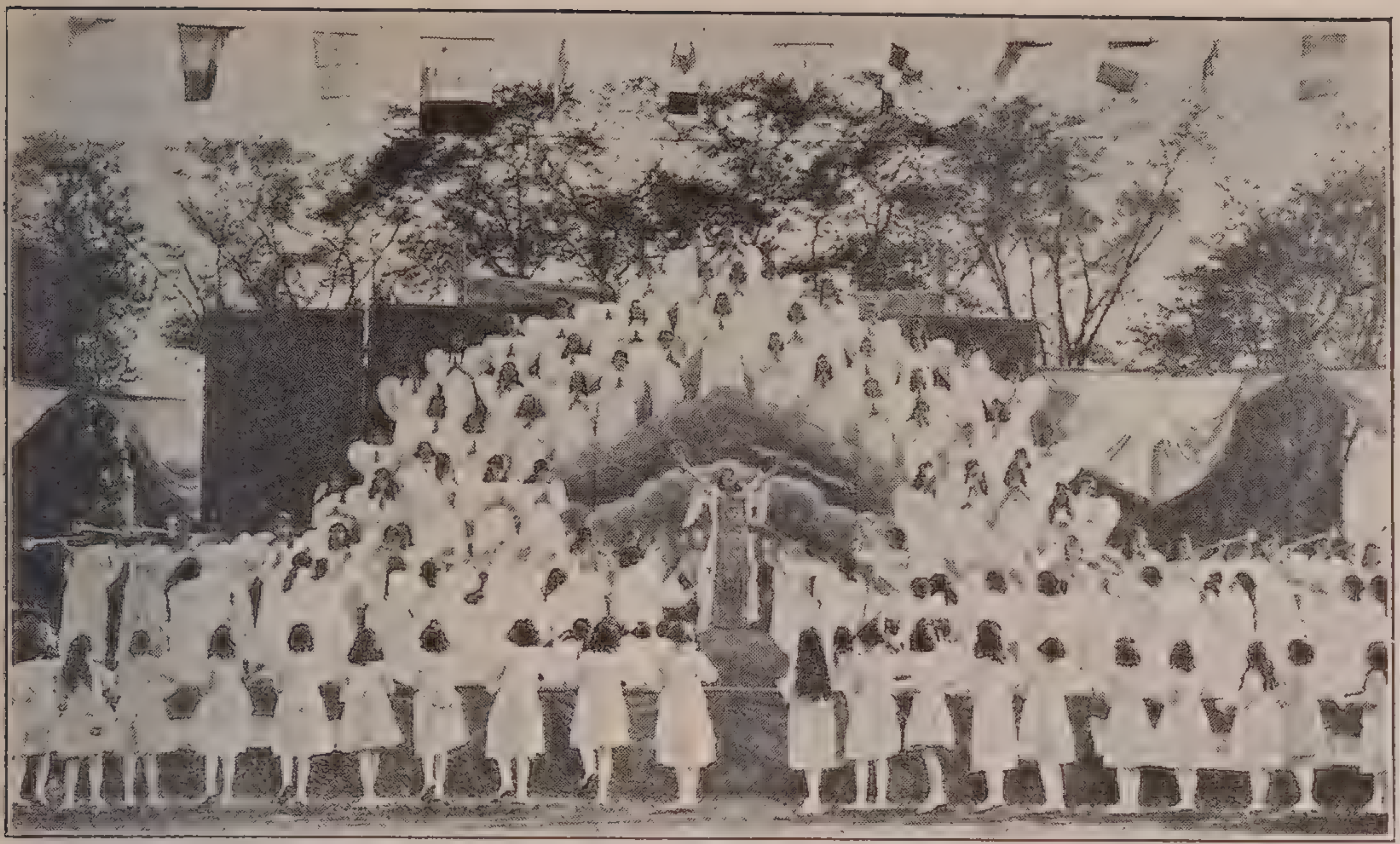


Photo by Paul Thompson

JOAN OF ARC WELCOMED INTO PARADISE

Scene from the celebration of the canonization of Joan of Arc at Fordham University. Miss Shannon Dale took the part of Joan. This was one of the most elaborate of many such celebrations which took place all over the United States.

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SENATOR AND MRS WARREN G. HARDING AT THEIR WASHINGTON HOME

This photograph was taken just after the Senator from Ohio became the presidential nominee of the Republican Party at the Chicago Convention. Senator Harding was born on a farm at Blooming Grove, O., the eldest of eight children. He has been farmer, teacher, and for most of his life, the proprietor of a newspaper in Marion, O. His wife, who was Miss Florence Kling of Marion, has always been of the greatest assistance to her husband in his political career. Their delightful comradeship and the loyal and gracious personality of Mrs. Harding bring an element of pleasing human interest into the campaign. Happily the vice-presidential nominee, Governor Coolidge, and Mrs. Coolidge are a similar couple. It is good to know that the home life of both of the candidates is worthy of the best traditions of America.

ATTENDING THE INTERNATIONAL CONGREGATIONAL COUNCIL

Rev. E. A. Bridger came from Auckland, New Zealand, to attend the great meetings in Boston. Undoubtedly Mr. and Mrs. Bridger, who accompanied her husband, are the delegates who traveled the longest distance to be present.

Photo from Wide World Photos

THE EMPRESS OF FRANCE AND QUEEN OF SPAIN

Empress Eugenie of France, now over ninety years old, photographed with Queen Victoria of Spain at the famous palace of the Duenas at Seville.

Photo by Paul Thompson

Y. W. C. A. WAR WORKERS' REUNION AT NEW YORK HEADQUARTERS

FRONT ROW, LEFT TO RIGHT: *Mrs. Elin Phinney (Swedish), Miss Violet Grovognoni (Iialian), Miss Lillian Krall (Spanish), Mrs. Daraka Pavitch (Servian).* STANDING, LEFT TO RIGHT: *Mrs. Beatrice Stanoyevich (Roumanian), Miss Sophie Bosselt (Polish), Miss Lillian Dahlen (Swedish), Miss Helen Ross (Syrian), Mrs. Marie Hankevetich (Polish) Miss Selma Leman (Finnish), Miss Myra Yonovano (Serbian).*

Great Convention Opens in Boston

International Council in Notable Sessions

By Rev. Herbert Atchinson Jump

EDITORIAL NOTE.—*The Council will be reported at length in the next issue of* THE CONGREGATIONALIST. *We go to press with this issue during the early sessions, and only attempt, through Mr. Jump's article, to indicate now the spirit of the Council and the most significant events of the first day.*

With three gavels to arm and equip the moderator, with a *bona fide* baronet and a knight besides to confer aristocratic dignity upon its membership, with a battery of two grand pianos and a duet of trumpeters to steer the abounding melody of its song, with special greetings both from Lloyd George and the Lord Mayor of London, and with ebony-hued delegates from British Guiana as well as divers representatives from a half-dozen more familiar lands, the Fourth International Council of the Congregational Churches of the world began last week Tuesday its sessions in the capacious Boston barn known as Mechanics Hall. It furnishes the ecclesiastical celebration of the Tercentenary of the Landing of the Pilgrims at Plymouth. The official recognition of the event by city and commonwealth will come next December and next summer.

The day before I had strolled up to view the site of the significant gathering and learn my way through the acre or two of space that was to house the audiences, the exhibits, the committee rooms, the reception halls, the cafeteria and all the enginery of a proposition for which already 3,500 delegates had been accredited. Of a workman in overalls I asked, "How many people will your main hall seat?" "I dunno," he answered, "but it'll hold a confounded sight of folks." It needed to be big, for two thousand souls were on hand, a memorable and receptive audience, when Rev. Charles F. Carter of Hartford, representing the Committee of Arrangements in the absence of its chairman, Dr. W. Douglas Mackenzie, who was detained by illness, called the body to order and conducted the election of a moderator.

SECRETARY BARTON PRESIDES

The statistics of the meeting were not as stupendous as those of another great convention that was gathering simultaneously three thousand miles away in San Francisco to choose the Democratic nominee for the White House. But perhaps the brain power per person and the moral earnestness in the mass were quite as notable. At any rate, Dr. James L. Barton of the American Board, after he had been elected president—for that is the official title of the International Council moderator—declared in a graceful speech of acceptance that he had attained "the greatest honor in the world that any Congregationalist might hope to achieve." Before him sat delegates from Canada, a dozen from Australia and New Zealand, more than a hundred from the British Isles, and a scattering but important representation from Japan, China, South Africa, India and British Guiana, besides more than a thousand from all parts of our own land. All had most intelligent faces and singing voices or at least singing hearts, and soon under the graceful precentorship of Prof. H. Augustine Smith of Boston University, the high mood of the hour was sounded in the hymn by Isaac Watts:

> Eternal are thy mercies, Lord,
> Eternal truth attends thy word.
> Thy praise shall sound from shore to shore
> Till suns shall rise and set no more.

There is always an interesting psychology about an international meeting. At such times we are all more or less racially self-conscious. A harmless and legitimate curiosity moves us to notice ceaselessly "how the other fellow does it." Members of the reception committee in the Congregational House and Mechanics Hall had already heard about "grousing" and other terms used by the English brethren that are not commonly included in the Yankee brand of the Queen's—or is it the King's English? But as the first session progressed we were treated to other Anglicisms, as doubtless we entertained them greatly with our not at all hidden Americanisms. We heard the prompt and staccato "hear, hears" of these brethren when they liked what was said. We listened to the equally prompt and unafraid undertone of protest or objurgation that rumbled its accompaniment to the speaker when they didn't like what was said. Also we noticed that Dr. J. D. Jones of Bournemouth, the Council preacher, was the only member of the vast throng who sought his knees during Dr. A. Z. Conrad's opening prayer.

Raymond Robin-isms

Force against ideas has always been powerless.

The only thing that ever overcame a false idea is a true idea.

Henry Ford in his workshop is one of the great producing economic forces of the world.

Whenever the rights of men come into irreconcilable conflict with the rights of capital, capital must give way. That is the answer, and it doesn't mean revolution.

We are not going into the new slavery of Socialism or Bolshevism. We are going forward in freedom under the Constitution, and we shall stand and bid distant generations hail in the freedom of the human spirit in all relations of life.

It rapidly transpired, however, that the little differences noticed by both the English and American delegates were like Burns' rank that is but the guinea's stamp; the real "gowd" was a deep, almost sacred sense of brotherly unity that swept like an ocean tide through all hearts as we thought of the Pilgrims whose memory fused us for these seven privileged days into a magnificent fellowship of hope and service.

HALL NOT BUILT FOR ORATORS

Before the program had progressed very far, we were all reminded of the answer of the sexton who had been showing a visitor about a new church. He had been asked, "And are you troubled at all with the acoustics?" "Not at all, sir, not now," he answered. "We had difficulty at first, but we used a lot of insect powder, and now you can't find an acoustic about the whole place." This was tragically true of the auditorium where we are doomed to hear a few but merely to see a great many more speeches during the next week. As its name implies, the hall was built for mechanics, not for orators. Five reverend gentlemen, for example, with English accents, were asked to conduct a devotional service. It proved to be for all save a few favored persons on the front seats a series of anonymous and inaudible orisons, reported by the representatives of the press to have been most beautifully and chastely devout utterances. But inasmuch as the Almighty is known to be a prayer-hearing God this was not so serious. When we came to the addresses, however, the situation was more ominous. Only occasionally could a speaker be heard with any distinctness though he lavishly added perspiration to his inspiration.

Nevertheless three gavels were presented to Dr. Barton, the president of the Council. One came from Plymouth, with a chip of the Rock and several slivers of wood from historic Plymouth houses as its constituents; one came from Leyden, Holland, and was made of a stone from John Robinson's church; and the third had been sent on from the Pacific Coast, made of twenty-two pieces of wood connected with the history of the Hudson Bay Company and the pioneer settlements of the Northwest.

WELCOMES AND RESPONSES

Pres. Henry Churchill King, moderator of the National Council, voiced a welcome that was twice interrupted by applause. First, when he referred to the "four thousand miles of undefended frontier that separates us from a great British dominion"; and secondly, when he assured the English delegates with solemn emphasis that "the attitude of the United States Senate on the League of Nations is no fair index of the attitude of the American people." Arthur H. Wellman of Boston, chairman of the local committee, said that he was the Indian chosen to say "welcome" to the modern Mayflower-ites. Mayor Peters, whose city government had been fervently prayed for by one of the British delegates, did not deign to appear at all with his announced greetings.

Responses were delightfully made by Sir Arthur Haworth of Manchester, England, a baronet and former chairman of the Congregational Union, whose ruddy countenance and stocky build marked him as the unmistakable Briton that he is; and by Principal A. E. Garvie of New College, London, a genial civilized Viking in appearance, whose mother was a Pole and whose father was a Scot, and who himself therefore very appropriately stands as a Christian internationalist. Sir Arthur captured his audience instantly by his humorous story of the judges who met to draw up an address to the Queen. The document began, "Conscious of our many imperfections, etc." "You mean," suggested one of the conferees, "conscious of each other's many imperfections." But despite imperfections on both sides, the Baronet continued, the two great branches of the English-speaking race must stand and labor and aspire together.

Principal Garvie is the present chairman of the Congregational Union of England and Wales. He alluded approvingly to the fact that had already been noticed, viz., that the British delegation contained so large a number of young men. In summoning the sons of the Pilgrims to bear stoutly their witness for God he parodied a familiar proverb: "Though the politician proposes, it is the Christian conscience of the world that disposes," and finally serves as the mouthpiece of the Eternal.

Social Gospel Key-Note

Preliminaries over the formal program began. Significantly the key-note speech was not historical nor theological; it was a stirring utterance of the Christian social gospel needed for these times. The speaker was Owen Lovejoy of Child Labor fame, himself a heroic prophet as was one of his surname in Civil War days. In a gray summer suit, with a face brown as a berry as though he had just returned from a canoe trip, a clean-cut athletic young business man, he stood behind a pulpit that was carved with the motto, "Be just and fear not," and in his address he obeyed the command of the pulpit. He gave us a beautiful welding of technical sociological thought with the spiritual insight of a loyal Christian disciple. He claimed our allegiance for three principles in the social message of Jesus, simplicity of life, the subordination of the institution to the spirit, and the law of sacrifice, not as a substitutionary device of turtle doves or lambs or scapegoats, but as a devotement of service.

I held my breath as he boldly and yet winsomely eliminated completely one of the cherished assumptions of traditional theology; "Jesus never taught any substitutionary idea of sacrifice; he always talked about self-sacrifice." Surely this will stir up a sensation, I said to myself. I must hunt round and get the reaction from some of the conservative delegates. Chancing upon one of the swarthy Congregationalists from British Guiana I said to myself, Here is my man. "How did you like the address?" I innocently inquired. Of course there would be qualifications or antagonism in his answer. But no, his eye gleamed with pleasure and his face opened into a reassuring smile as he ejaculated, "It was splendid. It is just the gospel we need down in South America. He hit the nail on the head." I laughingly confessed the nature of the reply I had expected, whereupon he nonchalantly remarked, "Oh, there isn't anybody left now who still believes in that old theology, is there?" As I walked out into the afternoon sunshine, I said to myself, "Good for British Guiana. Verily the world moves." And I recollected some pregnant and precious words by pastor John Robinson about light.

The evening's program introduced a fine chorus of two hundred voices led by A. Vincent Bennett, and it rendered delicately Woodman's setting of Nixon Waterman's poem, "The Voyage of the Mayflower." This chorus will contribute to the pleasure of the delegates from time to time during the week as a carefully chosen program of music interprets the Pilgrim motif. Then followed two addresses on "The World in 1620 and in 1920," by Rev. J. Morgan Gibbon, for thirty years pastor of Stamford Hill Church, London, and Raymond Robins of Chicago.

The veteran preacher of London reminded us several times that he was a Welshman. That meant less to our American delegates than it did to the Englishmen in the congregation, many of whom apparently had little love for Lloyd George and inferentially little interest in the exaltation of Lloyd George's racial stock. Dr. Gibbon's thesis was that in 1620 geography came to the help of history and made possible in the new world a forward step of the soul that was just then impossible in the old world. In amplifying it he revealed a subtle strain of poetic feeling, a something fugitive but alluring, as foreign to the American temper of downrightness as the vivid accent of Wales.

Morgan Gibbon-isms

We all praise the fathers for the work they did—but what say you to the work they bequeathed us?

Roger Williams untied the Gordian knot that tethered the human mind to the post of superstition; he gave the eagle the franchise of the skies, to kindle her undazzled eyes at the full midday sun, to purge and unscale her long-abused sight at the fountain itself of heavenly radiance.

If the will of God is revealed in the needs of men, look at the world today, it is a book written within and without, and the word that seems on every page is Peace—peace on earth, good will among men.

Geography that in 1620 called for universal freedom now calls for universal peace and the intensive cultivation of the human race.

Every man that fell for liberty stands, trumpet at lip, calling the world to crown his sacrifice with the Great Peace. The call is to the churches of the Lord Jesus Christ; this is for them the issue of issues today. The call is to America and Britain, the two mighty peoples that have the power of life and death in their hands.

The possibilities of good and evil that lie folded like seeds side by side in their attitude to and their feelings for each other are incalculable; whoever at this hour shall succeed in driving a wedge between these two, so as to divert them from the work that comes to them out of their own past history, shall achieve a master stroke of wickedness that shall secure the devil a new lease on earth and win applause through all the sounding halls of hell. May God avert the omen.

When Providence is baking a new loaf she puts a Welshman into the Anglo-Saxon to make it rise.

It is the sort of thing one feels in the Celtic folk-lore. It never is far absent in Welsh preachers. I traveled through Wales last summer. It was in spots a desolate and a forbidding land. Yet even on a grim pass the peasant's cottage would show you unexpected and glowing roses in its kitchen garden. Dr. Gibbon's speech, rugged in earnestness like Llanberis itself, had its glowing flowers—metaphor, epigram, allusion. He knew all about "the embattled farmer" and about "Captain, my Captain." He dared to quote Latin several times, and his American auditors who were honest looked dazed, but the more villainous hypocrites among us tried to act as though we understood.

In pleading for a world-peace that should not again be disturbed by war, he borrowed the idea from Rupert Brooke's famous sonnet. The latest and divinest contribution that geography has made to history is the internationalization of death, as "little patches of America lie scattered all over Europe, and when God's trumpet sounds, up out of every soldier's grave will rise a figure that will call us to make peace forever sure."

Raymond Robins in a speech straight from the shoulder, warm with a vast and brave social passion, illustrated from his experiences as a Klondike miner and special envoy to Russia, begged us to clean up our social order of its injustice before radicalism had succeeded in undermining the faith of the people in that social order. "There is no economic necessity in producing steel that justifies the right to disinherit human souls." "We are living today in a time of moral sag. Large dividends seem to have a softening effect upon the social conscience. But if we take Kaiserism into our land to solve our problems, we have not won the war; we have lost it."

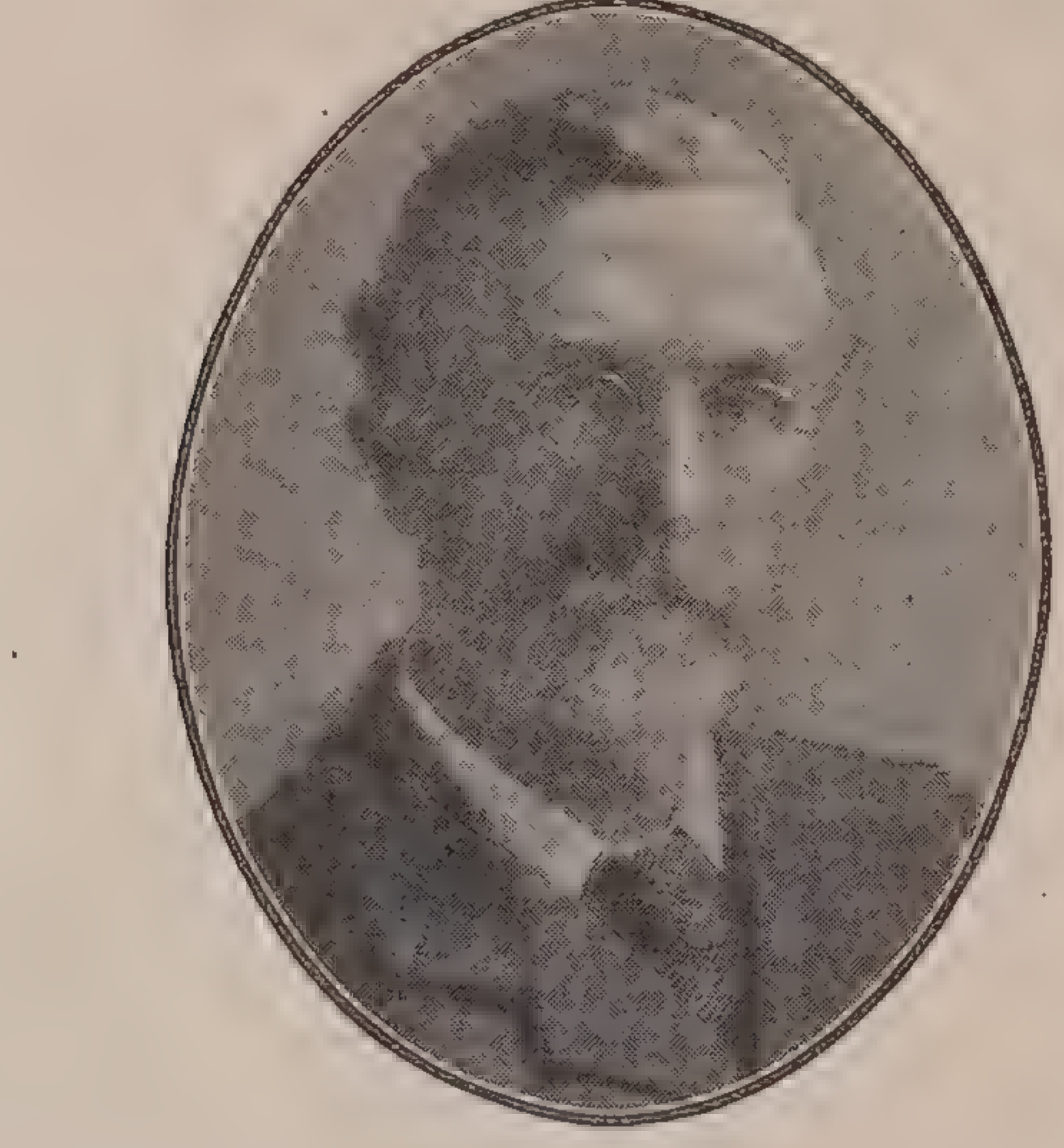
When I came out onto the street about ten o'clock at the close of the first day's experience of a sublime fellowship, I bought a newspaper and read the headlines from the San Francisco Convention; "Steam Roller at Work." If ever the day comes when the principles of the Pilgrim Fathers actually control national life, every sort of steam roller will be consigned to the junk heap. And may that free day hasten its coming!

A Trio of English Leaders

Dr. J. D. Jones

"J. D." as we all familiarly call the Archbishop of Congregationalism in England (he is arch-moderator of our new panel of moderators and if we had had the courage to use the scriptural word we should have called them Bishops and Dr. Jones Archbishop) is too momentous a personality to be biographed in a paragraph. Happily he is almost as familiar a figure in Boston as in London. By a sort of divine right "J. D." dominates Congregationalism from Berwick to Penzance. He has won his authority, not snatched it. For twenty years he has served the denomination with a single eye to its advancement and no concern for his own glory. His wonderful ministry at Bournemouth, from which have sprung a half a dozen strong churches radiating from his own central church, constitutes a remarkable record. But this great ministry is a comparatively small part of his service to Congregationalism. Literally he has moulded its policy for twenty years. He virtually raised its £250,000 Central Fund to guarantee a minimum stipend for all ministers of accredited churches. He created the moderator plan and bore down opposition by sheer persuasiveness. He has been chairman of the Union and is now its honorary secretary. A gifted preacher, tenaciously evangelical, but

REV. J. D. JONES



REV. R. F. HORTON

REV. J. MORGAN GIBBON

sufficiently responsive to the spirit of the age to restate evangelism in the terms of today, and with an evangelistic fervor burning like a bright flame within him he stands second only to Dr. Jowett as the popular preacher of Congregationalism. Brotherly, modest, and straight, without an atom of side, he has won a place in the affections of Congregationalists and acquired a power that would be positively dangerous were it not that he is constitutionally incapable of misusing it.

Dr. R. F. Horton

Dr. Horton has friends all over the world, but nowhere (outside England) more abundantly than in America. There are several Dr. Hortons—Dr. Horton the scholar, the saint, the Higher Critic, the salvationist, the author, the seer, the poet, the preacher, the orator and (though this Dr. Horton is not often visible) the satirist. And there is yet another Dr. Horton who is best described in the words of an Oxford man whom I once heard say that he did not think there were many real Christians in the world, but he knew at least two, Dr. Charles Gore and Dr. Robert Forman Horton. He has done many great things in his lifetime. One of the first dissenters to be admitted at Oxford University he demonstrated to that academic world that the free churches could breed scholars. Horton, "fellow of New College," commanded respect. He established and has ministered for forty years to a wonderful Congregational Church at Hampstead, a wealthy aristocratic suburb, which, till he stormed its heights, looked disdainfully upon all dissenters as Philistines. Lyndhurst Road might still claim to be the premier church in English Congregationalism. Dr. Horton was a pioneer, greatly daring and for a time severely criticized, of the Higher Critical interpretation of the Bible. He has defended heretics, conducted evangelistic missions, championed foreign missions, established an Institutional Church, lectured to artisans and done a whole catalog of splendid things. But his greatest contribution to his age has been his own transparently sincere character. Latterly after a long and trying period of physical depression he has renewed his youth and shown a mental vivacity and vitality that has rejoiced the heart of his innumerable friends and admirers.

Rev. J. Morgan Gibbon

Thirty years ago when I first came to London I was taken over by a friend at Holloway to Stamford Hill to hear a wonderful Welsh preacher who had just settled there as Congregational minister. We could not get into the church, but we heard the preacher (without getting a glimpse of him) from the vestry. The preacher was the Rev. J. Morgan Gibbons. He is still, after all these years, at Stamford Hill and, after all these years, there are the same crowded eager congregations listening to his burning eloquence and marveling at his intellectual brilliance. I use the word brilliance deliberately. It really fits Mr. Gibbon. He is an intellectual with his intellectualism illumined by Welsh fervor. One might, if critically disposed, suggest that Mr. Gibbon's intellectualism has occasionally a metallic quality with a hard ring and an acid flavor. He has a flair of his own, a gift of irony and a power of sarcasm that gives an east-windy tang to his preaching. But he can win as well as sting men into the Kingdom and there are deeps of tenderness to be plumbed in Mr. Morgan Gibbon and wells of sympathy that never run dry. His passion is for righteousness. The ethical note never goes unstruck. Mr. Gibbon comes, like Mr. Lloyd George, from Wales, with the poetic glamour of the Welsh hills in his blood. But he has drilled his mind by hard systematic study and relentless mental discipline. The poetry survives and shines through the braininess. This explains his perennial freshness—amazing perhaps in a man who has always preached to crowds. Incidentally one should add that he is the father of Perceval Gibbon, the novelist, and that one of his daughters has just published a notable novel, "Jan."

Bound for Boston

The English Delegates and Their Voyage

By Our London Correspondent

For us, the seventy-eight delegates who sailed from England by the *Adriatic*, the fourth International Congregational Council virtually started when the ocean liner left the quay at Southampton. The Pilgrims of 1620 were ever in our mind. Did they not set sail from Southampton in the *Mayflower*, a cockleshell of a craft compared with our White Star leviathan? Three hundred years after their adventurous trip across the Atlantic we were following in their tracks impelled by the common impulse to commemorate their bold venture of faith on the spots made historic by their landing and their settlement in New England. The very liberty they breathed is in our nostrils: the freedom of faith they sought is our prized heritage.

Our thoughts turned often as theirs must have done to our loved ones left behind us in England. But our hearts were in Boston before England was out of sight. We watched with eager interest, not untouched with compassionate sympathy, a pathetic scene at Cherbourg when five hundred emigrants from Southern Europe—war victims most of them, men, women and children—boarded the *Adriatic*. We saw them step from a French tug on to the gangway of our ship and we felt the thrill they were experiencing in stepping out of the bondage of the old world into the freedom of the new world. To us those few feet of gangway symbolized a bridge from death into life, from fear into hope. We saw a husband and wife separated a few feet from the gangway by the doctor's refusal to pass the woman. The two youngest of the five children were sent back to their mother and we watched, in almost tear-dimmed eyes, the tragedy of the parting. It was a scene that stayed with us, haunting us all the way across the ocean.

Though we mingled with our fellow voyagers on the *Adriatic* we, the English delegates, were a self-contained party with our own social life and our own round of ship's sports. But the errand upon which we were embarking was with us constantly. We were perplexed by the American political situation and baffled as to how our message could be best delivered at this juncture. We met twice formally, and many times in informal groups, to discuss the Irish question in the light of the anti-British American-Irish propaganda and to clear our minds as to how best we could present the ideal of a League of Nations to American hearers. While we wished to be loyal Englishmen we wished above all things to avoid saying a word that might jar on American feelings or appear to butt in on questions that have become party politics issues at the forthcoming presidential elections.

These conferences helped us to clarify our own views. When Marconi news came that Lloyd George had offered Ireland Dominion Home Rule and that De Valera would accept the offer we felt that that was a solution we could all indorse. Again on the League of Nations we felt that only a League of Nations (not necessarily the League framed in Paris which has a League of Conquering Nations complexion, after all) can save the world from another war that would, perhaps, wipe out civilization and even Christianity.

One of the sacred memories of our voyage will be our recollection of a service of song held in the saloon on the Sunday evening. It was arranged by the Pilgrim delegates and conducted by Dr. R. F. Horton. We came very close to each other and to our fellow passengers

I AM A CONGREGATIONALIST—

Because
I believe in liberty of the individual conscience in interpreting the life and message of Jesus Christ.

Because
I believe in a continuous revelation of God; that in this world there is no such thing as finality in belief, or creed or action.

Because
I believe that only in Liberty can we have unity or sincerity or fidelity.

Because
I believe that Democracy in spirit and form of government is as essential to the life of the Christian Church as to the life of the nation.

Because
I believe in Christ's missionary obligation to carry the Gospel to the ends of the earth.

Because
I believe in the fellowship of all Christians, in inclusiveness rather than in exclusiveness.

Because
I believe that the goal of the Christian Church is both personal and social righteousness.

Because
I believe in the value of all Knowledge, that the Truth shall make men free.

Because
I believe that the Congregational Church which grew out of a demand for individual liberty of conscience; which was itself the father of democratic government in America; which has pursued the Truth and promoted education for three hundred years; which believes in Liberty, in Democracy and in Progress; most nearly fulfills my ideals of a Christian Church today.

Edwin O. Grover.

as we sang the great familiar hymns, common to the whole Church Catholic. And our fellow passengers seemed to catch inspiration from the hymns too. They all knew the words and the tunes, and one saw a hand here and a hand there raised to rub a tear from the eye as we sang "Lord of our Life," "Jesus, Lover of My Soul," "Our God Our Help." Dr. Horton's address on love was peculiarly felicitous especially when he dwelt on love between nations and among peoples of divers nations living in the same land. The international note fitted into the mood of the hour.

A storm and two days of fog robbed the last days of the voyage of some of their joys. The *Adriatic* was delayed and by reaching New York late deprived us of the welcome we were led to expect from American Congregationalists. But if we felt any sense of forlornness in New York, Boston has given us ample compensation by the cheery reception we have received. I write before the Council opens, but I write in a mood of high expectancy. A. P.

Boston, June 29.

"A Constructive Christian Program for Sunday"

By Rev. Austin Rice, D.D.

Can a constructive Christian program be arranged for Sunday? Within the limits of time and strength open to the average man and church what can be done to make the Lord's Day both more useful and more attractive?

The churches must plan for something positive. To leave the day merely negative would be to fail. "Don't" is never the chief word for the follower of Jesus.

First. The churches ought to put a united evangelistic program across in more of our towns and smaller cities. Many of our churches are near the public parks. It is a shame for us to object to Sunday sports on these parks unless we are ready to furnish a definite gospel message with good music and bright singing. People do relish these. If they feel kindly toward the Salvation Army, they will feel kindly toward a warm-hearted church which goes out of its way to meet them, and to bring them the cheer of the Gospel. Such programs would need to be arranged with care and with much variety. A great deal more could be done with community singing and with worthy instrumental music. Could not the combined church choirs or Sunday school orchestras aid in such services? Both by civic services in the parks themselves, and by more evangelistic religious services on the church lawns we could reach many who would hear and enjoy the Gospel message, who seldom enter a church door.

Second. The church needs a crusade for social righteousness. How the soap-box agitator puts our church men to shame. He is humble enough and he is intense enough in his convictions to address a crowd, where the crowd actually is, though it be on a street corner or on the common. We have something much better. Shall we be willing to let it remain cooped up within the four walls of a meeting-house? Surely we ought to go out with an active and intelligent passion for moral betterment.

One form of such service which is increasing in popularity is the open Sunday forum. But should efforts be limited to this? "Where cross the crowded ways of life" there ought to be stationed the Christian business man, the Christian "Y" worker and the minister. We have been altogether too complacent and sleepy. Personally I believe we shall win back the common people and the working people to the church, not by laxity in the principles of Sunday recreation or by a compromise on the use of beer, but by a warm individual friendly and neighborly interest, and by a crusade for level, constructive social justice.

Third. When it comes to amusement and recreation, the problem will vary with the community. I doubt if the church has the duty of trying to rival Revere Beach or Coney Island. I doubt if in mere pleasure or excitement she can compete with Sunday baseball and football. It may be questioned whether it is her duty to put much of her energy into supervision of that type of recreation, and whether the people who wish that type of diversion will accept it at all from our churches.

Fourth. Turning now to more individual suggestions. Our suburban towns and smaller cities contain many strangers. People are slow to become acquainted. They feel lost, even in a small city, much more so in the great centers. This lonesomeness presses down upon young people who live in boarding houses or small apartments. The church members owe a duty to such strangers. To find weekday time is difficult. Sunday afternoon or evening might well be used far more than it is by Christian people as a favorable opportunity for enlarging the circle of neighborly friendship. Mr. Samuel B. Capen used to render a most pleasing and grateful service in this way.

All our cities have many aged people, shut-ins and invalids who sorely miss the touch of young life. In some places there are special homes for the aged. They would be more refreshed than any one imagines by music and visits from the young people. Could not "Good Cheer" groups be formed from our Endeavor Societies and Sunday school classes for this use of Sunday afternoons? If the really sweetest and most lasting joys of life are those which come from unselfish service, then ought we not to suggest and plan with our young people the happiest uses of the Lord's day? As Christians we know that the finest, most durable joys are not gained in "making and spending" for self, nor in mere entertainments and excitement, though these have their value in the right place. But the only way this lesson can be learned is by actual practice. Does the church initiate and organize such work, with its young people, as it might?

The time is near at hand, if it is not already here, when Christians will see that the only way to preserve the home and the nation is by a nobler use of the Lord's Day. It is indeed a question whether we shall not need to use the Sunday afternoons, as the Catholic churches do in many places, for further Sunday school instruction. To drill and inspire youth will require not less but greater time and energy. And it is along these lines, we believe, that the church will contribute constructively to the building of Christian character among our young people, and for the grounding of the nation in righteousness. *Wakefield, Mass.*

Leaders, Where and How to Get Them

Reaching the Young People in the Churches

By Francis E. Clark, D.D.

The honored Secretary of the National Congregational Council, Dr. Hubert C. Herring, in an eloquent address, recently deplored the lack of leaders in the Christian church, declared that the churches were dying for lack of them and that the fathers and elders must arouse themselves to the gravity of the situation.

All of this is very true.

This trenchant address leads me to ask if the remedy for a leaderless church is not close at hand, if pastors and theological teachers of all denominations would but avail themselves of it. This remedy lies in the encouragement and cultivation of the leadership spirit in the young people's societies of the churches.

In the olden days parents and teachers, ministers, college and even academy educators, were ever on the lookout for "pious and promising" young men who might be worthy candidates for the ministry. It was made a subject of prayer at family devotions. It was one of the chief objects of the petitions on the Day of Prayer for Colleges, universally observed among the churches. College presidents and many professors considered it their duty and privilege to turn the thoughts of Christian students toward the ministry, the missionary field, or some other form of Christian leadership. My own college president, Asa D. Smith of Dartmouth, invited me to his office more than once to talk and pray about entering the ministry, and his solicitude had much to do with my choice of a calling.

In these days, however, family prayers are, I fear, a rarity, and even when observed, the scanty three or five minutes at the breakfast table do not lend themselves to impressive petitions concerning the life work of the children. The Day of Prayer for Colleges is now observed by few churches, and the Week of Prayer in January, one of whose subjects usually was that God would send out more laborers into the white harvest fields, is also dishonored in the breach rather than honored in the observance. As for the modern college president, except in a few of the smaller denominational colleges, it would excite a smile in many quarters to speak of his talking and praying with his students about entering the ministry or other definite Christian service.

But is there no place where this question can be considered and pressed home upon the young people today? I venture to say that there is a most appropriate and natural place, and that is in the young people's societies. Some experiences among them leads me to write with a degree of confidence.

Means for Developing Leadership

Speaking for the Christian Endeavor and kindred societies, their very genius and methods naturally develop Christian leadership in those who have it in them to become leaders. The young Christian almost invariably first breaks the ice of diffidence and timidity by saying a few words in the young people's prayer meeting—a *sine qua non* of the Christian Endeavor movement. It may be a very stumbling, hesitating word or prayer, perhaps only a verse of Scripture, but it declares that he is on the Lord's side and it shows the young Christian himself that he is not tongue-tied, that he can speak his simple word for the Master. That is often the beginning of leadership.

Literally hundreds, and I believe thousands of ministers and missionaries, in all denominations and in all parts of the world, have told me that they got their first start, their first urge toward their life calling, in such a prayer meeting.

But that is only the beginning. The bright boy and girl, with natural aptitude for leadership, finds much else in the society to develop his latent powers. The evengelistic Lookout Committee, the committee that prepares for and organizes the prayer meeting, the Social Committee, which promotes an easy and natural approach to others, the Missionary Committee, whose members all have their minds turned toward the needs of the non-Christian world, and half a score of other committees, all develop certain phases of leadership.

DR. FRANCIS E. CLARK

The Christian Endeavor unions—local, county, state and national—of which there are some 2,000, have each a dozen or more officers and committees affording a constant opportunity to some forty or fifty thousand young people to exercise their gifts of organization and leadership in a larger, interdenominational field. As these officers and committees are usually changed every year, and sometimes oftener, a very large number of possible leaders have a chance to develop their powers in the course of a few years. Some of the state and local unions have very large conventions, numbering often from two to three or four thousand in attendance. These manifestly require a considerable degree of skill in organization and leadership to insure success.

As I see multitudes of these young leaders, I am impressed with their resourcefulness, their energy, consecration and ready tact, qualities which often find little opportunity for exercise in later years.

Aroused to Interest in Religious Work

The following well-known laymen will pardon me, I am sure, if I mention their names, since they have all publicly declared that they got their earliest impulse for their religious work in the Christian Endeavor Societies or local unions:

John Willis Baer, recently moderator of the Presbyterian General Assembly.

The late John B. Sleman, originator of the Laymen's Missionary Movement.

Andrew J. Stevenson, founder of the Brotherhood Movement.

Marshall A. Hudson, founder of the Baraca Movement.

Fred B. Smith, leader in the Men and Religion Movement, Interchurch Movement and other important religious enterprises.

William T. Ellis, famous religious journalist.

Fred W. Sweney, Comptroller of the Northern Pacific, and religious leader.

George W. Coleman, recently president of the Northern Baptist Convention.

William E. Sweet, prominent Y. M. C. A. leader.

Fred L. Ball, successful business man and religious leader.

I might add many other equally well-known names to this goodly list.

Dr. S. B. Capen, of honored memory, told me shortly before his death that the large majority of missionaries who applied for a commission for the foreign field declared when relating their experience, that they had been influenced in a greater or less degree by their young people's society in making their life choice.

At Impressionable Age

Now, with these facts in mind (and they might be greatly multiplied) is it not worth while to give much more attention than in the past to the societies as practical schools of Christian leadership? The young people's society appeals especially to those who are of exactly the right age for this purpose. As Uncle Sam asked for those between twenty-one and thirty-one when he mobilized his army, so the young people's society is largely made up of those who are making, or soon will make, their life-work decision. They are neither too young nor too old. They are mature enough to consider their future life work, but not so old as to have chosen it irrevocably.

Already nearly 5,000 "Life Work Recruits" have been enrolled by the United Society of Christian Endeavor—young people who have promised, trusting in the Lord Jesus Christ for strength, to try to shape their life plans so as to give their whole time to Christian work. Many of these, very likely, will never get into the ministry or into *full-time* religious work of any kind but at least they have faced themselves with the question of their duty along these lines, and will seek to decide the matter conscientiously. Here is a great company of potential religious leaders for pastors and others to consider and encourage in their purpose, should it seem wise to do so.

I approach my next question with humility and some hesitation. But "may I not" ask our denominational authorities if there is not a field for them here to cultivate more assiduously and intensively than has been done? Scores of paid laborers work for the Sunday schools of the denomination, and are doing noble service. Not one man is set apart *especially* to cultivate the more than three thousand Congregational Christian Endeavor societies as such. It would be most unfortunate if their members were made to feel that they were pilgrims and strangers in our fold, even, perhaps, denominational orphans.

I believe that a determined and sympathetic effort would in the years to come win a multitude of the young men of these societies to places of large influence in the ministry and the laity of our denomination. This has been the happy result in other denominations which would seem to have less reason to make such an effort than our own, and I am glad to know that the leaders of our own Congregational educational forces are ever looking more earnestly in this direction. At all the State Christian Endeavor conventions, which are everywhere growing in numbers and importance, there is an opportunity for denominational conferences if the denominational leaders desire it, and in many, special denominational sessions are always provided for.

Again, if our theological seminaries looked to the Endeavor societies for recruits, I believe hey would find them, but the impression has one abroad that, with a number of notable xceptions, the professors are not interested in uch societies. Many young theologues graduate with a distinct prejudice against the Endeavor Society which, justly or unjustly, they ay they gained from their professors, whose researches in theology, psychology and pedagogics have seldom or never led them to a Chrisian Endeavor Society. So it has been left to uch schools as the Gordon College of Boston, he Moody School of Chicago, Dr. White's Bible School of New York and others like them, to ttract to their halls such young people, many of them college graduates. This they are doing n large and ever-increasing numbers.

I recently attended a State Christian Endeavor Convention of more than a thousand delegates, many of them at the age of decision, not a few of them actual "Life Work Recruits." In the city of the convention is a famous theological seminary. Not a professor came near the meetings, and the one who was invited to address the young people on their life work declined to do so. Doubtless he had some good reason for refusing, but it would seem that such a convention offered a splendid opportunity to reach and impress scores of promising young men with the claims of the Gospel ministry.

I am not writing in the spirit of criticism, but with a deep and intense longing that the denomination which I love should make the most of a great opportunity that is knocking at its doors.

I received a short time ago a telegram from a state Christian Endeavor Convention, saying, "A registration of five thousand and eighty-three. Record delegations from all parts of the state. Over one hundred Life Work Decisions."

I have recently attended conventions in three important states, all of them the largest and most vital ever held in their respective states. In one of them over four thousand paid registered delegates were present. In all of the conventions were many Congregationalists, and in all of them were hundreds—in the aggregate, thousands—of young men and women at the cross-roads, who will soon decide into what life path they will set their feet. The denominations and the theological schools that recognize this will reap a harvest of leaders who themselves will reap other rich harvest fields for the Master.

Boston, Mass.

War's Aftermath in Britain

Unsettled Conditions Continue

By Our London Correspondent

I can imagine that an American visitor landng on our shores now might be alarmed at the aftermath of war. He would find a sullen working-class aggrieved over the discovery that high wages buy no more than low wages did before the war, and disgruntled over the shortage of houses, which is almost the thorniest problem we have to face: he would find a reentful middle class groaning over soaring prices, while professional incomes have not increased sufficiently to balance incomings and outgoings. He would find the capitalist class howling against the new high taxation on excess profits and he would find the aristocratic classes selling their land and their mansions o the war-made wealthy and curtailing their tandard of living to meet the exigencies of the imes. All this dislocation of English life breeds riction and ill-temper. And as Prof. Gilbert Murray has said the English people are seeking edatives in tobacco and bad language. We are moking more than we ever smoked. Ninety-nine out of every hundred men smoke and I hould not care to make even a guess at the percentage of women smokers.

All this unrest is framed by the ghastly condition of Europe, from which we are not far enough removed to escape the backwash. We see France bankrupted by the war and relying on German indemnities (which grow more and more illusory) to resuscitate her finances. The condition of Europe East of the Rhine staggers magination and there are thoughtful Englishmen who, having seen the chaos and welkin of misery over there, express their belief that bolshevism, anarchy and famine will obliterate civilization and plunge Eastern Europe back nto barbarism.

A little while ago Dr. J. D. Jones, breakfastng with Mr. Lloyd George and discussing conditions in Europe and at home, remarked that, f things do not improve, "it will become my job not yours—we shall have to try Christianty." Mr. Lloyd George eagerly agreed—What s needed, said the Prime Minister, is a new Mad Mullah, a blend of John Wesley and General Booth, to draw the peoples back to God.

My comment, when I heard of this conversation, was only that a blend of St. Paul and St. Vitus would be equal to such a task today. Mr. Lloyd George was expressing what vast numbers of English people are feeling just now, and this intuitive sense that only a spiritual revival can lift us out of the slough of materialsm and misery may be the first whisperings of the Spirit of God moving over our country. We are much nearer, I am convinced, to the atmosphere that generates true religious revival than we were in those war days when people imagined that a revival born in the trenches would burst upon England. What signs there are of any fresh religious responsiveness among the people lead one to conclude that it will come as a "Back to Jesus" Movement—a return to the Gospel as Jesus taught it, recovery of the Synoptic "good tidings"—with a deep ethical and moral undercurrent.

Fresh Impetus to Missions

History has repeated itself. The great European war has given a fresh impetus to foreign missionary work and to missionary giving. Before his death Dr. Wardlaw Thompson made exhaustive researches as to the influence of war on missions and came to the conclusions that war has always been a friend of the missionary cause whatever other good causes it may retard. He showed that our Protestant missions had their birth during the Napoleonic wars, that after the Crimea, the Indian Mutiny, the North and South war in America, and the Boer War, the incomes of our missionary societies received a definite traceable filip. It has happened again after the European war. Seven years ago our Missionary income was only about $10,000,000 a year. This year it has attained the record figure of $15,000,000—a gain of a million dollars in this last year alone. The London Missionary Society has added nearly $150,000 to its income and is hopeful that next year it will receive a million dollars from its constituency.

Of course, all the missionary societies are still in straits owing to high prices and those societies working in India and China are severely hampered by advance silver exchange. But the response to the calls for sacrificial giving to avert big deficiencies is a hopeful sign to those close observers who think that generosity in giving to missionary causes is a sound, if rough and ready, index to the spiritual life of the churches. This is another good portent.

Tangled Politics

Our politics just now are a tangled thicket. The confusion of parties is baffling to the last degree. Mr. Asquith's return to the House of Commons has certainly not, as was expected, revivified the Independent Liberal Party. He has shown no fight. Meanwhile Mr. Lloyd George, a Prime Minister without a party of his own, has been angling for an organization. His proposal that the Coalition Liberals should make permanent common cause with the Conservatives to fight Labor was virtually vetoed by some of the Liberal members in his own Government. But the very suggestion has led to an open feud between Independent Liberals and Coalition Liberals, so bitter that the very existence of organized Liberalism is endangered. The labor party, torn by divisions between the Moderates and the Extremists, is losing the popular favor that it seemed to be gaining so rapidly. It is hampered, too, for want of money and it cannot fill its party coffers, as the old parties do, by promising honors and titles to its big contributors.

The old Tory party is dead and some of the younger conservatives are almost Radicals (in ours, not your connotation of that word) on social and economic questions. A dove sent out from the political ark now would find no resting place for its foot and still less would it be likely to find an olive branch to bring home. At the moment, though the government is unpopular, it is almost certain that if he forced a General Election Mr. Lloyd George would return to power, though he might not get a majority of the votes cast in the polling booths. Unfortunately Mr. Lloyd George is in a permanently overtired condition. He virtually carries on his shoulders not merely the government of the British Islands, but the government of Europe as well: and this Atlas burden is too much for human shoulders. A breakdown of Mr. Lloyd George would mean a complete breakup of parties and a realignment of political forces and personalities. Another coalition government would almost certainly follow.

Church Unity Halts

I was very hopeful when I wrote my last letter that a unity conference then recently held at Oxford had found a formula which would advance the cause of reunion by promoting unity of spirit among the churches. But almost before the ink was dry on the manifesto some of the High Church Episcopal dignitaries began to whittle away its significance by qualifications of terms that wholly altered their spirit. The crux of the question is the validity of sacraments administered by ministers who are not episcopally ordained. The High Churchmen make this a cardinal point and, though many Free Churchmen are averse from making a fetish of forms of Church Government, they are fearful of the priestism that emerges from overemphasis on Episcopal ordination. Dr. Reaveley Glover put it very bluntly when writing as a Baptist he said that Baptists were not going to cut themselves off from the great world-wide body of Baptists just to make a truce with a small church on a small island of Britain.

While this virtual collapse of the Oxford eirenicon was being discussed (it is to be considered by the Lambeth Conference this summer, though the life has gone out of the proposal) Free Churchmen were shocked to discover through a speech of our Educative Minister, Mr. Fisher, that the Anglican Church is trying to reopen the old vexed controversy over sectarian teaching in our elementary schools. The proposal is that, in return for abandoning control of their bankrupt Church schools, the right of entry should be given to denominationalists so that they may give sectarian teaching in school hours at public cost. A very few Nonconformists are prepared to make the concession; but the vast bulk of Free Churchmen are up in arms against it. In political quarters it is believed that the idea will fizzle out. But Nonconformists are resentful that at the moment when Episcopalians are talking unity there should have been some manœuvering that looks like an attempt to steal a march under cover of a flag of truce. The ill-timed action has, I fear, sadly queered the pitch for the unity movement—though we are never likely, perhaps, to revert to the hostilities between the churches that blotted Christian charity before the war. We search for grounds of agreement not disagreement now. And that is a glorious gain. A. P.

The Evangelism of a Home

Simple but Sincere Living Affects Many Lives

By Clara D. Pierson

A recent article in a secular magazine records the report made by a Japanese commission, which was sent to the United States by the Mikado to note the effect of the Christian religion as exemplified in the life of the nation. To sum it up in a sentence, the commission reported that Christianity appeared to play a negligible part in the daily life of America.

This official statement, while suave in language, is scathing in its significance and likely to be tragic in its consequences. As balm to the writer's mind came the recollection of a certain Christian home, far away and long ago, the professed and practical religion of which amounted to the finest type of evangelism, and which, although the occupants of that home have long since gone to their reward, is still exercising a potent influence for good through the lives of those who were privileged to dwell for longer or shorter periods within its walls.

At the last National Council three people, from Maine, Massachusetts and Michigan, respectively, were discussing that home, and the testimony of the three coincided as to its having been a place of spiritual quickening. Because of that, it may well be that a sketch of it is worthy of publication, since there was nothing exemplified there which may not equally well be exemplified in any home in our land.

The outward aspect of the dwelling was quaint and modest. It was an old, old frame house, the central brick structure of which had included five fireplaces and a huge bake-oven. It had been used, deserted, and allowed to become quite dilapidated when the more modern dwelling on the hillside farm burned one cold night, and the owners, looking out from the temporary shelter of a neighbor's house, decided to rehabilitate and occupy it. This was done in most economical fashion, chiefly by tearing out the central masonry, which contained almost enough brick for the walls of a small modern dwelling, erecting several properly distributed chimneys and slightly shifting a few partitions.

Plain Living and High Thinking

The "new" outer door of the kitchen was then over one hundred years old, and the plumbing was limited to piping the water of a certain spring to the wooden sink in the kitchen, where it gurgled and splashed cheerfully all day and all night. Two luxuries of construction, and only two, did the owners permit themselves, a frugal little three or four-foot porch along the east side of the big sitting-room, and two French windows giving access to it, through the openings of which, in summer, one could enjoy the pure mountain breezes, and through the wavy glass of which, in winter, one could gaze at the hills opposite and down twenty miles through the valley.

In this home, fifteen miles from a railroad, there was indeed plain living as well as high thinking, yet the latch-string was always out, and guests drove up, singly or in companies, with or without warning, always certain of a warm welcome and a share in what the larder held. City men came and brought their sons and daughters to meet the household, which they so highly esteemed; old neighbors who had reluctantly followed their restless children to the West (some even as far as Michigan), decrepit friends of the days when the master and the mistress of the home had been factory hands; theological students, turning away from holiday outings elsewhere for a short time apart; and a certain elderly and somewhat melancholy saint, who, quite regularly, twice a year, made a tottering trip, which he always referred to, tearfully, as his "earthly farewell," and who concluded his stay with a lengthy and impassioned prayer.

What was the magnet that drew so diverse a company? Not a lavish farm table, surely. The writer recalls a day when a Boston clergyman dropped in at eleven fifty-five, and the menu for dinner included little but creamed codfish and boiled potatoes. The dear, serene home-maker, in response to a panic-stricken "What *shall* we do about dinner?" uttered behind the closed kitchen door, replied calmly, "Oh, there are plenty of potatoes cooked, and we'll just add a little more cream to the codfish." . . . They did not come for a chance to lie softly and sleep late. Guests there slept on straw ticks and arose with their farmer hosts at five o'clock—sometimes at four. And when the spare rooms would not accommodate all the guests, the younger men were expected to bunk in the hayloft of the rather primitive barn. . . . There was no maid. Guests lent a hand at all work as a matter of course.

No, it was the attraction of fine personalities which drew people, and these personalities were attractive because of the reality of their religious life. The farmer was a man of capacity, but his struggling boyhood and youth had had in them no leisure for schooling or culture. He was of somewhat uncouth physique and of nervous temperament. Even those who loved him had to admit that his enthusiastic hymn-singing was absurd, musically considered. His prayers were fervent, spiritual and extremely ungrammatical. He had been known to pray that certain occurrences in the village might give an "impetuous" to the work of the church. Yes, even the most devout sometimes felt their lips twitch during his petitions.

But *his religion was never absurd.* It always commanded respect, and that of his saintly, gentle, practically shut-in wife inspired in all who knew her a desire and intention to become more Christlike, to follow more closely the One whom she had followed all her life.

True Worship

It was no mere form of worship when, soon after daybreak, on the busiest mornings of the year, when implements were to be looked after, cows milked and all the farm chores to be gotten out of the way before the day's work in the fields began, time was taken for an unhurried service of Scripture reading, song and prayer in the sunshiny sitting-room with its "windows open to Jerusalem." Grace at the table was never followed by grumbling, nor was it ever curtailed for the sake of hunger or the exigencies of the harvest. And not only the material bounties, but also the beauties of nature, were received as gifts from the hand of God, to be appreciated and mentioned on even the most crowded days.

In that household to know one's duty was to do it, and duty was clearly perceived, as it usually is when people are sincere. When the Civil War came, it was a matter of course that the husband should enlist, although over draft age, and that the wife should struggle along on the farm with what help a little adopted son could give her. When the soldier returned, injured, and was a semi-invalid for years, they took the town's poor to board, as was the custom in those pre-institutional days. And it was there that reason was restored to a woman long demented, a miracle apparently wrought by the gentle care of the house-mother and the tranquil atmosphere of a Christian home. Lesser transformations appeared in certain cantankerous men who worked by the day in the fields, and were, for short and strenuous seasons, members of the family, where they "roared as gently as any sucking dove" and were not only "disguised as gentlemen" but were in reality gentler and better for their presence there. Then, as now, the golden rule had its bearings in the problem of hired help.

Christian Community Spirit

And what was it but the community spirit of the early Christians which sent the cherished soapstone stove forth on its warmth-giving mission? The farmer returned in the chilly twilight of a winter afternoon from an errand of mercy to the dwelling of one hopelessly ill, where the family were worn from long vigils, and the fire in the sick room sometimes failed at night for lack of fresh wood. He told his wife about it as he warmed his hands by their soapstone stove. Their eyes met. There was no need of question and answer, no thought of "trying to decide on their duty." "We'll let the fire go out tonight," she said, "and you can take it over and set it up in the sick room early in the morning. We can get along by bringing in the old sheet-iron stove." So, every morning for the rest of that long and dreary winter, they arose in a cold house, but the sick woman rested warmly.

The farmer's pocket Bible still exists, an inscription on the fly-leaf, signed by his commanding officer, converting it into a pass to be used on Sundays, when its owner went out to help in organizing little Sunday schools in the vicinity of his winter quarters. And in the Middle West there is treasured an old slave-whip of braided rawhide, which the farmer brought back with him from the war, a gruesome reminder of that bondage which he sacrificed his health to abolish. But the dear old home life remains only in the memories of those who loved it, and to whom it was indeed an evangel. Said one city clergyman, "My spiritual life began there, where I lived for two years as a little boy." And other evidence came from the lips of a grandmother of the Middle

West. "I was the child of good parents, church members, but it was there that, as a girl of fifteen, I learned how real and vital religion may be."

Surely it is a testimony to the evangelism of a simple home that when, some years ago, the writer made a pilgrimage to that modest house near the brow of a Massachusetts hill, and found it in the possession of foreigners, the dearly loved sitting-room filled with four double beds, in which the youngest and sleepiest of the tow-headed brood still lingered to round out their morning naps, the windows toward Jerusalem darkened, she still felt that the place whereon she stood was holy ground. May the influence of its former patriotic and consecrated owners descend in some mysterious fashion upon the growing Americans within its walls, and may we, who shared in its hospitality long ago, pass on to those who enter our homes something of that which we received there.

A Touch from the Far East

By Doremus Scudder

In no part of the globe outside of Russia is history being made so fast as in the Far East. The rest of the world, while not exactly marking time, is catching its breath for the next lunge forward. We Americans are not proverbial for our keenness of perception in our foreign relations and when it comes to the problems of the Pacific our ignorance and blundering policy are colossal. With the possible exception of Mr. Taft's administration the Far Eastern policy of our Presidents has paralleled their want of knowledge of the situation. Hence when our government should be vitally influencing for good the whole of that vast population which we class under the name of the Far East, it is while not a negligible factor a tragically inoperative one. It is the business of Americans to know what is going on in the western half of the Pacific world because we form the dominating part of the eastern half and because the two halves make up the whole of what is destined to prove the stage of future history's most thrilling and important drama.

The center of movement in Eastern Asia at this moment is Japan. Unless we know what is transpiring there we shall never be able to act our part in this great play. It is the fashion in our country today to condemn unsparingly if not actively to hate Japan, and both of these emotions are cherished unintelligently. What is needed is sympathetic understanding of this really great and struggling people. Because the sober truth is that Japan is passing through a life and death struggle.

The most evident fact about that empire today is her dominant militarism. She came by this cult naturally. The world, we Americans among others, taught her to worship force. Commodore Perry with warships and not some merchant captain with trading vessels opened her to civilization. Europe and ourselves compelled her to learn war and to believe that only by being physically strong could she hope to survive. She looked the world over and rightly concluded that Germany was the apostle of military might, set herself to study in the school of this master, and graduated with high honors. Starting with an autocratic form of government Japan's militarism, thus learned by compulsion at the hands of the world, naturally became thorough-going. Is it not too much to ask her to discard in a moment this painfully acquired accomplishment?

The most impressive thing about this fascinating and at times exasperating neighbor of ours is that just now she is in the throes of a tremendous fight to rid herself of militarism. It is a big contract, however. The militarists of the Empire foresaw the inevitable and took steps to render their power invulnerable by placing the military above and out of the reach of the civil power. In Japan's make-up both of these head in the Emperor. He and not the people is the source of their authority. Sometime before the war the militarists had him decree their independence of civil control. They constitute a government superior to that over which the Premier presides. They maintain their foreign representatives. Those representatives of the General Staff and not the Consuls appointed by the Foreign Office dominate, wherever they are found side by side. This dual system renders reform extremely difficult.

Yet reform is on the way in Japan. The will of the world is being inexorably forced upon her. First through her own people. The spirit of democracy is rife throughout the Empire. Young men especially are burning with zeal for popular rights. The nation is demanding manhood suffrage and it is only a question of time before it will be granted. The modern industrial movement has invaded the country which is being rocked with strikes. H. C. L. bulks even more largely there than here. The reaction against domestic service is almost as pronounced in Tokyo as in New York. The nation is seething with social agitation.

The militarists have given the country too large a bite of aggressive foreign policy. Practically only one of the greater newspapers supports the militarist policy in Siberia. They see that when the Soviet Government once wins foreign recognition which is inevitable, Japan's hold upon Eastern Siberia will prove untenable. The Chinese boycott is fast rousing such an unconquerable spirit of nationalism in the Great Republic that the Shantung question may take care of itself within a few short years. While the solemn tragedy and moral grandeur of Korea's plea for independence—the most pathetic and idealistic movement in political history—are making an appeal to the conscience of Japan that promises to be irresistible.

Professor Yoshino of the Imperial University, one of Japan's foremost Christians, and one of the most honored leaders of her democratic movement said recently:

> There is a growing number of young men, mostly students, who have acquired the world tendency. . . . This is apparent in national questions. Take, for instance, the labor movement. Students are going down and living with the laboring people in order that they may study the question at first hand. . . . If the question were put to the students (of college and university grade in Japan) as to whether or not we should withdraw from Siberia, ninety in one hundred would stand for withdrawal. If the question of giving Korea independence or complete autonomy were submitted, ninety in one hundred would say give her independence or autonomy. If it were put to the students, "Shall we withdraw from Shantung and give it back to China?" ninety in one hundred would say, "Yes."

There is a great appeal to Christian America in this struggle for democracy through which Japan is passing. She needs from us unequivocal condemnation of the policy of her militarists in Korea, China and Siberia, because she is very responsive to the dictum of a Christian international conscience. She also needs even more keenly our deepest sympathy with her in her fight for political and industrial democracy. We ought to show our true friendship by removing from our statute books all invidious distinctions aimed at her people, by adopting just and brotherly immigration and naturalization laws bearing equitably upon all aliens, and by closer co-operation with her in helping China develop, a co-operation devoid of such insult to our sister republic as that which pleads the special interest of any one nation in another and which seeks to bind the larger and stronger powers in assisting the Asian Republic to realize her possibilities.

A Knockabout Paper — No. 3

By George Lawrence Parker

The disease of church discouragement has today a first cousin in national discouragement. And that is the theme for this "Knockabout."

Take this matter of National Prohibition. I have not frequented "the haunts of men," smoking cars and hotel lobbies for a year and a half without getting some excellent testimony. Undoubtedly America's attempt at national prohibition is the greatest national moral adventure since Israel crossed from Egypt or the Pilgrims came to Plymouth. Here are some of my findings.

The American people are now too busy to do anything but accept the law and carry it out. Merchants are too much engaged in keeping their own trades alive to give time and strength to resurrecting that of other men, even though pleasure might follow. Humpty-Dumpty has fallen. He is likely to "take the count" before he gets strength to rise again.

In the second place, on higher moral grounds, men are surprised at the improvement created by the absence of liquor. Dozens of working men have told me of the increase in their bank accounts and in home comforts since the open saloon got out of his path. This is an unanswerable argument. Even hotel-keepers have said to me, "We had to keep the stuff, but now we are glad to be rid of it." Merchants tell me of selling more and better food than formerly. All of our present extravagance is not extravagance. Some of it is the direct effect of our arresting the highwayman who used to rob us! Some plain men know this better than all the theorists.

Now, as to evading the law. We may expect some of that for a few years. I found a town in Kentucky—alas, for my native state—where the judge who confiscated the liquor in court had it poured into a clean new sink; and under that sink ran a pipe into a barrel beneath his private office. And yet in that same town a new generation of boys are growing up who know not the enticements of the open saloon.

Again—Drunkenness used to be a crime. Now it is a double crime. If a man is intoxicated now he is in that condition in opposition to the law of his land. He is a traitor as much as if one of our boys had told the enemy our war plans. The judgment upon the drinker is rightly now of this severer kind. Men are not simply victims of a wrong but kindly hospitality; they are deliberate defiers of the law. And most of our millions of folks won't stand for this treason.

Again—I have found this verdict among traveling men as to the "poor saloon-keeper" out of a job! "The liquor business began to die twenty-five years ago. Most of us don't get that long a warning on a decreasing trade." And again—"Nobody was sorry for the stage-coach men when trolleys and autos and railroads came in. The government did not repay the town criers when newspapers came. Why then all of this pother about providing for the saloon-keeper?" And once more the argument is unanswerable.

So I find that men in the rough and tumble world are concluding that Prohibition came by the choice of the people. And this American people are too busy dethroning kings and tyrants to give their time to restoring this one.

It is not a day for national despair after all. But a day for great national hope.

Here endeth the third "Knockabout."

IN THE CHURCH SCHOOL

DR. DAVIS' BIBLE CLASS

David Spares Saul's Life

International Sunday School Lesson for July 18. 1 Sam. 26:7-17, 21.

1. *Saul in David's Power.* It is night. Make the scene vivid. The camp of the king is at rest. Abner was in command. He ought to have been awake and on guard. But he, too, was asleep. The king lay on the ground, sound asleep. He had stuck his spear in the earth near his head as a sign of the royal presence and so that he would be able to seize it at the first alarm. He knew that he must be prepared to meet his enemies. David and Abishai took the whole situation in at a glance. They knew that they could kill more than one of the sleepers and escape into the darkness without being captured. Abishai was ready to do the deed of blood. Note how he tells David that he will kill Saul with the king's own spear and not be forced to strike but once. We can almost see the big muscles swell in Abishai's arm as he whispers his threat to David.

2. *God's Anointed.* Every prompting of selfish prudence would have urged David to tell Abishai to go on and finish the bloody work as soon as possible. He could have put Saul out of this world by a stroke, headed a revolution in his own favor, have seized the kingdom. But note how his religious convictions assumed the decisive place in his mind. Saul was his personal enemy; but he was also the king, chosen by God, according to the popular idea; therefore his person was sacred. Thus the religious convictions of David enter into the reckoning and control what might otherwise have been a selfish and cruel decision. What we note is that religious conviction played a definite and decisive part in the decisions of David.

Take time to discuss this principle in the modern world. There are surely many issues that call for decision in which selfish interests seem to be on one side and the great religious principles on the other. In business and politics and all the larger national issues we discover this evident conflict between the counsels of selfishness and the high challenge of religion. What are the Christian men and women of America going to do in such cases? To decide according to personal advantage and selfish interest is to defy the power of Christian principles. Yet to follow the higher Christian ideals would be to exercise mercy, to defend the weak, to deal with others on the basis of the law of love. How would this apply to our hatred of our enemies? To the race problem in America? To a mandate for Armenia?

3. *Taunting of Abner.* This scene is so thoroughly human and natural that we enjoy it. Make it clear. It is still dark and David goes across to the opposite hill. Then he begins to shout to Abner, the big captain who had been set to guard the king. We can hear him: "O Abner, Abner, wake up! Hear, Abner! Are you deaf or asleep?" In due time Abner rouses himself. Sleep is in all his tones as he asks, "Who is making all this racket calling to the king?" His responsibility for the safety of Saul is implied in his question. Nobody had called the king; but Abner's conscience made him hear the taunt that way. And now it is David's time to have fun with the big sleepy captain. Not a sentence is wasted. "You are a brave one! No man is like you in all the armies of Israel!" And when Abner has had time to get thoroughly awake and fully angry, David turns the light on the situation fully. "Why did you not watch the king? Some one has been at the very side of the king. Where is his spear? Where is his canteen? What kind of a guard are you? O Abner; shame on you." It is not difficult to see what the effect of this must have been on the hot temper of Captain Abner. He was angry and humiliated and ready for blood. Perhaps it was not magnanimous; but it was certainly most natural and deserved.

4. *The Repentant King.* Now Saul is awake. He knows the voice of David. The young shepherd had sung to the king too often for him to fail to identify the tones, even when they were full of the taunting glee which he was using against Abner.

We do not attempt to follow the text fully from v. 17 to v. 21. It is apparent that the generous action of David was seen in a moment by Saul and that he responded with an equally magnanimous spirit. Saul did three things: he expressed his gratitude, confessed his folly and sin, promised protection to David. It is the sign of a fine spirit to be grateful for a kindness; it is the mark of a courageous soul to admit wrong-doing; it is the act of a true man to guarantee the protection and peace of one who might have been treated as an enemy. The history does not assure us on the point of the permanence of the king's repentance or guarantees; but the spirit that each shows in this particular event is worthy of all admiration. Which is the greater test of soul, to ask forgiveness or to grant it? Is it easier to admit that one has played the fool or that one has done positive wrong?

Ozora S Davis

Chicago Theological Seminary.

Young People's Work: The Erection of a Program

In setting forth a program for young people's work a certain background is assumed; this background may be set forth in a few brief sentences:

That the problem of youth grows out of the fact that they are people in the making and that while they are growing up there comes a constant necessity for adjustment to rapidly changing times and conditions; that the adult life of our day has few if any real well-worked-out experiences to throw into the discussion; that life is as new and perplexing to adult life as to youth; that sympathy is needed and dependent upon the heart of youth itself for any real solution of the problem; that the first thing is the cultivation of friendliness on the part of the church, friendliness being construed not as doing things but an attitude of mind, a right feeling toward young people—making them feel that they "belong;" further, that any program for young people grows out of the facts revealed in a survey of the church, the community and the public school life of young people; that any program must of necessity be built around local needs and in view of the probable responses in church and community to the program when it is set up. It is further suggested that if faith and patience are lacking for such an inquiry into the basic and fundamental background for such a program as we are contemplating, then it may be assumed that what we want is not a real solution of the problem but temporary antidotes for our embarrassment.

With this background in mind what kind of a program will be required to meet the situation?

1. Whatever is lacking in the cultural life of young people in any given community must find its recognition in the program of the church. It may not be possible to meet that need any other way. Doubtless it would be better in the long run to work for the changing of conditions in the community, but in the meantime something must be done for those who are now with us, and who may leave us before we get those conditions changed. If the conditions in the public school, or general atmosphere, are such that no real sense of history or world consciousness is found to exist in the minds of young people, then without criticism or open break with the public school, certain items may be written into the local program for young people that will supply this lack in their social training, e. g.—reading and study classes in art and history, mission study classes and the like—anything that will cultivate the sense of world consciousness and human solidarity. Such a class may meet during the winter evenings and get good results from a study arranged to meet the most pressing need in the culture of heart and mind. Such a class met for the study of Italian art and poetry and the whole life of the community was freshened and awakened. Another class met for the discussion of doubts and difficulties of young people. This class met on Sunday afternoons in the parsonage and the pastor was able to lead the discussion on a basis of frankness and reverence so that the majority were led to accept the divine will and later join the church. Five years after the class had scattered young men came to him and said that they owed it to the discussions of that afternoon hour that their whole viewpoint upon life was influenced by Christian standards. Hence the first suggestion is that it would be a Program of Fulfillment—to fill the lack in the lives of young people due to the failure of other community organizations to meet the need.

2. The recreational life of young people is more than a passing phase, more than a temporary period between sweet unconscious childhood and an adult state of hard work and dreary monotony; not because young people will have amusements, but because they must. The "must" here has reference to necessity and not thoughtless frivolity. It is when we forget to play—when we have no inclination to play—that we begin to face the fact of old age and impotence. The church must teach the true value of play and further, must be willing to direct the play of children and young people. When young people are allowed to play with what comes handiest it is then that the devil sees that something is handy! In a conference

(*Continued on page 62*)

THE HOUR OF PRAYER

Worldliness and Other-Worldliness

Comment on the Midweek Prayer Meeting Topic for July 11–17

BY ISAAC OGDEN RANKIN

Scripture Readings. 2 Pet. 1:1-15. 1 Cor. 7:29-31.

The Uses of the World. That is a significant marginal reading which says of Christians that they are to use the world "as not using it to the full." There is a law of reserve even in innocent things for those who are on a journey and keep in mind the place to which they go. A difference between a worldly and an unworldly man, in the Christian sense of it, is that the full heart of the first is in the inn and the scenes along the road; while the second enjoys and uses as he goes, but does not ask to stay. Christian joy is traveler's joy at best. We have lost a good deal in relaxing attention toward this pilgrimage attitude which was so marked in the New Testament days and in the days of our fathers. These are travel days. And these are travel friendships and relations, to be renewed and perfected when we meet at home. All that we need as we go on is to be employed and enjoyed, but not to the full; lest our hearts be weakened and absorbed in them. They are, in other words, means to an end rather than ends in themselves. The real test of enjoyments and possessions is the question of what they are worth to us when we are going somewhere.

The Peril of Identifying Ourselves with the World. This word worldliness has somewhat gone out of fashion with our generation, partly because we do not wish to pass judgment on the ways of others, and partly because we have never succeeded in redefining what it means in terms of our own age as old definitions slipped away from us. But is not the right definition just here? A worldly man is one who is entirely absorbed in the things which the world contains and gives. He could not possibly feel at home in any other surroundings and circumstances than those which his present life provides. So far as time and means allow he uses the world to the full. If there were to come one of those great stellar collisions of which the astronomers have recently told us so much, everything on which his heart is set would be among the elements which melt with fervent heat. That is, I am sure, the reason why talk about heaven seems so dreary to so many people. They have not the first elements of an investment or interest there. They have invested all they have and are in this inn of pilgrimage which we call the world. All their eggs are in one basket. They are completely identified with this world.

The Limitations of Other-worldliness. There is danger on the other side, danger of living wholly in the imagination and missing the uses and innocent enjoyments of the present. We cannot, if we would, live apart from our fellow men or abstain wholly from the responsibilities of our world citizenship. It is a problem in priority, you see, which each must settle for himself in regard to special interests and indulgences. We must remember always that our citizenship is in a wider sphere than earth that we may use earth's opportunities intelligently and joyfully, but not to the full.

Closet and Altar

CHRIST IN OUR GENERATION

But ye are a chosen generation . . . that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.—1 Pet. 2:9.

Christ would still seek the lost, but he must do it now on our feet; he would still minister, but he must do it with our hands; he would still warn, and comfort, and encourage, and instruct, but he must do it with our lips. If we refuse to perform these offices for him, what right have we to call ourselves members of his body in vital union with him?—*Josiah Strong.*

And this wise world of ours understands Christ quite sufficiently to recognize his image in his true disciples. It still demands the one infallible proof. It scrutinizes us who profess and call ourselves Christians, and it says, "Except I see the print of the nails I will not believe."—*W. Robertson Nicoll.*

Make channels for the streams of love,
  Where they may broadly run;
And love has overflowing streams
  To fill them every one.

But if at any time we cease
  Such channels to provide,
The very founts of love for us
  Will soon be parched and dried.

For we must share if we would keep
  That blessing from above;
Ceasing to give, we cease to have—
  Such is the law of love.
—*Richard C. Trench.*

The sufferings need a herald. A gospel requires an evangelist. The monarch must repeat himself through his ambassadors. The spirit of Calvary is to be reincarnate; the sacrificial succession is to be maintained through the ages, and we are to fill up that which is behind in the sufferings of Christ.—*J. H. Jowett.*

When the professed followers of the path marked out by the Founder of the Christian religion plainly do not themselves rate the being in that path as their supreme and only essential good, they, naturally enough, cannot persuade others to estimate its value more highly.—*George Trumbull Ladd.*

If men cannot believe in the Christians whom they have seen, why should they believe in Christ whom they have not seen?—*Maltbie D. Babcock.*

O thou who by thy life and death and the witness of the Spirit in our hearts has given us testimony of the love of God our Father, so that we cannot help but believe; so companion and pervade our thoughts and wishes that we may never bear false witness to thy love. Help all who are called by thy name to show forth thy praise in faithful obedience to thy great commandments. And bring in the revelation of thy kingdom so that thy light may shine through those who claim to be its citizens for the lighting of the world. Amen.—Isaac Ogden Rankin.

The Ways to Happiness

Comment on the Christian Endeavor Prayer Meeting Topic for July 18-24

BY CHARLES ERNEST WHITE

Topic: Why People Are Unhappy: the Cure. Ps. 32:10, 11; John 15:9-14.

Light from the Bible Passages

Unhappiness in many cases has a direct connection with sinfulness. Misery and wickedness eventually go hand-in-hand. On the other hand contentment and gladness are the possession of those who place their trust in the Lord and find the source of happiness in him. Those who are upright in heart have every reason for joy. Such is the word from the Psalm.

John emphasizes the principle that a life is really happy in proportion to its nearness to Christ. Consciousness of the Father's love for us, as well as the Master's, adds greatly to our happiness. Much depends also on our nearness to one another (v. 12). Friendships make for happiness, most markedly in the case of friendship with Christ.

Leads for the Leader

We must be very careful of our definition of happiness. It must be something worthy of the Christian. There are many imitations about us. Be sure that it is a much finer thing than fun or pleasure.

How much does our happiness depend on ourselves? If our unhappiness comes through others or through things beyond our control, what should be our attitude?

How largely does sin figure in the world's unhappiness?

Consider the Beatitudes in connection with the subject. "Happy" may be substituted for "blessed."

Thoughts for Members

"Real happiness is cheap enough, yet how dearly we pay for its counterfeit."

"The greatest happiness comes from the greatest activity."

Happy the man, and happy he alone,
He, who can call today his own;
He who secure in Him, can say,
Tomorrow do thy worst, for I have lived today.
—*Dryden.*

Who is the happiest of men?
He who values the merits of others,
And in their pleasure takes joy, even as though
  'twere his own.—*Goethe.*

Have you ever had your day suddenly turn sunshiny because of a cheerful word? Have you ever wondered if this could be the same world, because some one had been unexpectedly kind to you? You can make today the same for somebody. It is only a question of a little imagination, a little time and a little trouble. Think *now*, "What can I do today to make some one happy?"—old persons, children, servants—even a bone for the dog, or sugar for the bird. Why not?—*Maltbie D. Babcock.*

A Moment of Prayer

O God, we thank thee for thy goodness unto us, that continually brings light into what would otherwise be days of darkness. Teach us to be bringers of such happiness into the lives of others, for the Master's sake. Amen.

AMONG THE NEW BOOKS

The War and Afterward

Now It Can Be Told, by Philip Gibbs (Harpers). There are many pages of description in this large volume which cannot be surpassed for vivid and dramatic power in the literature of the war. During the great conflict such true accounts of the horrors and blunders of great battles could not have been told. Not that the story is all tragic, due space is given to so much of the brighter side as existed. But the chief lesson of the book is on the wickedness, insanity and futility of war. The revelation of after the war conditions in England is disturbing. The discussion in the last chapter, For What Men Died, contains serious warnings for America as well as for England. The old order cannot continue. Reactionary politics simply invites disaster.

The Irish Case, by P. Whitwell Wilson (Revell). Mr. Wilson has long been special correspondent of the *London Daily News*. He knows the whole history of the Irish situation and in this book presents the facts to which newspapers are not giving wide publicity. He shows up the so-called Irish republic and gives figures to prove that Sinn Fein represents but a small minority. "Two out of three of the men actually doing the work of Ireland today have not accepted De Valera's authority." He also tells the shameful story of Sinn Fein alliance with Germany in the war.

The Spirit of Selective Service, by Major-General E. H. Crowder (Century). The public has realized that whoever else among high officials may have blundered, General Crowder did not. In this volume he tells the thrilling story of the American system of selective service and shows how splendidly the people, as a whole, responded to the draft, nearly two hundred thousand lending their service in administering the system. The main part of the volume is devoted to the review of what was actually accomplished. The last hundred pages discuss the possibility of "infusing into the national tasks of peace that co-operative enthusiasm that made possible the accomplishments of war." In a chapter on A Plan of Action, he suggests the co-operation of state and federal governmental agencies in such matters as education, the national health, divorce, industrial problems, etc. This is doubtless the most important part of the volume and worth careful consideration. We commend the book to our readers. It should be in every library.

"That Damn Y," by Katherine Mayo (Houghton Mifflin). A complete and convincing defense of the Y. M. C. A. service overseas. The author, asked to make a thorough investigation of the way the "Y" was using American money and report to the public, consented only on condition of absolute liberty to report facts "without regard to whose feelings they might hit." The chapter on The Post Exchange is one of the illuminating chapters putting blame where it belongs, and not on the "Y." At the outset there was delay on this side in sending supplies. But that was not peculiar to the "Y." One thing is worth noting, criticism of the "Y" never came from G. H. Q., from the men who knew the bigness of the task and the obstacles to be overcome. The story told in this book is of a tremendous undertaking. This is a large volume, 432 pages, and tells only a part of the story, but it is enough. It is impossible to review here the vast amount of information in the book. But no one should listen to wholesale condemnation of the "Y," nor be guilty of passing it on—till he has read this book. Then he will not wish to criticize, he will know that, in spite of faults, the service of the Y. M. C. A. was incomparable.

Luck on the Wing, by Elmer Haslett (Dutton). Most of the aviation war books have been written by fighting pilots. Haslett was an aerial observation officer, whose business it was to be the eyes of the artillery, to spy over enemy country and in general to undertake the most dangerous work of the war. It was not his business to shoot down enemy planes, therefore he could not become an "ace." But no branch of the service required more courage, or skill, or is more worthy of our admiration. Haslett did indeed fight at times with excellent success. His account of his experiences is unsurpassed as a thrilling, vivid and delightfully humorous narrative of one aspect of the war. His plane was shot down in German territory and he was taken prisoner but he never lost heart. For his services he received the U. S. Army Distinguished Service Cross, the French Croix de Guerre and other honors. General Mitchell says that "he had the proud record of successfully executing every mission which he undertook during his entire service," with the exception of the last flight, when he was shot down by superior enemy forces.

Harpers

PHILIP GIBBS

A Private of the Guards, by Stephen Graham (Macmillan). The author was a writer of books before he was private in the guards, the famous Scots Guards. He has written of the minor experiences of the men in a way that is uncanny but illuminating. His chapters on War the Brutalizer and As Touching the Dead, show the seamy, sordid side developed by army life with brutal frankness. Again when he analyzes the effect and methods of discipline it is with great psychological insight. His revelation about what the average private thought and talked about is frank—and illuminating, if depressing. But besides "those vile camping grounds, those disgusting trenches and blood-frays, the bullying, the bludgeoning of the heart"—the brutal aspects of it, its cruelty and sordidness, the petty tyranny and the impurity—besides all this—he has made us see and feel "The Finest Thing in the Army," sometimes called *camaraderie*, the sense of comradeship, sometimes devotion to duty, sometimes valor. "It is most truly Christianity, for does not Christianity mean the suffering of *One* that *All* may have life?" Stephen Graham has the great human touch which transfers real life into real literature.

On Religious Themes

History of the Hebrew Commonwealth, by Albert Edward Bailey and Charles Foster Kent (Scribners). This attractive volume, planned evidently for use in secondary schools and therefore especially useful for young people, is full of information of value to Bible school teachers. It is based on the accepted conclusions of modern Biblical scholarship. It is readable and interesting. It contains 162 illustrations of educational value, and 28 maps. Some of the first chapter titles will indicate the nature of the contents: The World in Which the Hebrews Lived, The Rediscovery of the Hebrew World, The Cradle of Democracy, The School of the Wilderness, The Home of the Hebrews, The Struggle for a Home, The Struggle for Independence, Democracy under Samuel and Saul, etc. Professor Bailey is personally acquainted with the land of Palestine. He has long been a teacher of Biblical History and has been recently called from Worcester Academy to a position in Boston University. Professor Kent has no superior in knowledge and interpretation of Biblical Literature.

Peter—Fisherman, Disciple, Apostle, by F. B. Meyer (Revell). An exposition and biography in one by a writer famous for just such work. It is a picturesque delineation of a familiar figure which brings out new lights and shadows. It shows the growth and development of the great apostle under the leadership of Jesus. It is striking character analysis and is rich in homiletical suggestion and material.

A Lawyer's Study of the Bible, by Everett P. Wheeler (Revell). The sub-title indicates the scope of the book—"Its [the Bible's] answers to the questions of today." The various chapters are studies of truth, prayer, miracles, socialism, social settlements, war, justice and mercy, labor, capital and strikes, in the light of the teaching of the Bible.

The Cross, by Donald Hankey (Dutton). This inspiring essay by the author of *A Student in Arms*, who was killed in action during the recent war, is all the more significant as one contemplates the supreme sacrifice of Donald Hankey. It illumines the cross of Christ as a symbol of service and sacrifice, human and divine.

The American Cathedral, by Rt. Rev. William Lawrence (Macmillan). A plea by the Episcopal Bishop of Massachusetts for the cathedral in American church life where it will fulfill several purposes—stand for the unity of our Christian faith and the fact of the organic life of the church and be the working center of the diocese. He also indicates its relations to the whole people of the city. There are suggestions here that any church in the heart of the city might well consider.

Freedom and Advance, by Oscar L. Joseph (Macmillan). A series of discussions on Christian progress, being a summary of the trend of the religious and theological thought of our day. The book also constitutes an introduction to some of the best recent literature for the minister by one who has done much book review work for the *Methodist Review*.

WITH THE CHILDREN

A Hard-earned Dollar

By Annie Hamilton Donnell

"I wish I could earn some money, too!" Roly Poly said, with a wistful little sigh. It was hard to be only five years old "come June," and not have a single penny to put in the Famine Bank!

"I *wish* I could, Mamma!"

They were all in the nursery together, having their "go-to-bed sociable," as Eunice called it. Eunice had names for everything. She was on one arm of Mamma's chair and Roly Poly was on the other. The boys were lying upside down on the rug, leaning on their elbows, and Queen Mab was in her own rocking-chair, as usual. It was she who spoke next.

"Oh, you're too little, Roly Poly—you can't earn money hemming towels and piling wood and raking the lawn," she said. "You'll have to wait till there's another famine in India. Will there be another one, ever, Mamma?"

"I'm afraid so, dear," Mamma answered, her sweet face grave with pity. "India is so full of people, and there are so likely to be droughts, when the wheat won't grow, or the other crops they depend on for food. If there was only better irrigation there"—

"Ir-ri-*what*, Mamma?"

"Irrigation, Eunice. That means a way to water the land artificially, with pipes or open trenches. But India has to depend altogether on the rain, and so when there isn't rain the people starve."

"And the little babies," murmured Queen Mab, softly. It was the thought of the little babies starving that seemed most dreadful. The little baby in the cradle across the room was so round and fat and dimpled!

"I'll hem a dozen towels," Queen Mab resolved, valiantly.

"I'll rake Mr. Leadbetter's lawn, too," thought Dick.

"I'll pile up grandpa's wood-pile," Robert vowed. And poor little Roly Poly's sweet round face lengthened again.

"I *wish* I could earn some money, too!" she sighed.

"I'll pay you a dollar if you'll go to bed without any kiss from Mamma," laughed Aunt Gwen, mischievously leaning over to twitch a little pink ear. Everybody laughed, as if Aunt Gwen had made a joke. The idea of Roly Poly's going without her good-night kiss!

The Famine Bank was really a little brown jug that had to be broken to get out the pennies. It stood on the nursery table in plain sight, and Mamma had used it as the text for her little go-to-bed sermon tonight. She had talked about the hundreds and hundreds and hundreds of hungry people in poor, far-away India—the mothers who watched their little brown babies starve in their arms.

So it was that when the little sermon ended they all began at once to plan ways to earn money to put in the Famine Bank. They decided to begin the very next day because there was so much need of hurry. Somewhere in India perhaps there was a little brown baby that their pennies would save! But they must hurry—hurry.

"A whole dollar, Puss-in-Boots!" whispered Aunt Gwen, temptingly. "Think of putting a hundred pennies into the Famine Bank! And just as easy to earn—fie, just to go without a kiss!"

"'Tisn't *a* kiss, it's Mamma's kiss," Roly Poly murmured, snuggling against Mamma. She and Mamma were very "int'mate."

In slow strokes the nursery clock began to strike, "Bed-*time*—bed-*time*—bed-*time*," and the children got up, obediently. They were accustomed to obey the nursery clock.

"I'm going to get up at five o'clock to begin raking," announced Dick.

"So'm I, to pile wood," Robert echoed. But Queen Mab shook her yellow head.

"*I'm* not," she said. "I shall need all my sleep to prepare me for hemming towels!"

Upstairs in the girls' room Mamma unbuttoned Roly Poly's "behind buttons" and rolled up her soft hair into a row of little white "pop-corns." Then she tucked her into bed.

"Good-night, little one," Mamma said, after the little prayer was whispered in God's ear. "Pleasant dreams—why, where's your mouth disappeared? I can't find it to kiss!"

Roly Poly mumbled something into her pillow, but the little red lips stayed hidden. And slowly—very slowly, indeed—and gently, Roly Poly's two moist, warm hands pushed Mamma away.

"Don't kiss me, Mamma," the little girl said, tremulously; "I've 'cided I'd go 'thout. Please go away just as fast as you can. I'm 'fraid I'll change my mind."

"Why, Roly Poly, why, little one!"

Mamma looked down at the back of Roly Poly's head, with its fringe of little white "pop-corns," and felt an irresistible impulse to stoop over and kiss the little warm neck under the fringe. But she waited.

"Do you really mean it, dear?" she said, gravely.

"Yes'm, oh, yes'm, if you'll only please to go away, out o' my reach! I've 'cided to earn that dollar for the Famine Bank, an' the little hungry babies, Mamma. I've *'cided* to. Good-night."

"Good-night," Mamma said, squeezing a little hand lovingly. Then she stole away, out into the hall. She sat down on the upper stair, to be within hearing if Roly Poly called her back. She hardly believed the child's courage would hold out.

Five, ten minutes went by, then another ten. Then Mamma heard Roly Poly singing, in a soft, broken voice:

O, do not be discullidged,
For Jesus is your F'end,
He'll give you g'ace to conquer,
An' keep you to the wend.

She sang it over and over to herself, and Mamma knew it was to keep from calling her back. She knew that in there in the dark Roly Poly was earning her dollar by the sweat of her brow.

The Comrades' Corner

Dear Comrades:

You will wish to read, I know, some more of the letters submitted in the "Why-I-Like-My-Minister" contest. Here is another California *Comrade*, Millicent Childs, who writes:

"My dear Mr. Alden:

"Our Minister has five characteristics which I like very much. They are:

"1st.—While being able to meet and interest the most learned and refined, he condescends to people of lowly birth and attainments, and makes them feel at ease in his presence.

"2d.—He always preaches his sermons in terms and language that the humblest, even children, can catch his meaning and yet the best educated are fed and instructed as well.

"3d.—He always seems calm and composed, never rushed although the busiest and hardest worked man in the parish, he has time for everybody and everything pertaining to his work.

"4th.—He always seems to choose appropriate subjects at opportune times, never a faddist nor spectacular in his efforts to draw, and yet he draws and is popular among all classes.

"5th.—He is deeply spiritual as seen by his work, nor does he seem to do anything as being conscious that it is out of the ordinary or other than the everyday life he lives."

Now another *Comrade*, this time from Massachusetts, Edith Clark, gives this answer:

"My minister is one of the leading preachers of today, but I believe that were he the pastor of an obscure church, I would admire him just as much. His sermons, illustrated by many worth-while anecdotes, are so true and inspiring one wants to live up to them. Each is so straight-forward and reveals such clear thinking, one feels that it is indeed a message from God.

"I like him because of his interest in young people. Each Sunday he comes to Sunday school to give us a short talk or lead us in one of our memory hymns. And I like to talk with him afterwards, and ask him questions.

"And not only do I like him for these things, but also for what he is himself. To my mind he is just what a minister ought to be."

Next week I shall give one more letter and announce the prize winners.

I didn't think it possible that my challenge to your sharp eyes would go unmet. Remember I challenged you to find the misspelled word in one of the advertisements in the May 20th issue. *Comrade* Ruth Currier of Newbury, Vt., was the first to report. As she says, "On the first page right after the cover is an advertisement having at the top, 'Plans for Children's Day.' On the lower right-hand side with the photo flower cards is the word I discovered as spelled wrong. It was the word 'permanent' and it is spelled 'permenent.' The differents (I am not sure but that we shall have to have a contest to find the misspelled word in this *Comrade's* letter. *Mr. A.*) is that there is an 'e' where there should have been an 'a'." *Comrades* Lucile Ames of Orange, Mass., and C. C. L. of Newburyport, Mass., also found the word.

I have been very much afraid that they would find a number of misspelled words. I think that is a pretty good testimony to the accurate proof-reading of *The Congregationalist*, don't you? Think how many mistakes you find in the daily papers.

While I was traveling a few days ago I picked up a newspaper in Maine and found a communication from a minister where he said that he had found a white rose on one of his apple trees, growing out of the bark and not along with the rest of the blossoms. He said it had the perfect look of a rose but the perfume was more of an apple. I suppose this is true. I wonder if any of you have run across such an unusual thing as this.

Comradely yours,

Mr Alden

Howells Amid His Peers

A Celebrated Boston Event

By Warren P. Landers

When a boy in the Brockton, (Mass.), High School it was my fortune to secure a privilege offered but once in a lifetime. So far as I know, the particular grouping of notables here described had never occurred outside an artist's imagination.

Longfellow had been dead five years. Funds for his Cambridge Memorial were being gathered. His friends of the Inner Circle arranged to add impetus in a novel and remarkable way. Under the auspices of the Memorial Association, at the head of which was James Russell Lowell, an Authors' Reading was planned. A long list of prominent women formed the Committee of Arrangements, first in alphabetical order being Mrs. Louis Agassiz and Mrs. T. B. Aldrich. Charles Eliot Norton presided with wit and grace and for each participant had a *summa cum laude* introduction.

I still treasure the program of the occasion, held in what was then regarded as one of Boston's most elegant theaters, The Museum, on Tremont Street near King's Chapel grounds. The day was Thursday, March 31, 1887. The appearance of the notable readers drew a capacity house and I stood for two hours. It is not easy to reconstruct the event from a boy's point of view. It was Boston—a state of mind, not a locality. It had atmosphere. Let me reproduce the third page of the program:

> PROGRAMME
>
> *Professor Charles Eliot Norton will preside*
>
> 1. Mr. Samuel L. Clemens
> 2. Mrs. Julia Ward Howe
> 3. Dr. Oliver Wendell Holmes
> 4. Mr. George William Curtis
> 5. Mr. T. B. Aldrich
> 6. Hon. James Russell Lowell
> 7. Rev. Edward Everett Hale
> 8. Mr. W. D. Howells
> 9. Colonel T. W. Higginson
>
> The readings will begin precisely at two o'clock.

Excepting Mr. Whittier, too ill to be present, all Massachusetts' literary stars of the first magnitude were there. Every author save Lowell read from his own writings. He gave in deep voice and with little variety of inflection, Longfellow's *Building of the Ship*. One cannot forget the playfulness of Aldrich in *The Bad Boy's Diary*, the liquid tones of Curtis in the *Potiphar Papers*, nor the interest with which we listened to Dr. Holmes in poetical contributions.

Of course there was a laugh for and with Mr. Clemens. Professor Norton introduced him with a reference to Darwin, who "always went to sleep with a copy of *The Jumping Frog* under his pillow." Mark Twain replied that that gave him great satisfaction until he learned that the scientist's physicians allowed him at night "nothing but absolute drivel." Strictly speaking the humorist did not read from his own work but from a late production which, as I recall it, he was fathering: *English as She is Spoke*.

Mr. Howells was next to the last in the distinguished list. He had lately become a member of Harper's staff and was working in "The Editor's Study." With a selection from *The Rise of Silas Lapham* he made a most pleasing impression. The novel had appeared two years before (1885) and been widely read. In good voice and forceful, his contribution was among the well-remembered gifts of the afternooon. He is the last to leave us of this galaxy of celebrities. His going is to the writer the breaking of a link in a wonderful memory. The curtain drops, as that of the Old Museum itself, disappearing with the march of time, but the names of the participants and their work are enshrined in history.

Brockton, Mass.

With the Schools and Colleges

Anniversary of Yale Divinity School

It has been a good year for the Yale Divinity School. The effects of the stress and strain of the great conflict are beginning to disappear, and conditions are returning to normal. The school, which sent more men to the war than any other graduate department of the University, was at one time reduced to 44 students. This year there were 111. The graduating class, numbering 36, is one of the largest and best, not only in recent years but in the history of the institution. Its members represented all sections of our country. Two came from Canada, two from England, one from British West Africa, one from China and one from Japan. Ten were Methodists, seven Disciples, six Congregationalists, five Baptists, two Presbyterians, with single representatives of the Episcopal, Reformed, Mennonite and other denominations.

As the graduates go to their various fields, they will be separated as widely as in the years before they came to Yale. Two go to China, one to Japan, one to Central Africa, one to Egypt, one to India, two to Turkey, two to England, one to engage in settlement work and the other for further study. The others are taking charges in all parts of our country.

The baccalaureate sermon was delivered by Professor Porter and was followed by an impressive communion service. At the 98th anniversary exercises Mr. Warren W. Pickett spoke on "The Need of a Great Cause," Mr. Raymond B. Culver on "The Contribution of the Y. M. C. A. to the Church," Mr. Albert F. Coyle on "The Church in a New World," and Mr. Rees H. Bowen on "The Social Task of Christianity." The Hooker-Dwight Fellowship was divided between Mr. Rees H. Bowen and Mr. Dryden L. Phelps. The address, given by Professor Walker, now the Provost of the University, was one of unusual interest; and the force which marked his discussion of the minister's task in the present was matched by the sympathy and affection with which he bade the class godspeed.

At the luncheon served in the Center Church House by the Smith College Alumnæ for the benefit of the Endowment Fund of their beloved alma mater, Rev. J. M. Deyo, of Danbury, presided. Mr. H. H. Luetzow spoke for the graduating class, Rev. F. A. MacDonald, of Westerly, R. I., for the class of 1914, Rev. W. T. Hale, formerly of Yale-in-China, for the class of 1905 and Pres. Lyman P. Hood for the class of 1885. Dean Brown then introduced the graduating class to the alumni and spoke of the need of recruiting men for the ministry.

H. H. T.

Commencement at Chicago

The commencement exercises of Chicago Theological Seminary, Union Theological College and the Congregational Training School for Women were held during the week of June 6. Chicago Seminary had four graduates, Union College two and the Training School five. The Seminary has had during the year 45 students and counting the summer quarter, has had a total of 64, representing 42 colleges. The amount subscribed for the Seminary in the Mid-West Education Fund is about $300,000 and steps are to be taken immediately to bring the fund up to a million. The degree of D. D. was conferred upon Revs. J. W. F. Davies and R. W. Gammon of Illinois and F. L. Moore of New York. The plans for the erection of the new buildings at the Seminary will be held in abeyance on account of high prices.

The college has had 30 students enrolled this year. It has made great progress since last commencement. Dr. J. A. Jenkins, who had been Dean since the founding of the school, has accepted the presidency and is at work. The college has acquired Keyes Hall and Hammond Library and has had these buildings made over to suit its purposes so that it is now comfortably and adequately housed. Through the generosity of Mr. A. R. Dole of the New First Church, the college closed the year with all bills paid. Indications now are that the enrollment next year will be a large one and that the college will render an increasing service to our constituency.

The Training School has had what is perhaps the most successful year in its history. Three or four times as many graduates as it has been able to train could find employment in our churches as pastors' assistants. The school will remain in its present location, 5603 Dorchester Ave., for another year. The enrollment for next year is already larger than that of last year and the prospects are good for a full school. Miss Margaret Taylor, who has just closed her first year as Dean, will remain in that capacity for next year. Rev. J. W. F. Davies was re-elected President of the Board of Managers. One remarkable development in the life of the school is found in the fact that six of its graduates have lately been chosen to go to foreign fields, some of them have already sailed.

Captured by the Turks

What seems to have happened to Mr. and Mrs. Paul Nilson, missionaries of the American Board, who are reported missing from Tarsus in Cilicia, is that in seeking a short rest from their work they ventured outside the lines of the French force which holds that city and were carried off by brigands. They know the people of the neighborhood well and are well known to them, and it is hoped that they are merely detained by some irregular Turkish force. The French have voluntarily set aside twenty Turkish prisoners as hostages for their safety and demanded their return of the Turkish commander. And our State Department has been asked to make representations to the Turkish Government. Mr. and Mrs. Nilson went to Tarsus in 1919 from their former home in Illinois. Mr. Nilson is a graduate of Beloit College and Hartford Seminary, while Mrs. Nilson took her college work at Wheaton College, Illinois.

MRS. PAUL E. NILSON

IN THE CONGREGATIONAL CIRCLE

From East to West

NEW HAMPSHIRE

First, Manchester, Has Historical Collection

A historical collection of photographs and manuscripts and record books, together with other valuable material, has been gathered during the last few years for First, Manchester, by Miss Mary M. Tolman. An exhibition of this collection was held recently and excited great interest. There were nearly 200 pictures, including one for every deacon since the church was founded in 1828, the various clerks and treasurers, trustees, pastors and their wives and families, and of fourteen sons of the church that have entered the ministry or missionary service. The sextons and organists were also honored. A card index of all the known facts about each person included in the collection is kept by the curator, Miss Tolman. Incidentally, she is anxious to know if other churches possess similar historical collections, and she would like to correspond with the curators of any such treasures in other churches.

MASSACHUSETTS

Union Services at South Weymouth

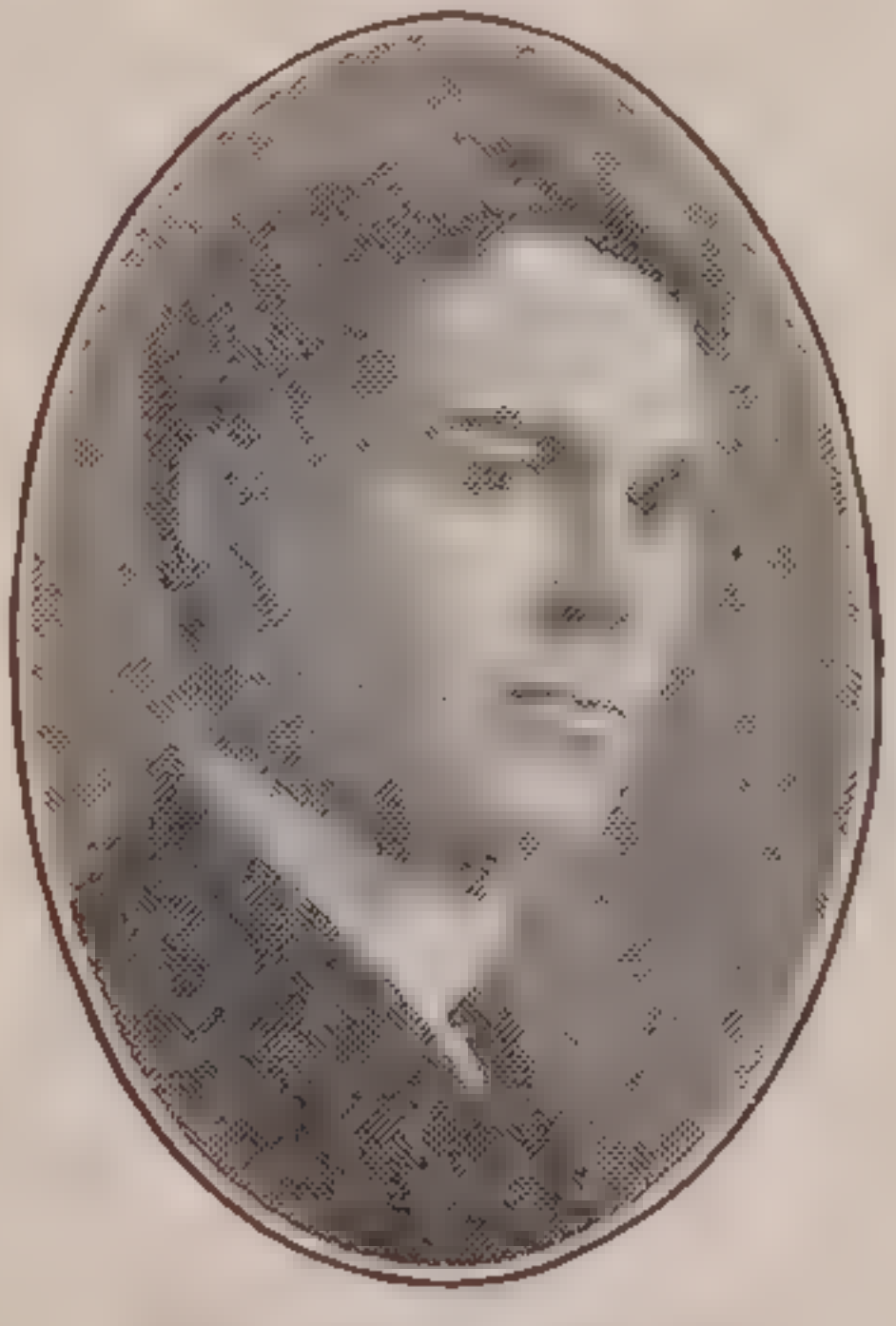
Since Jan. 1, 1920, 59 new members have been admitted to Old South Union, South Weymouth, more than half of them by confession of faith. This has been the result of steady consistent work on the part of the pastor, Rev. O. A. Price, and a few others working with him as an evangelistic committee. The pastor has made an average of 100 pastoral calls a month this year and since September, 1919, he has made nearly 1,000 pastoral visitations. This work showed its effect also in an enlarged attendance at the morning service of worship throughout the winter and spring. Arrangement has been effected whereby the Universalist and the Congregational churches will have united services during July and August, the pastor of the Universalist Church having the service during July and the first Sunday in August, he and his people coming to Old South Union, and the pastor of Old South Union having the service during August and the first Sunday in September, he and his people going to the Universalist Church. Plans are now also under way for a united Protestant Community evening service to be carried on during the following year beginning in October.

Fathers and Sons in the Ministry

"BLOOD WILL TELL"

REV. R. S. CROSS

REV. E. W. CROSS



REV. R. M. CROSS

CHARLES W. CROSS

The father of this ministerial group, Rowland Stevenson Cross, was born in Sarnia, Ontario, April 27, 1844, of Scotch parentage. At the age of 15 he went to live for a year or more with his uncle, Rev. James McLean of Thomaston, Me., under whose influence he entered decidedly upon the Christian life. Just about the opening of the Civil War he made the acquaintance of Henry D. Noyes of Boston, one of the best friends he ever had. Mr. Noyes gave him a seat in his pew in the old Berkeley St. Congregational Church, of which Dr. Henry M. Dexter was pastor and whose ministry he enjoyed for upwards of three years. He was received into the church along with Morton Dexter who afterwards succeeded his father as editor of *The Congregationalist.* Near the close of the Civil War, Mr. Cross decided to study for the ministry. His first pastorate was at St. Johnsbury Center, Vt. While there he made the acquaintance of Mary E. Weeks of Lyndon, a student at Mt. Holyoke, who later united her fortunes with his and by her "sweetness and light," her courage, her tact and her skillful management on small incomes, contributed largely to his success in the ministry. Together they have served home missionary churches of Minnesota for more than 30 years, receiving into membership nearly 400 on confession. Mr. Cross now resides in Milwaukee.

Rev. Edward W. Cross is a graduate of Carleton College and Oberlin School of Theology, and like his father worked his own way through his course of study. He was pastor at Livingstone, Mont., more than four years and then was called to Grinnell, Io., where he is now pastor. He served as Y. M. C. A. Secretary in France for 15 months in connection with the First Division. He was wounded in the right shoulder by a piece of shell while serving as a stretcher bearer. Later he served as chaplain of the 16th Infantry going with his regiment to Coblenz, Germany.

Rev. Rowland McLean Cross is likewise a graduate of Carleton and Oberlin and he too worked his own way. He served as "Y" Secretary in Honolulu two years and for another two years taught in the Mill School for Boys. After his return to the States he did home missionary work in Montana one summer and then took his theological course at Union Seminary and Oberlin. He was commissioned by the American Board as a missionary to Peking, where he is now at work among the great student body of that city.

Charles Willard Cross also worked his way through Carleton, took one year of his theological course at Oberlin and then served as Y. M. C. A. Secretary at Camp Cody, N. M., for a little more than a year. Not satisfied with this he enlisted in the army and later was commissioned Second Lieutenant in the 58th Field Artillery. He is now serving as assistant pastor of the Ft. Washington Collegiate Church while completing his theological course at Union Seminary.

Mr. Leavitt Remains at Baker, East Boston

The resignation of the Rev. B. F. Leavitt from the pastorate of Baker, East Boston, has been withdrawn. His letter had been read at a service June 6, which every member had been urged by personal notice to attend. The reason stated for the pastor's action was, that with the completion of 10 years in this pastorate, and with the pressure coming upon the church through the disclosures of the East Boston Survey of the Interchurch World Movement, it seemed as if the church might enter upon a new era of efficiency under a new leadership.

At the meeting called to act upon the pastor's letter the action of the church was unanimous that Mr. Leavitt be requested to withdraw his resignation and to continue in the leadership of the church; all pledging co-operation as best they can give it. On Sunday, June 13, the pastor announced his decision to comply with the church's request to withdraw his resignation and continue with them as their pastor and leader, an announcement which was greeted with applause. The church also added $100 to Mr. Leavitt's salary.

Dr. McCord Resigned Pastorate at Randolph

The pastorate of nine years of Dr. Archibald McCord over First, Randolph, will come to its close Aug. 31. As Dr. McCord said in his letter of resignation, these "nine years have passed without friction and not one unkind word." Whatever differences may have arisen, as many pastorates full well know, no one was ungenerous enough to cause him unhappiness in an expression of them. Coming from the Methodist Church, Dr. McCord entered the Congregational fellowship with a clear comprehension of its genius and has proved loyal to its traditions and purposes, as he illustrated in his previous pastorates at Providence, Taunton and Fitchburg.

Randolph has not been a vigorous church for many years, because of the passing of many families and because the preponderant element in the community is not Protestant. The place and influence of the Congregational ministry have been limited. Many would have been utterly discouraged. Still Dr. McCord persevered in spite of obstacles, inspired and guided by the idea, "I want to do good and help everybody I can."

The church will also be deprived of the splendid service Dr. McCord's capable helpmeet was always ready to give in a most unselfish spirit. Dr. and Mrs. McCord will leave with the good wishes of many friends.

First, Somerville, Buys Parsonage

There is a well-known story of a boy who said that the minister was coming to dinner and he had "got to catch that woodchuck" in order to have meat. Houses are now so scarce that it might be said that the minister is coming and the church has got to get a parsonage. This is especially true in the cities where the churches have let the minister and his family find a rent to suit themselves. The present shortage of housing has brought it to pass that, though the foxes have holes and the birds of heaven have nests, the shepherd of the church is likely not to have where to lay his head. Many churches have built or are building parsonages and others have bought or contemplate purchase.

NEW PARSONAGE OF FIRST, SOMERVILLE

Among those which have bought parsonages is FIRST, SOMERVILLE, situated on Franklin Street of that city. The opportunity was taken to buy a house standing almost across the street, which was built by a former Boston contractor for his own use, and, besides being adapted to the purposes of a parsonage, is of superior material and workmanship. The purchase was financed by pledges made at a parish reunion on April 7, and the money-raising meeting in the vestry was immediately followed by a religious service of dedication in the parsonage. The church building itself is a beautiful, substantial, commodious and well-arranged brick structure.

First, Somerville, originally a wealthy church in an aristocratic Boston suburb, has become a cosmopolitan church of working people. The change has been gradual, and this church, instead of yielding ground, is getting hold of the newcomers, and looking forward to larger usefulness in a more populous community. The present pastor, Rev. S. C. Lang, was called last November, on his discharge from an army chaplaincy. He made a fine record as a parish builder in his first pastorate at Quincy Point, Mass.

CONNECTICUT

United, Bridgeport, Has Notable Anniversary

UNITED, BRIDGEPORT, celebrated on June 13-16, the 225th anniversary of its founding. The anniversary service was held on Sunday morning, the 13th. Dr. W. H. Day, pastor of United, was assisted by Rev. H. H. Tweedy of Yale Divinity School and a former pastor of Second Church; by Dr. R. L. Swain, pastor of Second at the time of the union; and by Rev. H. D. Gallaudet, of Waterbury, Ct., pastor of First Church at the time of union.

The church was beautifully decorated in honor of the occasion and for Flag Sunday. On the organ, beneath a great American flag, hung the replica of the Colonial flag at the time of the Pilgrim Fathers, which was used at the 200th anniversary of the church. A Pine Tree flag covered the baptismal font. Over the choir rail two flags of 1777 were hung; in front of the pulpit was a flag with 16 stars, which had been rescued from Fort Sumter after its surrender. The vested choir of 30 voices, under the direction of Mrs. Elmer Beardsley, organist and choir director, rendered the anthem, "The Heavens are Telling," from The Creation, Haydn; also, "Except the Lord Build the House," by Gilchrist. An impressive feature of the service was the roll call of the original members of the Church of Christ in Stratfield, as the church was first known, responses being given by their descendants.

Dr. Day gave the historical address on "Our Church Inheritance," followed by Mr. Gallaudet on "The Spirit of Reunion," and by Dr. Swain on "Whom God Hath Joined Together."

At the fellowship service on Wednesday evening, the representatives of the different churches of the community were invited. The processional included the Protestant clergy of the city of all denominations. Those who took part in the service were Rev. D. B. MacQueen, Dr. G. H. Beard, Mayor C. B. Wilson and Mr. W. Seymour-Lacy, the last General Secretary of the Y. M. C. A. in Bridgeport, who told the story of the reunion of the churches, of the remarkable spirit of the reunited church which had its source in the splendid self-sacrifice of the two pastors. Each had come to his parish with great consecration but the passion for promoting the Kingdom of God had crystallized into an even more glorious vision.

Principal Alfred Ernest Garvie, D. D., of New College, London, gave an address on Ideals Common to the Two English-speaking Nations. He referred to the common love of liberty, our common literature, especially the Bible of King James, and prophesied that the United States would have her share in the new society of nations. He declined to comment on political affairs but he spoke with no uncertain voice about the great moral questions before the two nations. The benediction was pronounced by Dr. F. S. Child, pastor of the ancient Church of Christ in Fairfield, which with Stratford were the mother churches.

The week of celebration closed with a lawn fête on Saturday in the beautiful garden of Mr. and Mrs. Lucien T. Warner at Seaside Park, with a parlor concert by the choir in the evening. Mr. Herbert Birdseye was chairman of the anniversary committee.

South, Hartford, Damaged by Fire

On June 23, SOUTH, HARTFORD, was seriously damaged by fire, perhaps to the extent of $50,000. It is thought the fire was started from the torches being used by workmen in burning off the paint from the exterior so as to restore the original brick. The walls are intact and the work is going on; but the interior is badly damaged both by fire and by water. The church, under the lead of its pastor, Rev. W. S. Archibald, is planning to hold services in the Wethersfield Ave. Church, which is now a part of the South Church and the building of which is used for a parish house. The repairs on South will take some months. C. S. L.

Greenwich an Interesting Community

Greenwich, one of the most beautiful suburbs of New York City, is rapidly becoming an unusual Congregational colony. Among the latest additions to its Congregational circle is Dr. N. D. Hillis, pastor of Plymouth, Brooklyn, who has taken a charming home for two years and will commute to and fro from Brooklyn; Dr. Frederick Lynch, editor of *Christian Work* and educational secretary of the Church Peace Union; and Dr. E. N. Hardy, secretary of the American Tract Society. Dr. Oliver Huckel is pastor of Second, Greenwich, from which Dr. G. A. Gordon was called to Boston, and where Dr. Josiah Strong and Hamilton W. Mabie were active laymen. Mrs. Sidney Lanier, widow of the poet; Ernest Thompson Seton; Irving Bachellor; and George Wharton Edwards, the artist, are among the literary and artistic people of the community.

First, Middletown, Has Young People's Forum

FIRST, MIDDLETOWN, prints in its calendar the subjects of the sermons of its pastor, Rev. Douglas Horton. They are exceptionally fresh and suggestive. Recent themes have been: "Christian America, Ltd.," "When Angel Meets Demon," and "The Tragedy of the Almighty."

Recent meetings of the Young People's Forum have been addressed by Hamilton Holt on "The League of Nations"; by Mr. W. O. Berckman on "The Curious Customs of Southern Mountaineers," among whom he has lived for 15 years in the Kentucky and Tennessee mountains; and Mrs. Lawrence Thurston of Ginling College for Women. C. S. L.

NEW YORK

Dr. Hillis Addresses Ministers' Meeting

The New York Ministers' Meeting closed a remarkably interesting year with a luncheon at Plymouth Church, Brooklyn, on May 17. Dr. Oliver Huckel, president, gave an address on "The Friendship of Books," and Dr. N. D. Hillis spoke on "Oliver Cromwell and the Present Crisis."

Salary Roll of Honor

Churches which have increased the minister's salary since Jan. 1, 1918

Previously reported, 1,230

1231. Alturas, Cal., $150.
1232. Antioch, Cal., $100.
1233. Bay Point, Cal., $200.
1234. Benicia, Cal., $200.
1235. Berkeley, Cal., First, $1,000.
1236. Berkeley, Cal., Park, $300.
1237. Berkeley, Cal., North, $200 (2d).
1238. Berkeley, Cal., Bethany, $100.
1239. Cloverdale, Cal., $200.
1240. Ferndale, Cal., $120.
1241. Fowler, Cal., $500.
1242. Fresno, Cal., First, $1,200.
1243. Fresno, Cal., Zion, $250.
1244. Fresno, Cal., Third German, $100.
1245. Guerneville, Cal., $100.
1246. Hayward, Cal., $100.
1247. Lodi, Cal., First, $300.
1248. Lodi, Cal., Ebenezer, $144.
1249. Mill Valley, Cal., $400.
1250. Oakland, Cal., First, $1,000.
1251. Middlebury, Vt., $300.
1252. Terre Haute, Ind., First, $1,000.
1253. East Providence, R. I., Newman, $300 (2d).
1254. Newburgh, N. Y., First, $300.
1255. Plainfield, Ill., $400 (2d).
1256. Wahpeton, N. D., $300.
1257. Worcester, Mass., Hope, $800.
1258. Barre, Mass., $200.
1259. McGregor, Io., $300 (2d).
1260. Barnet, McIndoe Falls, Vt.
1261. Middleboro, Mass., Central, $200.
1262. Kensington, Ct., $300 (3d).
1263. Dallas, Tex., Junius Heights, $600.
1264. Cornwall, Io., $700.
1265. Pomeroy, Wash., $200.
1266. Cedar Rapids, Io., $400.
1267. Ivoryton, Ct., $100 (2d).
1268. Alfred, Me., $300 (2d).
1269. Green Bay, Wis., $600.
1270. Waterbury, Vt., $175.

Among the other live topics of unusually fine addresses and discussions for the year have been the following: "What Are the Congregational Churches Really Doing in Evangelism Today?" by Dr. F. L. Fagley; "The Fundamental Justice of Ministers' Pensions," by Dr. G. L. Cady; "The Spirit of America," by Dr. W. H. Day; "The Effect of the Great War on Non-Christian Religions," by Rev. Prof. Robert E. Hume; "Spiritual Values in the Theater," by Mr. Walter Hampden, the actor; "My Recent Months in Armenia," by Dr. Milton S. Littlefield; "Plain Words on the Concordat with the Episcopalians," by Dr. J. P. Huget, and "How New York Can Solve Its Problem of the Negro in Our Midst," by Dr. H. H. Proctor. Dr. Oliver Huckel of Greenwich, Ct., has been elected president for the third annual term and Rev. A. C. Church, secretary.

Progress at First, Newburgh

First, Newburgh, Rev. Thomas Bell, pastor, at the last communion service received 22 new members. A recent Every Member Canvass has doubled the income of the church and an old debt has been greatly reduced. The pastor's salary has been increased $300 a year. The first year quota on the Pilgrim Fund has been joyfully paid off.

Progress at Mapleton Park, Brooklyn

At Mapleton Park, one of the youngest churches in the Brooklyn suburbs, 29 new members were received on Easter Sunday, 28 on confession of faith. This makes a total addition since Jan. 1 of 34 new members. The pastor, Rev. E. W Robinson, a descendant in direct line of both John Robinson and John Alden of Plymouth fame, has just completed a successful five years of service with Mapleton Park. During his pastorate the church has erected its present beautiful and commodious edifice, now nearly free of debt; and both the membership and the income of the church have quadrupled. The past year has been the most successful of the five, Mapleton Park giving nearly one and a half times its quota for the Pilgrim Fund and also doing its full share for the Emergency Fund. B. A.

PENNSYLVANIA

Successful Federation at East Smithfield

Federated, East Smithfield, is composed of the Congregational and the Disciple churches. The Congregational church is one of the oldest Congregational churches in Pennsylvania. Like other communities, East Smithfield as it prospered became overchurched. For years four denominations were represented in a little village of only 400 people, a village which was a township center of a population of less than 2,000. Recently there has been a genuine effort on the part of the Christian forces of East Smithfield to get together, the result being the Federated Church.

In October, 1919, at the request of the Congregational Home Missionary Society and the unanimous call of the church, Rev. H. F. Gould began the pastorate of East Smithfield. Since that time the attendance at church and Bible school has increased 60 per cent. Organized effort has taken the place of disorganization.

The Minute Men, a men's Bible class which began with six members, now numbers 42. Every Sunday sees some new men in the class who for years had not been regular attendants at church. This class of men has undertaken to be for this country village what the Rotary Club is for the city. Already they have agreed upon a program for the boys of the community, have put over the Farmers' Institute and are now working on the problem of getting electricity for the township. Absolute harmony exists among the members of the Federation.

Rev. W. J. Williams, New Pittsburgh Pastor

A recognition service for the new pastor, Rev. W. J. Williams, was held at Puritan, Pittsburgh, the evening of June 28. A fairly good representation of the church members was on hand to hear the interesting addresses given by the several visiting clergymen, among whom were Dr. C. W. Carroll of Philadelphia, who received the minister and his wife into the membership of the church and gave the charge to the minister, and Rev. T. M. Hofmeister, pastor of Allegheny, Pittsburgh, who gave a stirring address to the church. The right hand of fellowship, welcoming Mr. Williams and his wife into the fellowship of the Pittsburgh Association of Congregational Churches, was given by Moderator A. D. Rhea of Punxsutawney. Rev. Raymond Kistler, pastor of South Side Presbyterian, welcomed Mr. Williams in behalf of the local churches of the South Side. Rev. W. J. Richards of Arlington, Pittsburgh, also took part in the service.

DISTRICT OF COLUMBIA

Parsonage for Mt. Pleasant, Washington

The first Congregational Church in Washington to secure a parsonage for its pastor is Mt. Pleasant. The housing situation at the Capital has been so acute that for almost a year the pastor, Rev. W. A. Morgan, has been compelled to live almost five miles from the church. Early last fall a movement was started to secure a parsonage and this spring a modern house was found and purchased by the ladies of the Church Aid for $16,000. It is situated on one of Washington's most beautiful streets, facing Rock Creek Park, the largest park in the city. There always will be an unobstructed view far across Rock Creek and over the woods to the Cleveland Park suburb.

Almost 100 new members have joined the church in six months, many of them men of influence in the city. The church is united and enthusiastic over the realization that before long a new site and a new plant will be necessary for the demands of the growing work. Two liberal raises in salary have been given the pastor since his coming to Washington almost three years ago.

ILLINOIS

Forward-moving Years at Aurora

Rev. F. G. Beardsley has just observed the third anniversary of his pastorate of First, Aurora. During the three years 91 members have been received, making the present membership 446. The last of an old debt which had hung over the church for years has been entirely paid, a new organ motor has been installed, and extensive repairs made to the church property. The church exceeded its quota for the Midwest Leadership Fund, the Pilgrim Fund, and recently subscribed its full quota for the Congregational World Movement.

WISCONSIN

First, Racine, Free from Debt

First, Racine, Rev. J. T. Chynoweth, pastor, received 42 into membership on Easter Sunday, all but one on confession of faith. This church is now entirely free of debt, the result being brought about without special pressure. Many free-will offerings were brought in response to Mr. Chynoweth's announcement that he would be glad to have his birthday celebrated in that way.

All Unite in Money Raising Campaign

Plymouth, Racine, Rev. H. R. Hogan, pastor, set its goal in a May canvass to meet its emergency apportionment this year and within

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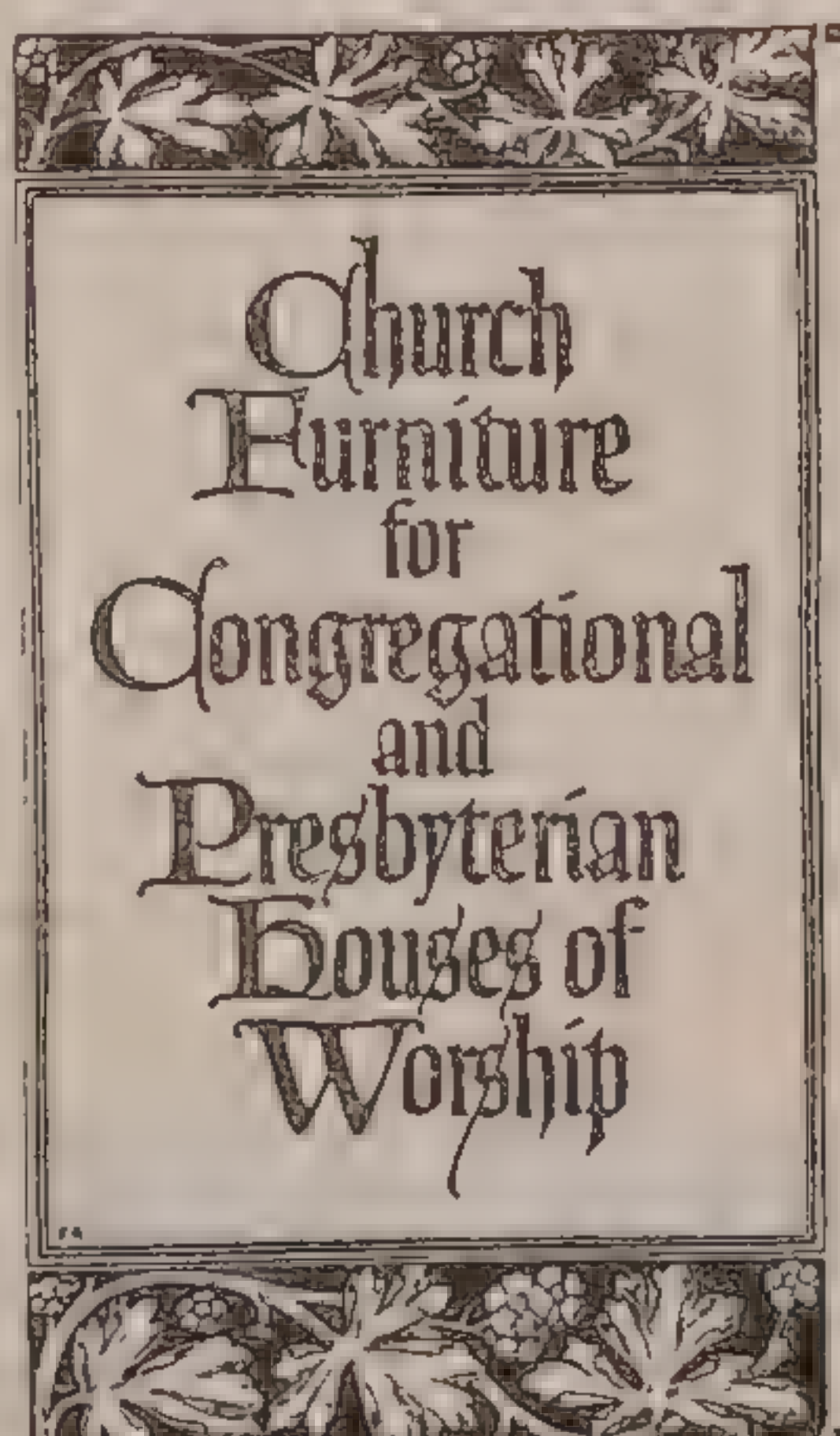

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three years to make up a total of $15,000 to meet past and present church obligations. Men, women and young people were divided into three classes of boosters. The women at the very first pledged $1,000 to be paid this year.

Endeavorers Organized at Broadhead

In April a Christian Endeavor Society of 47 charter members was organized at BROADHEAD, Rev. A. N. Brown, pastor. The Presbyterians have for some months been worshiping at the Congregational Church and recently disbanded their organization.

Live Organizations at Evansville

All departments of EVANSVILLE are making fine progress under the leadership of Rev. O. W. Smith and his splendid family. Work with the children and young people is especially well taken care of. Christian Endeavor, Girl Scouts, Boy Scouts and other organizations are prospering.

Books on Congregational History

LA CROSSE, Rev. C. C. Rowlison, pastor, has just purchased 14 books dealing with Congregational history and organization. These, together with *The Congregationalist*, *Wisconsin Church Life*, the *Missionary Herald* and the *American Missionary*, have been placed in the La Crosse Public Library. The list of books includes those for adults, young people, and children and are the very best that can be secured. Attention has been drawn to it through local papers, announcements from the pulpits, mention in the church bulletin and posters in the library. Thus during the Tercentenary year, not only the Congregationalists, but the other people of La Crosse have an opportunity to learn more of our Pilgrim history. This plan might be used by many other churches with great profit.

Plymouth, Racine, Has Monthly Conferences

PLYMOUTH, RACINE, Rev. J. R. Hogan, pastor, has enjoyed a splendid year of work, many social and educational features proving of great value. The church school teachers have a monthly conference and supper and the various women's organizations meet in joint session monthly. All departments of the church are flourishing under the leadership of the pastor and his associate, Rev. H. W. Carter.

MINNESOTA

Splendid Ingathering at Olivet, St. Paul

OLIVET, ST. PAUL, Rev. G. M. Miller, pastor, received nine new members on Pentecost Sunday, making a total of 84 since the first of the year, an aim of 100 new members in the year 1920 being almost realized in the first five months. Olivet sent its pastor as the church's delegate to the International Council. The quota of $4,250 on the Congregational World Movement has almost been reached.

IOWA

Fourteen Graduate from Hospital School

The commencement exercises of the Iowa Congregational Hospital Training School were held the last week in May. The baccalaureate sermon was preached by Rev. J. P. Burling at the Greenwood church on Sunday. The graduating exercises were held in the Waveland Church the following Tuesday evening, the class address being given by Rev. B. M. Southgate, pastor of Algona. A class of 14 were presented their diplomas by Rev. Charles Parsons, President of the Board of Directors. The hospital has had a successful year and the training school affords a fine opportunity for young ladies desiring to fit themselves for the profession of a trained nurse.

MONTANA

First, Great Falls, Pushing Forward

FIRST, GREAT FALLS, Rev. B. R. MacHatton, minister, has recently passed the 100 mark with its total of new members received the past few months, 78 being added as a result of the Easter Drive. The Church School has increased in attendance from about 100 to an average of over 300. This required the completion and furnishing of the basement at a cost of $5,000. It is used also as headquarters for the Boy Scouts of the city and for social gatherings of the church.

This expenditure was preceded by the payment of a building debt of long standing, amounting to several thousand dollars and by the purchase of a Moeller pipe organ, valued at $7,000. This is a notable achievement, indicating sacrificial giving, for the section of the state, of which Great Falls is the commercial

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center, has suffered three years of drought. Happily, heavy snows and spring rains assure better times.

In addition to this the pastor's salary has been twice increased, now being $4,200, and in the recent drive for the Congregational World Movement, the church went over the top by almost doubling its quota, which had been trebled over the last year's apportionment, and is expected to reach $2,000.

OKLAHOMA

Religious Awakening in Jennings

About the first of April, at the suggestion of State Superintendent A. E. Ricker, Rev. Charles Mundell opened a series of revival services in JENNINGS and continued them well up into the month of May. He aroused sufficient interest to fill the house to capacity every evening. As a result 75 made open confession of faith, 25 joining the Congregational church and even more the Methodist. Mr. Mundell was asked to take active charge of the Congregational pastorate and has accepted. A. E. R.

CALIFORNIA

First, San Jose, Relieved of Burdensome Debt

During the month of April, FIRST, SAN JOSE, Rev. E. A. King, pastor, celebrated its 45th anniversary by paying off its long standing parish house debt. This debt-raising campaign was a direct outgrowth of the successful Every Member Drive of last December. For the past 12 years the church has carried this debt with interest. The people generally requested the minister to put on a campaign to wipe it out. The giving was most hearty and shared in by practically all of the members of the congregation and the parish. It was one of the most delightful campaigns ever put over.

At this time, by a special sermon and exercises, Mr. King observed the fourth anniversary of his pastorate and the 23d anniversary of his entrance into the Christian ministry. During the four years of this pastorate the church and congregation have grown in numbers and efficiency. There have been 130 new members added and a number of new enterprises have been undertaken. First, San Jose, has furnished numerous leaders for religious and social service enterprises and today has several stars on its Christian Service Flag, representing members who are at work in China and the United States.

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Church and Ministerial Record

Calls

BARTLETT, H. M., South Salem, Mass., to Community, Jeffersonville, Vt. Accepts.

BEYER, R. F., Bangor Seminary, to North Pomfret, Vt. Accepts and is at work.

CASE, B. F., Tolland, Ct., to East Granby. Accepts.

DENNISON, R. C., United, New Haven, Ct., to professorship of Philosophy to Pomona College. Accepts.

ELLIS, A. M., Windsor Ave., Hartford, Ct., to Richmond Hills, N. Y.

LOCKETT, J. J., First, Greenfield, Mass., to Southborough, Mass. Accepts to begin July 1.

WILKINS, J. H., Foxcroft and Dover, Me., to Hallowell. Accepts to begin Sept. 5.

Resignations

BARTLETT, H. M., South, Salem, Mass.

CASE, B. F., Tolland, Ct., on account of federation of two churches.

DENNISON, R. C., United, New Haven, Ct.

ELLIS, A. M., Hartford, Ct.

HUNT, J. E., First, Ft. Fairfield, Me.

LADD, G. E., North Pomfret, Vt. To live in West Woodstock.

LOCKETT, J. J., First, Greenfield, Mass.

WILKINS, J. H., Foxcroft and Dover, Me.

TANNER, B. M., Northfield, N. Y. To take effect Oct. 1.

Recognition

WILLIAMS, W. J., Puritan, Pittsburgh, Pa., June 28.

Ordination

AKERS, E. D., First Church of Christ, Fairfield, Ct. Sermon by Dr. Oliver Huckel; other parts by Rev. Messrs. F. S. Child, D. D., Sherrod Soule and H. S. Brown.

Accessions

	Conf.	Total
COLORADO		
Denver, Plymouth	1	4
Manitou, First		64
CONNECTICUT		
Bridgeport, United	14	26
Farmington	9	14
Middlebury	3	3
Unionville	10	14
HAWAII		
Honolulu, Central Union	22	28
IDAHO		
Kellogg	12	12
Plummer	13	17
Wallace	40	40
ILLINOIS		
Champaign	3	6
Chicago, Wellington Ave.		16
Evanston	2	8
Waverly		23
IOWA		
Atlantic	5	5
KENTUCKY		
Ludlow, Fairview		11
MAINE		
Brewer, First	14	14
MASSACHUSETTS		
Blandford, North	8	12
Jamaica Plain		109
MICHIGAN		
Detroit, Fort Street	34	39
MINNESOTA		
St. Paul, Olivet		9
NEW YORK		22
Newburgh, First		22
New York City, Broadway Tabernacle	14	31
NORTH DAKOTA		
Wahpeton	15	23
OHIO		
Oberlin, Second	74	109
Toledo, First	9	11
OKLAHOMA		
Chickasha	1	9
Drummond	6	6
Kingfisher		4
Kingfisher Circuit	3	5
Medford	8	8
Muskogee	2	13
Okarche	20	22
Oklahoma City, Pilgrim		25
Harrison Ave.	5	19
Oktaha	9	10
Vinita	6	6
Waynoka	14	18
SOUTH DAKOTA		
Mobridge, United	7	10
TEXAS		
Dallas, Junius Heights		33
VERMONT		
Barre, East		3
Bennington	20	27
Berkshire, East	1	1
Bradford		55
Brandon	2	4
Brattleboro, West	10	12
Bridgewater	3	4
Bristol	1	3
Burlington, First	25	49
Charlotte	2	2
Danby	8	9
Eden		2
Essex Junction	7	15
Fairfield, East		1
Franklin		4

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Gaysville		1
Hardwick	4	19
Island Pond	7	14
Jericho and Underhill	7	13
Lyndon	1	1
Lyndonville	16	18
Middlebury	3	3
Milton	10	10
Newbury, West	3	3
Newport	4	7
Northfield	7	9
Orleans	3	6
Orwell	7	9
Pittsford	2	7
Putney		2
Richmond	7	8
Rupert	2	2
Rutland	40	62
St. Johnsbury, South	20	32
Saxton's River	6	6
South Royalton	6	8
Swanton	17	22
Thetford	6	6
Vergennes	3	7
Wallingford	3	5
Wells River	12	21
Westfield	1	2
Westminster	13	18
West Rutland	11	20
Weybridge	2	4
Williamstown	2	4
Washington		
Almira		4
Deer Park	25	25
Kennewick	10	10
Newport	12	12
Spokane, Westminster	30	52
Plymouth	13	17
Pilgrim	2	4
Vera	21	31

Personals

Bunker, F. R., formerly of the Zulu Mission of the American Board, now of the Interchurch World Movement, has assisted the American Board in the preparation of their exhibit at the International Congregational Council, covering the Board's work and the activities of the London Missionary Society.

Cross, R. J., acting pastor of Twinsburg, O., has received a letter from a native evangelist in Manila, Philippine Islands, who asks permission to publish in the Tagalog language Mr. Cross' book on *Home Duties*, published over 30 years ago.

Ross, H. G., pastor of First, Pittsfield, Mass., is to sail in July for England, where he will participate in the Tercentenary celebrations. He has also been appointed by the Federal Council as one of the Congregational representatives at the preliminary ecumenical conference to be held at Geneva, Switzerland, in August. Mr. Ross is a native of Scotland, but has not visited that country since February, 1915, when he was on his way from South Africa to Seattle, where for several years he was minister of Plymouth Church. He is an honor graduate of Aberdeen University, of which Sir George Adam Smith is now principal.

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Congregational Young People's Summer Conference, July 26–Aug. 1, Long Beach, Cal. Bible and mission study classes and many interesting features. For information write to Conference Director of Religious Education, Southern California Congregational Conference, 831 S. Hope St., Los Angeles.

National Education Association, Annual Meeting, Salt Lake City, Utah, July 4-10.

World's Sunday School Convention, Tokyo, Oct. 5-14.

Open Forum Conference, Chautauqua, N. Y., Aug. 17-27.

Harvard Summer School of Theology, Harvard Divinity School, Cambridge, Mass., July 6-23.

Federal Council of the Churches of Christ in America, quadrennial meeting, Boston, Mass., Dec. 1-6.

Summer School of Missions, Conference Point, Wis., Aug. 17-24.

State Conferences

Oklahoma (Colored), Anadarko, July 15-19.
Texas (Colored), Runge, Aug. 12-15.

Missionary and Religious Educational Conferences, 1920

Classified by sections of the country. Initials after name of place indicate organization or organizations with which conference is affiliated:

IMED—Interchurch Missionary Education Department.

CWHM—Council of Women for Home Missions.

FWFM—Federation of Women's Board of Foreign Missions.

Where no initials are given the conference is a general religious educational conference under independent management.

New England and the East

Ocean Park, Me., IMED, July 20-30.
Silver Bay, N. Y., IMED, July 9-19.
East Northfield, Mass., Northfield Summer School of Religious Education, July 17-24.
Chautauqua, N. Y., Religious Educational Conference, Aug. 1-21.
Mountain Lake Park, Md., CWHM and FWFM, Aug. 1-7.
Chambersburg, Pa., CWHM and FWFM, June 29-July 7.
East Northfield, Mass., CWHM, July 16-23.
East Northfield, Mass., FWFM, July, second week.
Chautauqua, N. Y., FWFM, Aug. 22-28.

Western States

Estes Park, Col., IMED, July 9-19.
Lawrence and Wichita, Kan., General Religious Educational Conferences.

Southwestern States

Dallas, Tex., CWHM, Sept. 20-26.
Dallas, Tex., FWFM, September, last week.

Pacific Coast States

Asilomar, Cal., IMED, July 13-23.
Seabeck, Wash., IMED, July 28–Aug. 7.
Long Beach, Cal., Congregational Conference, July 26–Aug. 1.
Mt. Hermon, Cal., CWHM and FWFM, July 13-20.
New Wilmington, Pa., FWFM, Aug. 14-23.
Oxford, Pa., FWFM, July 10-18.

Southern States

Tuscaloosa, Ala., FWFM, Sept. 20-27. (for colored women).
Montreat, N. C., FWFM, July 11-18.

Middle West

Lake Geneva, Wis., IMED, July 23–Aug. 2.
Bay View, Mich., CWHM and FWFM, July 11-16.
Tarkio, Mo., FWFM, Aug. 14-22.
Lakeside, O., FWFM, July 20-28.
New Concord, O., FWFM, Aug. 10-17.
Wooster, O., FWFM, Aug. 4-12.
Xenia, O., FWFM, Aug. 10-17.
Lake Geneva, Wis., FWFM, Aug. 17-24.

Classified Wants

Advertisements under these headings cos four cents per word each insertion, includin initials and address. Keyed ads. (care *Con gregationalist*, Boston) cost fifteen cents ad ditional.

Cash in advance only.

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Lincoln Institute of Kentucky, 22 miles east o Louisville, only well equipped colored normal an industrial school in the state, needs a teacher o Domestic Science. Salary offered $600. Living ex penses nine months $90. Great opportunity fo rendering service of highest character. School non sectarian but deeply religious. Faculty equall divided between the races. Address Rev. A. Eu gene Thomson, Lincoln Ridge, Ky.

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Regularly ordained Congregational Minister de sires a pastorate in Wisconsin or west of th Mississippi River. Considered a pleasing and influ ential speaker. "C," *Congregationalist.*

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A woman for general housework in a family o two adults in a pleasant country home till Oct. 1 Mrs. M. N. George, Mendon, Mass.

Wanted—September 1, general helper in South ern New Hampshire family where there are severa children. N. E. C., care *Congregationalist.*

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MISCELLANEOUS

For Sale in Sharon, Mass. Near Massapoa Lake. Desirable place for the summer or all th year round. Old-fashioned house with modern im provements. Eight roofs, large open fireplace, cook ing range, toilet and bath, electric lights, tow water, garage, summer house, hen houses, Ameri can Ideal Steam-Heating System throughout hous and garage. All in first-class condition. Sixtee acres of land, ten of which are extra good tillage Exceptional opportunity to get one of the fine ol New England places in good neighborhood an with every convenience. Address "E," *Congrega tionalist.*

Wanted—Correspondence in Boston or suburb by gentleman and wife engaged in Christian wor who wish for two or three rooms for light house keeping. Address "W," *Congregationalist.*

To Let—Furnished house; nominal rent an board for owner. Telephone Melrose 437J.

Wanted. Second-hand LANGE, PULPIT, GODET Delitzsch, HENRY, Spurgeon, Commentaries, Se mons, 500 other Theological Books. Send list Barker, Bookseller, 219 S. Dearborn, Chicago.

Wanted—A copy of *The Advance* for Feb. 11 1909. A. H. Griffith, Fisk, Wisconsin.

The Whole Bible—31 volumes, packed in cas with adjustable leather cover. Cloth bound, goo print, 18 maps. Price, postpaid, $2.00. Sampl volume, five cents. Address Elizabeth Merriam Framingham, Mass.

Margaret Slattery's Books
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The Costly Star, 60c.
Add 10% for postage
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THE PILGRIM PRESS
19 W. Jackson St. Chicago

WOMEN'S INTERESTS

Nancy's Way

By Mary Davis

We expected brilliant things of our Nancy and we grumbled a great deal when she married during her first year out of college. But we became reconciled as she made us see the splendor of motherhood. Four babies were welcomed into the little red bungalow during the next few years. Nancy's methods of bringing up truthful God-fearing youngsters were as original and effective as her thesis on "Mental Measurements."

Once when I dropped in on Nancy there was a patter of light feet in the hall and in burst Nancy, the Second. Her brown eyes were as round as dollars and her long thick braids bristled with horror. "Georgie swore, Mother," she whispered hoarsely, "he swore twice."

Nancy patted me on the shoulder as she vanished. "Whip the cream for me," she begged, "it's on the first shelf in the pantry."

I heard a long shrill wail of protest which grew fainter and then died away. Nancy, the Second, and rosy Abbie May helped me get luncheon. Nancy appeared when we had everything ready. She smiled at us as she put some slices of bread and butter and a mug of milk on a tray.

"You're a treasure," she declared, "I'll be down in a minute."

"Where's George?" demanded her mate as he rushed into the house and only Jack, Abbie May and Nancy, the Second flew at him.

"In the hospital," said Nancy as she tied Abbie May's blue bows in the original Nancy fashion.

When the other three were safely in bed we tiptoed into the hospital which turned out to be a little attic chamber away from the rest of the house. Nancy's mate pointed with an appreciative grin to the sheet dipped in disinfectants which hung in front of the doorway. "George loathes the odor of disinfectants," he said under his breath.

"Yes, and he'll hate profane language before he is discharged," Nancy said with spirit. Then her face grew tender as she looked at the rosy sleeper, "He'd counted on cream pie all day," she said ruefully.

Her mate closed the door softly. "Nancy treats lying, stealing and other juvenile crimes as contagious disease. The culprit is thoroughly scrubbed and put to bed on invalid diet."

"One of the results of breaking the law is to be shunned by society," remarked Nancy, "we mothers and teachers should make children realize it."

George was in a very chastened mood the next morning. He had felt the iron hand of the law although no harsh word had been spoken.

Conscientious little Abbie May was a worker but Nancy, the Second was a sad little shirk. We happened out in the kitchen one day and found Abbie May washing a tub full of dishes while Nancy the Second was curled like a kitten in the big rocking chair.

"I helped Abbie May with her home work," she explained lamely.

"That was kind of you," said Nancy evenly, "here, Abbie May, I'll wipe these. No, Nancy, go on with your book."

"Abbie May has been doing those dishes alone for weeks," Nancy told me later, "and I thought I had cured my little shirk."

For the next few days Nancy, the Second, did her share ostentatiously. But her mother had made up her mind that she needed a lesson. The great secret of Nancy's success in training her children was due to the tenacity with which she clung to her chosen course.

Saturday at breakfast she casually inquired of Abbie May if she knew how to reach a large crockery store. "I'd change at Main Street for a Walnut Square car and I'd go right by it," said the little girl sagely.

"I looked at dinner sets lately," said her mother, "and I found four pretty ones that I liked. Suppose you go in and look at them this morning and choose the one out of my four that you like best."

Abbie May grew an inch taller as we looked at her. Her rosy little face glowed with pleasure.

"I'll go with you," volunteered Nancy the Second.

"You are not interested in pretty dishes," objected her mother, "besides I shall need you."

Abbie May departed happily. "I shall worry every minute that she is gone," admitted her mother, "but responsibility is the best thing in the world for gentle Abbie May. My little shirk on the other hand needs to know some of the joys of the homemaker."

So when Abbie May returned her mother said happily, "Won't we have a wonderful time choosing wall paper next month, dear? You keep your room so neatly that I'm going to let you help me."

Nancy the Second departed noiselessly. Then we heard the tread of little feet above and the noise of furniture being tugged about. Capable Abbie May rushed away to join her sister. It was plain that Nancy the Second intended to choose her wall paper too.

Nancy grinned. "It takes a lot of contriving to teach little folks that it pays to be good in the long run."

"Big folks too," I said with a sigh.

The Hoover Type and Politics

Why is our politics not richer in men of the Hoover type? It is not solely because they are looked upon with horror by the politicians. The blame lies in part with the voter, who to some extent shares the politician's distrust of a man who is "different"; but it lies in no small part with these men themselves. Some of them would not touch politics with a ten-foot pole, and too many of those who try to get into politics cannot conceal their feeling that they are debasing themselves for the sake of ends that can be reached in no other way. We might as well recognize first as last that this feeling must be overcome if such men are to have the influence to which their abilities and their ideals entitle them. No man who shrinks from contact with his fellows deserves preferment at their hands. Aversion to the political methods that our democracy has developed is hardly to be distinguished from aversion to democracy itself, and it rightly means banishment from our politics. There are practices to which no self-respecting man will stoop, but they do not excuse an attitude of patronizing indifference. The only way to banish them is for able, high-minded Americans to play a larger part in the political game. —*New York Evening Post.*

The Annuity Fund

Makes it possible for Congregational ministers to enjoy a reasonable annuity at the age of sixty-five and thereafter. The Original Plan now in operation is particularly advantageous for men from forty-five to sixty years of age. The following premiums indicate the rates:

At 45 years of age.......	$50.61
At 50 years of age.......	71.77
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These premiums from the ages named until sixty-five years, it is expected, will yield annuities of $500 when the Pilgrim Memorial Fund is completed, to those who have served thirty years in the Congregational ministry.

Lower rates are granted to those who enter the sixty-eight-year and seventy-year class.

Lump sum payments offer the lowest rates of all.

Eight ministers joined the Fund during the week of June 13 to 19.

Churches can help their Ministers to join by paying annually one-half the premium.

Write for particulars to

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Massachusetts Home Missionary Society, a constituent of the Congregational Home Missionary Society, represents the churches of Massachusetts in their home missionary work. Contributions not designated for specific work are divided between state and national work. The Society solicits bequests, pays annuities on conditional gifts, administers trust funds for churches. Frederick E. Emrich, D. D., *Secretary;* Rev. John Luther Kilbon, *Treasurer;* 609 Congregational House, Boston.

Congregational Board of Pastoral Supply, maintained by the Congregational Conferences of the six New England States, offers aid to churches desiring pastors or pulpit supplies in New England and elsewhere. Congregational House, Boston, Rev. Arthur J. Covell, *Secretary,* Rev. Watson L. Phillips, D. D., *Chairman.*

Massachusetts Board of Ministerial Aid. Solicits gifts from churches and individuals, also bequests. C. L. Zeigler, Treasurer, 1257 Columbus Ave., Roxbury, Mass. Apply for aid to F. E. Emrich, Congregational House.

The Congregational Church Union of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Bushnell, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 919 Tremont Building, Boston.

Women's Organizations

Woman's Board of Missions, 503 Congregational House, Mrs. Frank Gaylord Cook, Treas.; Miss Helen B. Calder, Secretary.

Woman's Board of Missions of the Interior, 19 S. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas., Friday Meeting, 10 a. m.

Woman's Board of Missions for the Pacific, 760 Market St., Room 421, San Francisco. Mrs. W. W. Ferrier, Treas.; Miss E. S. Benton, Secretary.

Congregational Woman's Home Missionary Federation, 289 Fourth Ave., N. Y. Mrs. P. S. Suffern, Treas.; Miss Miriam F. Choate, Sec.

Woman's Home Missionary Association (of Massachusetts and Rhode Island). Mrs. Amos L. Hatheway, Treasurer; Miss Louise K. Noyes, Sec., 607 Congregational House, Boston.

Boston Seaman's Friend Society

Incorporated 1829

306 Congregational House, Boston, Mass.

President, Samuel Usher; Cor. Sec., Rev. Merritt A. Farren; Treas., Charles F. Stratton. A Congregational Society devoted to the material, social and moral welfare of seamen of all nations and supported mainly by the New England churches. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Room at Tarpaulin Cove. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited. Contributions received on an annuity basis.

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Philadelphia, Pa. Founded 1817.

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The Fund for Ministers provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

The Missionary Society of Connecticut, a Constituent of the National Society, solicits contributions, administers Special Trusts for Churches and pays Annuities on Conditional Gifts. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

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For rates and other information write
Kenneth S. Ballou,
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National Agencies

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287 Fourth Ave., New York

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CONGREGATIONAL WORLD MOVEMENT

287 Fourth Ave., New York, N. Y.

Established by the National Council at Grand Rapids, in 1919

Dr. Lucien C. Warner, Chairman
Rev. Herman F. Swartz, General Secretary
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Rev. John Luther Kilbon, Financial Sec'y

Program for the coming year to include Missionary Education, Stewardship, and a Financial Campaign in behalf of our denominational work.

In the Church School

(*Continued from page 50*)

for young people now in session the whole afternoons are being spent with good results in directing the play of young people. They in their turn will be expected to return to their own home towns ready to carry out some of the healthy forms of play they are now enjoying themselves. Hence any true program for young people in every community will be a Program of Joyful and Happy Activities. It might well be called a Program of Light and Joy.

3. No one will dispute that the old type of Devotional Expression has no place in a modern program for young people. There is ample evidence that the average type of Christian Endeavor prayer service has ceased to function in true devotional expression. The difficulty is not alone with the material provided for this service, but also with the methods pursued for, granting that the very best material could be offered for this purpose, it is still true that it would tend to become stereoptyped in the hands of untrained leaders. No one has yet found any remedy for immaturity and inexperience—but systematic and thorough training.

Sympathetic and tactful leadership is the greatest need of the average prayer service. The devotional life of young people, even as every other phase of their life, is in need of real training. It is suggested that a half hour or more in the Sunday evening prayer service might be devoted to such a study as "The Training in the Devotional Life," one of the units of the second year of the Pilgrim Training course for teachers, might yield excellent results. Whatever may have been the ideals of the young people's prayer service in the past the fact is borne upon us with irresistible evidence that we must furnish sympathetic and tactful leadership in its devotional programs. Young people must not be left to educate themselves, they must be inspired by example and helpful guidance. Hence the program we are trying to outline will have as one of its chief points, the sympathetic and helpful leadership in devotional activities.

F. G.

It is not habits that work the most ruin of a man, but opinions and principles that lie close to the fountains of character.—*Munger.*

A man's destiny is settled by his treatment of his brother. If a man does not love his brother it is plain proof that he does not love God.—*J. D. Jowett.*

National Societies

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The Congregationalist and Advance

Vol. CV. No. 29 INTERNATIONAL COUNCIL NUMBER July 15, 1920

INTERNATIONAL COUNCIL DELEGATES AT PLYMOUTH ROCK

The crowd assembled on the slope of Cole's Hill, July 1, and the automobile in which the speeches were made. At the left is the stone canopy over the famous rock.

THE STORY OF THE BOSTON COUNCIL

INTERNATIONAL CONGREGATIONAL FELLOWSHIP

THE COUNCIL SERMON, by Dr. J. D. Jones

AN ADDRESS TO THE CONGREGATIONALISTS OF THE WORLD

CONGREGATIONAL WORLD MOVEMENT PLANS FOR 1921

CONGREGATIONAL WORLD MOVEMENT
RETURNS

287 FOURTH AVENUE, NEW YORK CITY, N. Y.

These figures are based on reports from authoritative sources. The actual amounts will be paid to local church treasurers throughout the year, and by them remitted to treasurers of state conferences or to the Congregational World Movement.

RETURNS CHECKED UP TO JULY 5th

	Quotas		*Amounts Assured*	*Additional Amounts Expected on Conservative Estimates From the Field*
Alabama	$ 850		$ 1,000	
Alaska	350		50	
Arizona	1,350		223	$ 125
Arkansas	300		350	50
California (Northern)	71,000		30,000	20,000
California (Southern)	100,000		35,000	41,000
Colorado	37,000		17,500	31,450
Connecticut	375,000		182,240	67,760
District of Columbia	16,500		5,000	3,000
Florida	7,500		8,500	600
Georgia	1,500		2,000	
Idaho	4,200		4,100	300
*Illinois	336,000		124,000	90,000
Indiana	12,500		9,135	2,000
Iowa	135,000		101,000	10,000
**Kansas	123,000		123,000	
Kentucky	500		200	
Louisiana	1,000			
Maine	75,000		42,000	15,000
Maryland	3,000		930	570
Massachusetts	720,000	Eastern $188,214		
		Western 58,623	246,837	150,000
Michigan	115,000		101.000	14,000
*Minnesota	130,000		115,000	15,000
Montana	6,000		6,000	
Nevada	700			300
New Hampshire	75,000		50,000	15,000
New Jersey	66,000		66,500	4,500
New Mexico	1,000		100	100
New York	250,000		122,000	65,500
North Carolina	850		600	
Ohio	142,000		72,000	28,000
Oklahoma	6,600		5,150	450
Oregon	22,500		7,700	7,000
Pennsylvania	25,000		7,600	5,100
Porto Rico	200		400	
Rhode Island	52,000		46,400	5,600
South Carolina	1,000		400	
Tennessee	1,000		900	
Texas	5,000		2,600	1,500
Utah	2,250		1,340	1,560
†Vermont	130,000		124,900	5,100
Virginia	660		320	
Washington	55,000		31,000	4,000
West Virginia	1,250			600
Wisconsin	100,000		75,000	15,000
Wyoming	2,500		1,185	2,075
Colored Churches	7,460		9,500	
	$3,220,520		$1,780,562*a*	$622,240*b*
	Special Programs[1]		*Special Programs*[1]	
Hawaii[2]	$ 400,000		$ 320,000	$ 80,000
Missouri[2]	600,000		627,000	
Nebraska	200,000		100,000	
South Dakota[3]	500,000		315,000	185,000
North Dakota[3]	400,000		200,000	200,000
	$2,100,000		$1,562,000	$465,000

** Includes Pilgrim Memorial Quota.
* Includes Special State Program for 1920.
† Includes regular apportionment and quota for World Movement.
a Deduct $140,000 for causes other than Congregational World Movement.
b Deduct $28,500 for causes other than Congregational World Movement.

[1] Include $103,000 assured and expected for Congregational World Movement.
[2] One-year period. Hawaii will raise $50,000 for Pilgrim Memorial Fund.
[3] Five-year period.

The Congregationalist and Advance

July 15, 1920

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The Talk of the Sanctum

International Council Number

We have made this issue larger than usual to give space for reports of the great International Congregational Council meetings in Boston. There were so many meetings and so many speeches that we can only give a running story of each one and interpret the spirit and significance of it. But altogether it makes a long story. The central program of the convention was hardly more interesting or important than the sectional meetings, some of which developed great interest and gave the opportunity for needed discussion. We are pleased to be able to present so comprehensive a review of the meetings, but regret that we do not have space to publish in full many of the excellent addresses.

Among the features of the Council which appear in our reports our readers will be interested to note the Council sermon by Dr. Jones, the address to the world-wide fellowship of Congregationalists issue as the pronouncement of the Council on some important subjects, the various resolutions adopted, the organization of the International Congregational Fraternity and the description of the missionary exhibits.

To the latter might have been added a complimentary word regarding *The Congregationalist* section of the Pilgrim Press exhibit. Under the direction of our Circulation Manager, Miss Wentworth, *The Congregationalist* staff was "at home" to its friends there as well as at the home offices in the Congregational House, and a large number of visitors gave us the pleasure of meeting them. Our section was attractively decorated and the exhibit included copies of the paper representing the various periods of its history from the first issue of the original *Recorder* 104 years ago to the present time. The other departments of the Publishing Society were well represented.

In the Circulation Department—

DEAR READERS:

I wish to take this opportunity to express publicly my appreciation of the gracious introduction to you extended by our Editors a few weeks ago. Since the resignation of your former highly esteemed Circulation Manager, Rev. Charles Ernest White, the new manager has been placed in a somewhat amusing position, many of our readers assuming that she was another "Sir," and frequently letters have come to her addressed "Mr. E. M. Wentworth," "E. M. Wentworth, Esq.," and even "Rev. E. M. Wentworth." But she is now pleased to come into more definite personal acquaintance with the readers of *The Congregationalist and Advance.*

It has been my happy privilege during the meetings of the great Internatonal Council to meet many of you face to face and offer the hospitality of *The Congregationalist.* But to those of you who were unable to come to Boston for this inspiring Gathering of Congregationalists from every part of the world. I wish to extend now a friendly hand of greeting and good fellowship. May you feel that the new Circulation Manager is your friend and that we are all workers together in the service of our Master through *The Congregationalist and Advance.* Let us strive to increase its mission of service by never losing an opportunity to speak well of it and introduce it to our friends and neighbors. It is worthy of our best efforts.

Heartily your friend,
ETHEL M. WENTWORTH.

A Mid-Summer Call from Piedmont

A Letter That Changed Plans

President Frank E. Jenkins, April 12, 1920.
Piedmont College, Demorest, Ga.,

Dear President Jenkins:

The Executive Committee of the Congregational World Movement has received requests from several participating organizations that the committee should issue a ruling covering the point as to whether organizations participating in the Congregational World Movement Emergency campaign for 1920, may at the same time prosecute their own campaigns for funds.

The Executive Committee at its meeting held March 31st, 1920, expressed the unanimous opinion that to conduct the financial campaign for particular institutions at the same time the nation-wide campaign is on would be most inadvisable. Pursuant to this judgment the Executive Committee appointed us a special committee to draft a communication to all interested parties.

We recognize how difficult this is to adjust. If we say "No," there are splendid schools and societies which are expecting to raise much more than promised by the Congregational Emergency Fund. On the other hand, if we say "Yes," there would result endless confusion; many would be solicited often, the ground would be burned over by the separate campaigns, it would not be fair to other organizations who have syndicated all their appeals and it would not be playing the co-operative game in the Interchurch program.

The denominational drives expect to list all church members in Class A, or on the white card—while the Interchurch expects to list all outside the churches in Class B, or on the blue card. Is it not obvious that individuals who will be canvassed by this organization or that, are the same from whom the church or the Interchurch expect to raise their funds? It must be apparent that this is not "playing the game."

Therefore we are compelled to advise you that from date to July first all separate campaigns of churches or individuals should be suspended or participation in the Congregational Emergency Fund ought not to be anticipated.

If your organization has received large conditional pledges with a time limit, we should be glad to co-operate with you in the effort to secure an appropriate extension of time.

Signed: F. M. SHELDON, G. L. CADY, JOHN M. THOMAS, H. F. SWARTZ, Special Committee.

"To Play the Game"

The above letter was received while the President of the College was on a campaign for funds. Notice of it came to him in the city of Northampton, Mass. He had just made a call at the home of a friend of the College and was on his way to another; but instead of making the expected call, he turned about immediately and started for home. On arriving there, he found 30,000 pieces of literature lying on the office tables ready for mailing These had been stopped by the letter and have awaited the time limit set by the Committee.

It was indeed "Playing the Game" for the sake of the World Movement rather than for Piedmont College.

From the middle of April to the first of July are the most important weeks of our financial year. Within that time we are accustomed to receive by far the largest amount of donations of any like period within that year. On June 1st final payent of our teachers' salaries was due and the final payments of the fiscal year were all due within the time when our appeals were prohibited.

The Interchurch World Movement proved to be a financial failure. Our Congregational World Movement, with that of seventy-one other organizations, had underwritten the Interchurch Movement, thus involving a considerable portion of the two millions pledged out of the three millions called for. But for this World Movement, Piedmont College would have received within the prohibited time as much as or more than it will eventually receive from the Congregational World Movement. But for this Movement the money would have been in hand for all our bills; while because of the World Movement whatever we get will be scattered over many months to come.

To meet the situation temporarily has required the utmost effort coupled with all the ingenuity we could command. We hope there will be no eventual loss to the College, but "Playing the Game" has cost us heavily so far.

I issue this mid-summer call with the hope that our friends will see us safely through all the exegencies of the summer months—repairs, new dormitory room called for, etc. FRANK E. JENKINS.

President Frank E. Jenkins, Piedmont College, Demorest, Ga.

To help Piedmont College do the work to which it has been called, I will give the sum checked below, payable.............................. 192...

( ) $50,000; ( ) $25,000; ( ) $10,000; ( ) $5,000; ( ) $1,000; ( ) $500; ( ) $250;
( ) $100; ( ) $50; ( ) $25; ( ) $10; ( ) $5; ( ) $————

Date.............................. Name..

Address..

The Congregationalist
and Advance

The Permanent Values of the Council

OUT of eight days of discourse, discussion and fellowship on the part of 3,200 Congregational men and women assembled in Boston from all parts of the world, what permanent values emerge of worth to the old Puritan city which entertained the Fourth International Council, to New England, whose founding it commemorated, to the nation and to the world?

FREEDOM UNDER CHRIST. Freedom is still the native air of Congregationalism. It rang in many a platform utterance. It was re-echoed in many a group meeting. Our birthright is more precious to us today than ever. Liberty to think in the field of theology and of social relationships, liberty to formulate the results of our thinking, liberty to promulgate them far and wide, liberty to worship and to work as seems best to the individual—and all these sacred and inalienable rights held in utter subjection to the mind of Christ—that continues to be the genius of Congregationalism. We will not muffle our witness-bearing to this fundamental principle. Some churches may use it as a cloak for selfishness and isolation—and their doom is sure. But we, just because we are eager for wider Christian fellowships, will not forsake the present outward form of its expression unless we can incorporate into the larger body this intrinsic element in our Puritan inheritance of freedom under Christ.

UNITY TRANSCENDING ALL DEVELOPMENTS. The hundred delegates from Great Britain, the half dozen from Australia, the group from Canada needed only to get shoulder to shoulder with Americans in order to realize that the course of these last terrible years has welded all together into a unity which no yellow journalist, no jingo, no cunning politician can ever dissolve. Our British brethren are British still. That is why we love them. In some respects they have grown more British in the last five years, as well they may have done. But the external differences are microscopic compared with the central convictions, glowing ideals and burning hopes that now command the common devotion of all decent men in England and America:

> "Who speak the tongue
> That Shakespeare spake, the faith and morals hold
> Which Milton held."

But international Congregationalism is by no means an exclusively Anglo-Saxon affair. The American Negroes, the black delegate from New Guinea, the five Japanese delegates were integral and respected members of the Council, and the League of Nations for which the Council showed such tremendous enthusiasm and to further whose full completion the American delegates took special action, will embrace all these darker skinned brethren and all whom they represent the world around.

THE SENSE OF STEWARDSHIP. Throughout the Council the sense of Congregationalism's responsibility for a torn and suffering world was strong. It came notably to the surface when Jane Addams with all the strength of a heart that knows neither Jew nor barbarian pleaded for the starving children of Europe. It was the undertone of many an address and many a jovial after-dinner talk. Congregationalism today is as eager as at any time in its history to bear its full share of the labor and travail that go with the birth of a new world. It was a fine discrimination on the part of Sir Robert Falconer when he said that neither England nor America has any desire to impose Anglo-Saxon forms of government upon other nations, but simply to pass on the principles that have nourished the best life of the two countries and let other races and lands prove their value for themselves. The message of twentieth century Congregationalism is as simple as that of Jesus himself when he said to the two men who became his first disciples, "Come and ye shall see."

THE GREATNESS OF THE PRESENT OPPORTUNITY. Over the heads of the thousands gathered in the great hall and through the windows whence came the hum of industry, we looked now and again to get the world-setting for our Conclave. Every time and everywhere we looked we saw men and nations groping for light and leadership. It is the dawn of a new era, but a murky dawn. The world is still sick and sore and sad. The chances to help are so numerous and various as to bewilder even the well-intentioned. This task of healing and guidance cannot be committed to a commission of experts or devolved entirely upon legislators, cabinets, premiers and presidents or even upon a League of Nations. As President King said, this is a time when the single life counts, however limited its sphere may seem. This is the day in the history of the world when God can use any kind of a man or any kind of talent that is plastic to his touch.

GOD MOVING IN THE LIFE OF THE WORLD. Vain would have been the oratory and futile the fine human fellowships of the eight days, had we not felt the presence of one whom we saw not, but whom we knew as God high and lifted up, as God working in us and through us for the ends of his kingdom. As He was with us those eight days in the prayers and the breaking of bread, in the give and take of everyday talk and in quiet intercourse by the fireside, so He is out in the world of affairs, of politics, of business, and in the hearts of the rising generation. Because of the Boston Council in 1920 we shall be better able to recognize Him, to link our weakness with His strength, our fitful desires for nobler living and better service with His cleansing and empowering grace.

WHAT THE CHRISTIAN WORLD IS DOING

Ecumenical Conference Committee

ARRANGEMENTS for the preliminary meeting of the Committee on Ecumenical Conference have now been definitely completed and the majority of the American delegates have already accepted their appointment to attend. The Committee will meet at the Hotel Beau Séjour, Geneva, Switzerland, on Aug. 10 and 11. This is a preliminary committee meeting of federated church bodies to discuss the desirability and possibility of an international Ecumenical Conference. Besides the American delegation there will be representatives from all parts of the world, including especially Great Britain, Italy, Switzerland, Hungary and the Scandinavian countries. The Chairman of the American delegation, which will represent the Federal Council of the Churches of Christ in America, is Rev. Nehemiah Boynton, of Brooklyn, N. Y., Chairman of the Federal Council's Commission on Relations with Religious Bodies in Europe. The General Secretary, Rev. Charles S. Macfarland, Rev. Arthur J. Brown, Chairman of the Committee on Fraternal Relations and Rev. C. W. Goodrich, representative of the Federal Council in Paris, will also serve on the delegation.

American Clergy Sail to Visit European Churches

"FRIENDLY visitors" from American churches to the churches of Europe include Rev. Arthur J. Brown, Chairman of the Federal Council's Committee on Fraternal Relations, will carry the message of American friendship to the churches of France, Hungary, Italy and Switzerland. Mr. Charles V. Vickrey, Secretary of the Near East Relief, will visit the churches of Armenia, Belgium, Bulgaria, Czecho-Slovakia, Holland, Hungary, Greece, France and England. Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, has also left to visit Belgium, France, Switzerland, Italy and Holland. Rev. William P. Merrill, pastor of the Brick Presbyterian Church in New York City, sails for England, France and Switzerland. The purpose of these visits is to strengthen the ties of international friendship between the churches and to try to restore the shattered confidence of these people in the sincerity of our American ideals.

The New Student Conference at Silver Bay

DELEGATES from more than ninety-five of the colleges, universities and schools in the eastern part of the country met at Silver Bay on Lake George, N. Y., June 25—July 4. This conference has formerly been held at Northfield, Mass. It assembled this year after a thorough study by a representative student committee of the entire question of the best possible site. Among the Congregationalists who helped in the leadership of the conference were Rev. Frank M, Sheldon, Secretary of the Congregational Board of Education; Alden M. Clarke, of the American Board; W. S. Beard, who represented the Home Missions Council. Rev. A. E. Garvie, B. D., Chairman of the British Congregational Union, preached the conference sermon on July 4.

A special effort was made this year to serve the interests of the denominations, not only in this conference but in the seven other student conferences held in other sections of the country. Official representatives of the leading denominations were present for group meetings and interviews and two sessions of the conference met by denominations, when the new and enlarging plans of the churches, both at home and overseas, were presented and discussed by the students.

One of the most interesting sessions of the conference was a meeting held at the time of the denominational meetings of those who represented small denominations who did not have enough representatives to have a meeting of their own. The chief topic of discussion in this meeting was, What distinctive contribution has my church to make to the whole Church of Christ? Students who spoke at this most interesting meeting included members of the following denominations: Christian, Lutheran, Society of Friends, Roman Catholic, Presbyterian, Church of Christ, Reformed, Dutch Reformed, Church of the Brethren, Free Methodist, Disciple, Unitarian.

Lowell's Historical Pageant

IT has been estimated that the historical pageant given in Lowell, Mass., June 8, was one of the biggest and most successful undertakings the city has ever witnessed, and in these days of increased interest in community endeavor would have attracted, had space permitted, even more than the 25,000 to 40,000 who were privileged to see it. It was in five episodes, opening with the singing of "Duke Street" by a chorus, followed by the prologue. All the figures in the pageant were symbolic, first appearing the "Pilgrim Spirit," who summoned "The Spirit of Lowell." She approached with her attendants, with the seasons Youth, Childhood, Joy, Play, etc., in succession. The meeting of Wonalancet and Passaconaway was portrayed in the first episode, John Eliot, the missionary, with Captain Goodsin, and the peace pipe ceremony and conversion of Wonalancet. The second was of Colonial and Revolutionary Days and the gathering of Captain Ford's company of Minute Men. The third marked the development of Lowell, with the business of buying the water rights that created the organization known as the Locks and Canals. The candlelight ball, an annual feature of this period, was a beautiful addition to the pageant, the dancers in costume carrying lighted candles which they placed on the ground while dancing. President Jackson's visit to Lowell when Lucy Larcom served on the reception committee, closed the episode. The final episode, "Lowell Today," was figurative of the city's part in the world war, and drew attention to the many nationalities who contributed service. It was a vast showing. Folk dancing, the singing of national hymns and the waving of national flags introduced pleasant features in the program, while the forming of a human flag with the singing of the Star-Spangled Banner brought to a close a performance that was gigantic in its scope, admirable in its production and reflected honor on its director, Mrs. Julian B. Keyes, and all who ably assisted her.

ATTRACTIVE FIGURE IN LOWELL'S HISTORICAL PAGEANT OF JUNE 8

For Chinese and Japanese on Pacific Coast

The Oriental problem on the Pacific Coast, which is attracting so much attention, political and otherwise, at the present time, has its brighter side, though this is not commented upon to any great extent in the newspapers. The Chinese Christian Union of San Francisco, including in its membership 10 Chinese churches of various denominations in the city, has adopted the American custom of an annual picnic. On June 12 nearly 700 Chinese, all of them members or adherents of the churches, gathered in Golden Gate Park for a day of social intercourse and acquaintance on a Christian basis. On the other side of the bay the laymen of the Japanese churches of Oakland, Berkeley and Alameda are accustomed to meet once a month for a union dinner. Such a meeting was held on June 13, the guest of honor being Rev. Paul B. Waterhouse, who has just been appointed by the A. M. A. as a general missionary among the Japanese on the Pacific Coast. Mr. Waterhouse comes from a number of years of successful experience in Japan and is, therefore, well equipped for his work.

EDITORIAL

The Choice before the Voters

In nominating Governor Cox for the Presidency the Democratic Party has certainly not put itself in a position to win the adherence of the so-called idealists who have not been enthusiastic over the chosen standard-bearer of the Republican Party. Perhaps Mr. Cox may not be the altogether second-rate politician which the opposing papers pronounce him to be. He has done some good things for Ohio and he impresses one as a modest, self-controlled and capable man. He might improve if greater governmental responsibilities were put upon him. But so might his competitor. Moreover some of the forces behind Mr. Cox represent sinister influences and he will find himself especially handicapped by the support which the "wets" are giving him.

The plank in the Democratic platform relating to the League of Nations is much more specific and dynamic than the facing-all-ways declaration of the Republicans. If on that plank and on those which took sensible positions on social and some other questions a man of high character and entirely unallied with the liquor interests had been nominated, the Democrats would have pressed Mr. Harding closely. What may develop in the next four months is not easy to prognosticate. Many a voter will do some serious thinking between now and November. In such discriminating thought lie the safety and the hope of the nation.

The Next Council

Hardly two hours elapsed between the adjournment of the International Council in Boston last week and the coming together of six Americans and six Britishers more or less concerned with its inception to consult how the next Council may be better than the one just ended. As we write, we are not aware of what went on in that impromptu gathering, but we are glad that leaders of the denomination reviewed the week frankly, for notwithstanding the pronounced success of the Council in many particulars, it had certain defects and limitations.

The main sessions should have been held, we think, not in Mechanics Hall but in Tremont Temple, with Park Street Church and King's Chapel easily available for overflow meetings. Only two or three of the dozen or more sessions brought together audiences that would have overflowed Tremont Temple. Arrangements might have been made for them in Mechanics Hall. It is true that the latter provided better social opportunities and ample space for the exhibit, but we doubt if those superior advantages compensated for the difficulties in hearing the speakers and for the loss of that sense of intimate fellowship engendered in a smaller building.

Some careful work needs to be done before the next Council with a view to compressing the program so that two important elements slighted at Boston shall have larger recognition. One is opportunity for general discussion and the exchange of information, and the other the chance to become fairly well acquainted with as large a number of fellow delegates as possible. There were too many individual speakers at the Boston meetings and too many specific themes. It looked as if the makers of the program had scoured heaven and earth to bring together a large variety of topics, had then listed prominent men on both sides of the water who "shouldn't be left out," and tried to locate each of them appropriately. In this effort they succeeded for the most part admirably. But the average delegate would have been better content with fewer great speeches and fewer near-great speeches, and in fact fewer speeches of any kind. A notably successful Council is ultimately of more value to Congregationalism than a half successful mass meeting.

President J. L. Barton's task was admirably discharged. In view of the present prominence of women in denominational world affairs, we should like to have seen more provision for them on the platform and in the sectional meetings, or in meetings particularly arranged for them.

The National Council Committee and the Boston committee deserve generous recognition for all that they did. Members of both committees lavished time and thought upon the Council, sacrificing their own pleasure and interests in the hope of making the delegates comfortable and contented. To bring together over three thousand representatives of the churches from all over the world was an unprecedented and splendid achievement.

A Chief of the Armies of Health

We had just been hearing with satisfaction that Surgeon-General Gorgas had cleaned up that worst plague spot and infection-nest of the two Americas, Guayaquil, the seaport of Equador, and was taking a breathing spell before undertaking his next great work of sanitation, when news comes of his death in London. He was appointed to the army at the age of 26 and spent forty amazingly useful years in public service. His international fame is indicated by the fact that the public funeral was held in St. Paul's Cathedral. The most famous work of General Gorgas was done in preparation for the cutting of the Panama Canal, following upon four years' work in Havana. The French attempt to carry through that work failed as much because of the death rate as on account of financial bankruptcy. In fact the one was a main cause of the other. Malaria, Yellow Fever and other tropical diseases killed off the workers and made recruiting difficult. General Gorgas and his helpers made the Canal Zone as healthy as Massachusetts. As a result of this success he was made managing director of the International Health Board of the Rockefeller Foundation and became the international leader and adviser in attacks upon tropical diseases in many parts of the world. He had just taken, for example, a long contract for superintending the work of sanitation in the republic of Peru. Next to the Panama Canal the clearing up of the city of Guayaquil is his monument. As a necessary point of call on the West Coast and a great exporting city, it has long been a distributing point of infection. The hope that within a reasonable period of time the tropics may be made safe for human occupancy owes much to the object lessons in sanitation which General Gorgas supplied on such a scale that they won and held the attention of the world.

The Lambeth Conference

Once in a decade the bishops of the Anglican and its daughter churches are called together for conference by the Archbishop of Canterbury at his official residence, Lambeth Palace, in London. The sixth Lambeth conference, which began its sessions last week, has been put over for two years on account of the war. The attendance of some two hundred and seventy bishops and archbishops of churches in communion with the English Established Church are in attendance, seventy-two of them from this side of the Atlantic. Archbishop Randall Thomas Davidson, by virtue of his office as Primate of the English Church, not only invites but also presides.

The sessions of this international conference run through the month of July. They are not open to the public, or even to reporters; but the results in pronouncement will be published and there is a long program of subjects for discussion. First on this program comes the subject of reunion with other churches, mainly with the non-espiscopal churches, and of the validity of their ordination and their administration of the sacraments as the Anglican Church group thinks of them. The question of women in the councils and ministrations of the churches, the relation of Christianity to such cults as Spiritism, Theosophy, New Thought, Christian Science and the like will be considered, as well as the value of such missions of healing as Mr. Hickson has conducted in England and America. Much study will be given to mission work. Most pressing, in view of the present campaign for reform of the divorce laws in England, will be a discussion of the whole question of marriage and morals. Social and industrial problems and the difficult questions of international relations are also on the program.

It must be remembered that the Lambeth Conference is not a church synod and neither claims nor exercises rights of legislation.

The results of conference and discussion will be published soon after the adjournment of the conference in the form of an encyclical letter to the churches under the jurisdiction of these 270 bishops and others not present but in communion with them. An invitation has been given to a representative of the Oriental (Orthodox) Churches to attend; and not least in importance of the documents submitted to the conference is a petition from nearly all the Protestant organizations in China asking the bishops assembled in London to assist in the bringing together of Christians in China into a single church.

The Experience with Prohibition

A year of prohibition has now gone by and we are beginning to get official returns from the results. It is significant of the need that existed for banishment of alcoholic temptation that these returns mainly come to us through the court and penal authorities. They amount to a demonstration that the way to save money on prisons and prisoners is to cease spending money for drink. The Massachusetts authorities as interviewed by the *Boston Herald*, say that "Prohibition has proved a blessing." For the first five months of this year only 10,324 were arraigned for drunkenness in that state as against 37,176 for the corresponding months a year ago. The enforcement of the law is not perfect. There is trouble at the Canadian borders. Stored liquor has been let out. But these figures are indisputable.

We may well ask on the positive side what has taken the place of these 26,862 arraignments in the lives of those who last year were so often drunk. The answer which the authorities give is that the time and money were for the most part spent in family life. There is a real element of truth in the statement that it is difficult to get the help of scrubwomen now because the necessity of supporting drunken husbands has gone by and the wives are enjoying the luxury of being supported. The children are better cared for and better dressed. We are sure that as these facts and conditions come to the attention of the public it will cease in most quarters to regret any personal sacrifice of indulgence and line up solidly for an impartial enforcement of the law.

The Parables of Safed the Sage

The Parable of the Car Wheels

A certain man labored in the Division Terminal of a great Railway. And it was so that when a Train entered the Station, that there they changed Engines, and Train-crews. And certain men put Ice in the Coolers, and Water in the Tanks. And there were times when certain others swabbed the Windows so that they might be seen through; but this did not always occur. And the duty which was assigned unto this man was this, that he should begin at the head of the Train, and walk the length of it, and stoop down and strike every Car Wheel with an Hammer. And he did Precisely as he was told. For he walked the length of every train, and struck every wheel on the right side thereof, and then turned himself about and walked back upon the other side of the Train and the wheels upon that side did he strike in like manner. And this he did quickly, so that he had it done by the time other men had put Ice in the Coolers and Waste and Dope in the Boxes of the Axles, and the Engines had been changed.

Now it came to pass that after many years the General Superintendent spake unto the President of the Road, and he said, Behold this man hath been on our Pay-roll for Five and Twenty years, and he hath never missed a day. Let us Celebrate, and Recognize his Faithfulness, and give him a Gold Watch, and a Pass for himself and his Wife unto California and back, and a little purse of Gold which he may blow in on a good time.

And they did even so.

And while the celebration was in progress some one asked of him, saying,

What is the reason why the wheels must be struck? And what is the occasion thereof?

And he said, Thou mayest search me. I know nothing save that I draw my pay for hitting the wheels, and I hit them every time and never miss a wheel.

But he had never listened to the ring of the hammer that he might hear whether the wheel were sound or cracked, neither had he known nor regarded. But he had done his job and drawn his pay for twenty-five years.

Now when I heard this tale, I said, That man is not so infrequent as some men might suppose. There are many who go through life in like manner. They do the day's job and draw their pay and never think what it all is for. Yea, there might even be such men in the pulpit, but may God forbid; and there are such in many another vocation.

And I prayed my God for all men, that they may labor, not only to strike the wheels but to listen for the ring.

For there are those who strike the wheels and go on, and if the Train run through, they say it is the result of Careful Supervision, and if the wheel crack, and the train land in the Ditch, they say it is a Mysterious Providence.

And there are such men, not a few, who obtain their living by labor no more intelligent than this, and some of them less continuous. And some of them travel on passes and receive the praise of men.

But God knoweth whether men listen for the ring, or whether they only hit the wheels.

In Brief

Hardly anything makes the world seem darker than to be innocent and suffer on that very account. And yet we have the light of one of Christ's sayings on just that situation: "Happy are they which have been persecuted for righteousness' sake, for theirs is the kingdom of heaven."

* *

Our Congregational brethren in New Zealand have thought it wise to join their fortunes with those of the Presbyterians. In Australia a combination of the two communions is under discussion, with the Methodists for a third partner. It is a time of getting together and the price of union must be paid according to the circumstances on the various fields.

* *

The Germans have just delivered to the British the Zeppelin which was built expressly for the purpose of bombing New York. In British hands New York is secure from its attack, but the thought of what the Germans intended is a warning to the United States that now is the time to carry through plans which will make wars and bombings difficult to the point of impossibility.

* *

Once more the bubonic plague is near our doors. The moral of which is, "Kill rats." It is well established that the rat is the sole transmitter of the disease and the health officers at our ports are anxiously fumigating ships and putting guards on cables to keep them out. There is no occasion for anxiety but stopping up ratholes and cleaning up places where they breed and feed is now in order.

* *

Mr. Harding's family history shows that he too is of New England stock going far back toward the beginnings of the Massachusetts plantation. From Eastern Massachusetts by way of Rhode Island to Pennsylvania, by way of the Wyoming massacre, in which members of the family suffered, they came to Ohio. That family history is typical of the origins of settlement in large sections of the growing republic.

* *

It is good American sense to keep both your temper and your head in the excitements of a political campaign. We are choosing an executive and a Congress who must act for us in years when many of the war cries and rumors and—we must add—the misrepresentations and misstatements of the campaigning time will be forgotten. The long view is what counts. It is quite possible to choose a President in haste and repent at leisure.

* *

High as sound and juicy red apples are at this season of the year, we would give a couple to know just how the real Rooseveltians feel over the nomination of Mr. Harding. We mean not the multitude of people who knew him slightly and who followed his banner, but those of the inner circle who were closest to him in 1912 and who were so eager to nominate General Wood at Chicago as the legatee of Roosevelt's policies and spirit. We suspect that most of them will in due time accept the nomination and work for the success of the ticket, as some of them have already signified they would do. In that case what is the use of trying to determine whether the deciding factor is common antipathy to Mr. Wilson and all his "heirs and assignees" or grace working triumphantly in the human heart and producing the forgiving spirit.

* *

The cordial celebrations of our Independence Day this year in France, England and South America are grateful to every farseeing citizen of the United States. We want to live not merely in peace but also in cordial relations with all the peoples of the world. The machinery for such relations in practical working is sure to come; but the cordiality that is volunteered in the meantime is specially welcome.

* *

Ohio's claim to be the modern Mother of Presidents now seems quite certain to get a boost, whichever way the November election turns. Both the Republican and Democratic nominees born in quiet Ohio homes made their own way to fame and both through the training of a newspaper office. There will probably be a pretty lively time in Ohio from now on until the first Tuesday after the first Monday in November.

* *

Our first interest in the meeting at Spa is the same as that of our Allies—we want Germany to disarm. But we want it chiefly as the first necessary step toward the disarmament of the whole family of nations. For great standing armies necessarily discredit such organizations as the League of Nations and the International Court, the organization of which Mr. Root and those with whom he is working seem to be bringing to success.

* *

From now on we shall be watching with much interest the British and Australian newspapers to see what our late most welcome visitors at the International Council will have to say about conditions in the United States as they saw them. We shall no doubt have something to learn from these kindly utterances, though we shall also remember that no one of our guests saw in his brief visit all round the life or the character of our widely variant nation.

* *

Irish-American self-consciousness tends to a sensitivenss which rather overrides the Irish sense of humor. In Boston it is proposed to discard one of the famous American dictionaries from all school libraries of reference because in an illustrative quotation certain Irishmen are spoken of as "brutal." Since the dictionary was published some years ago we must conclude that the reference was not to the murders, assassinations and cattle drivings which are going on in Ireland today.

* *

Rev. Jason Pierce's acceptance of his call to the First Church, Washington, is another instance of a much to be regretted subtraction from the religious forces of Greater Boston in order to strengthen Congregationalism at the national capital. He will carry thither the professional qualities that will commend the Pilgrim faith to people from all over the country and, in fact, to people from all over the world who reside temporarily or permanently in Washington.

* *

Scotland is seriously considering not prohibition but local option. The startling and enheartening thing about the Scotch campaign is that it has so large an element of support from working men behind it. It is not true then, after all, that the Scotchman who works with his hands loves his opportunity of befuddling his brains with beer and whiskey most of all. A few localities rid of alcoholic drinks by the votes of their own people would be lights in the dark places of Great Britain.

* *

Fame grows and books stand still. A lot of editors and others as a result of the Chicago nominations turned to their "Who's Who in America" to learn what they could of the life history of Governor Coolidge of Massachusetts, Mr. Harding's running mate. There are plenty of Coolidges enumerated but, lo, there is no Calvin Coolidge. In Massachusetts no "Who's Who" is necessary for the people know all about their Governor, who has no secrets from his neighbors. And that the next edition of that useful handbook will include his name is certain.

If Winston Churchill, the English secretary of war, succeeds in carrying through his scheme to reclothe the English army in the gaudy uniforms of the pre-war era, the poets and descriptive writers who have been sounding the praises of khaki for the last five years will now have to adopt another style of diction. But why this needless expenditure of approximately $15,000,000? Tommy Atkins in his neat inconspicuous garb looks well enough now, and so does his American cousin Sammy.

* *

The question has arisen as to the oldest survivor of the *Mayflower* company. Miss Hartt in her article on Plymouth speaks of John Howland as "the last survivor of the *Mayflower* passengers." That honor belongs, we think, on all the evidence we have been able to gather, to Mrs. Mary Allerton Cushman, who died in 1699 and is commemorated, with her husband, Thomas Cushman, Brewster's successor as elder in the Plymouth Church, in a monument on Burial Hill at Plymouth. Mary Allerton was a little child on the *Mayflower* voyage; her husband came on a later ship.

* *

There is one sign of hope on the world horizon—there are to be face to face discussions of the situation by those who have been enemies. There should come out of the conference at Spa between representatives of the Allies and representatives of the Germans not only a better understanding but also some at least of the rudiments of good will. And it will do no harm to the English government to hear patiently what the representatives of the Russian leaders have to say about trade and other things than trade. It is difficult to hate a man with whom you have talked across a table.

* *

New York has just passed a law permitting the sale of drinks containing 2.75 per cent. of alcohol. But the law does not guarantee that the seller will not be interfered with by the Federal authorities, first, under the war restrictions, and then under the Prohibition amendment. The Department of Justice and the Bureau of Internal Revenue have announced that they will prosecute. The New York law is really an expression of opinion by its legislators and governor. It is perhaps intended to affect the judgment of the Supreme Court in its pending decision as to the constitutionality of the Volstead Act.

* *

Letters drift in from one source and another that indicate a good measure of satisfaction in many a local church with the outcome of the Congregational World Movement Campaign. Here is what a Massachusetts pastor writes:

> Certainly without the Interchurch neither the surveys nor the stimulus of a co-operative example could have been achieved and these were necessary for the success of our own special cause. We believe with you that the Congregational churches have been awakened to new and more sacrificial standards.

From a pastor in New Hampshire comes this word:

> The Interchurch Movement has made many mistakes, bless it! *But* it has done my church an enormous amount of most practical good. It has accomplished the "impossible and hopeless" in opening both the minds and the pocketbooks of many people of influence to the glorious possibilities of the Kingdom of God in earth.

* *

It was inevitable that the death of Prof. James Hervey Hyslop, so long foremost in research about efforts to communicate with the dead, should be accepted as a challenge and in hopeful expectation by those who are convinced that such communications are not only possible but well established. Special confidence in the thoroughness of testing which has marked Professor Hyslop's studies in this field adds interest to this expectation. His long work as teacher in philosophy and ethics at Lake Forest, Smith and Columbia lies outside this special interest and avocation. As was to be expected, there have been messages purporting to come from him, but none as yet through the Society of Psychical Research which used his services in its American branch as secretary and editor. One such message through a Canadian medium is just such an essay on conditions beyond as adumbrated in the messages which have come in many quarters through recent years as any student of the subject might write at leisure. We shall look forward to any report which the Psychical Society may have to make when the returns from Professor Hyslop's experience are in and authenticated by such tests as he himself employed and such other special tests as he in anticipation of his own death arranged for.

The International Council Sermon

The Doctrine of Development

By Rev. J. D. Jones

Pastor of Richmond Hill Church, Bournemouth, England

Editors' Note.—*A central feature of the International Council was the sermon by Dr. Jones on the Doctrine of Development. We regret that we have not space to publish it in full, but the following excerpts reveal its scope and teaching.*

John 16: 14—"He shall glorify me; for he shall take of mine and shall declare it unto you."

This is a great passage about the office and function of the Spirit. The Spirit has a work to do so far as the "world"—the hostile unbelieving world—is concerned. He is to convict it of sin and righteousness and judgment. When the Christian preacher proclaims his message, he is not the only person at work—the Spirit vindicates the truth of his message by using it for the conviction and conversion of the hearts of his hearers. The first preachers of the Gospel were blessedly conscious of the work of the Spirit in this regard. "My speech—my preaching," says St. Paul, speaking of his experiences among the Corinthians, "were not in persuasive words of wisdom but in demonstration of the Spirit and of power."

But the Spirit has not only a work to do in and upon "the world." He has also a great work to do for the disciples themselves. He has to take Christ's place, and continue Christ's work and lead them into Truth which, of necessity, Christ himself had to leave unrevealed. "I have yet many things to say unto you, but ye cannot bear them now," Jesus has said just above in v. 12. I do not think it is fanciful to detect a certain wistful regret, a certain tone of disappointment in that sentence. The twelve often tried the patience of their master by their slowness to believe. At best they were dull scholars. There were whole reaches of Truth into which Jesus would fain have introduced them which he had to leave unexplored. And the fault was not his but theirs. It was not that he was unwilling to impart; it was that they were unable to receive. The power of the teacher to give is always limited by the ability of the scholar to receive. Mr. Prejudice and his sixty deaf men were so completely in possession of the minds and hearts of the twelve that they were absolutely impervious to certain aspects of truth which he wished to convey to them. Bishop Westcott suggests that what was specially in Jesus' mind at this point was the meaning of the Passion. Again and again he had tried to speak of it. But the disciples would listen to no hint of dying. What they were dreaming about was not a cross but a throne. Christ would fain have talked to them about his cross, its meaning, its purpose, as he did after his resurrection to the two disciples on the way to Emmaus. But the disciples could not and would not listen. And now he had come to the eve of his dying and all the things he would like to have told them had to remain unsaid. "I have yet many things to say unto you, but ye cannot bear them now." It would have been an added bitterness to the already bitter cup of our Lord if he had thought that the many things he had wished to say to his disciples would have to remain *forever* unsaid. But he comforted himself, as he comforted the disciples, with the promise of the coming of the Spirit. The Spirit would continue and complete his work; the Spirit would carry on his teaching. . . . The twelve were not to remain forever uninstructed, blinded, ignorant, and taught by the Spirit their career was to be one of growing enlightenment, of ever enlarging understanding of the truth, and especially of a clearer, richer, deeper apprehension of the person and work of Jesus Christ himself.

But the promise is not to be limited to the first disciples to whom it was originally given. The promise is for the Christian church of all time. To us as to the twelve the Spirit is given. His work today is the same as his work then. He takes of the things of Christ, reveals them unto us. For Christ is not even yet a Christ fully explored and exhaustively known. There are heights in him which we have not scaled, and depths in him which we have not fathomed, and breadths in him which we have not traversed. And the Spirit is ever leading us into a fuller apprehension of the truth as it is in Jesus, helping us to clearer views of his glory who is full of grace and truth. That is to say, the promise here given quite clearly contemplates and indeed foretells a certain growth and development in the understanding of Christian truth.

But while our Lord's word here contemplates growth and development, it also suggests the limits within which such growth and development must always proceed. It is an ever enlarging knowledge of Christ the Spirit gives. In him dwelleth all the fullness of the Godhead; in him are all the treasures of wisdom and knowledge hidden. What the Spirit does is to take of this infinite "treasure" and turn it into the current coin of our thought and worship. The Spirit does not, so to speak, invent new truth. He works ever within the sphere of Christ, and the result of his work is ever to make Christ more glorious, more wonderful, more divine. "He shall glorify me, for he shall take of mine and reveal it unto you."

So in the sentence of my text I find these three things, the fact of development, the limits of development and the results of development. I want to speak briefly upon each of these three points.

The Fact of Development

Here then, to begin with, we have the fact of development announced. "He shall take of mine and shall reveal it unto you." It was a promise originally to the eleven. And it was a promise gloriously fulfilled in their case, as their subsequent history abundantly proves. The disciples knew their Lord better after he had gone from them than they did while he was still with them. They understood his purposes better—the whole meaning of his mission to this world—after the cloud had received him out of their sight than they did while he walked with them the ways of Galilee. The merest glance at the New Testament is sufficient to convince us of this. A whole world of difference, for instance, separates the John who wanted to call down fire from heaven upon some discourteous Samaritans from the John who wrote the first epistle.

And with the growing understanding there went necessarily a recasting and a reshaping of the forms of their beliefs. "The kingdom" was perhaps the central theme of our Lord's speech in the Galilean days. To his disciples the term suggested an earthly, material, temporal empire—a glorified edition of Cæsar's. Nothing our Lord could say or do could penetrate through their Jewish prejudices. A kingdom of love won by sacrifice was not in all their thoughts. Whenever Jesus began to speak about death, they simply refused to listen. But the Spirit accomplished what Christ had to leave undone. There was a vast difference between the Peter who at the suggestion of death cried, "God forbid, this shall never be unto thee," and the Peter who could preach that it was through death God exalted Christ to be a Prince and a Saviour—not to establish a kingdom of earthly glory—but to give repentance and remission of sins and to found a great spiritual commonwealth in which the Gentiles also were fellow heirs. . . .

The promise of the guidance and illumination of the Spirit was not for the first disciples only. It was for all Christ's people and for all time. This is the service which the Spirit still renders. He is constantly leading men into a fuller understanding of that truth of which Christ is the perfect embodiment. Theology is not static, it is kinetic; it is never fixed and rigid and stationary, it is always growing and progressive. Development is an inevitable consequence of the presence and activity of the Spirit. Our God is a living and present God. He did not finish speaking to men nineteen centuries ago. I believe in the constant, unceasing revelation of the Spirit of God, the light that shineth more and more unto the perfect day.

Never a Last Word

In a sense, there can never be a "last word" spoken. It can never be asserted that at any particular stage we have reached finality in truth. Not until we see God face to face shall we know even as we have been known. In this world of time we know in part and we prophesy in part. But the partial, under the teaching of the Spirit, may continually be approximating toward the complete. That is why we Congregationalists have consistently refused to bind ourselves down to any written formulary or creed. Not that we have no fixed and definite beliefs of our own. The essential Christian Gospel is involved and imbedded in our ecclesiastical position. And not that we undervalue those ancient and historic formularies in which preceding generations have expressed their faith.

Those ancient creeds are invaluable as marking the stages in the Church's enlarging apprehension of Christian truth. But we do not believe that wisdom and spiritual discernment died with our fathers. . . . We are bound to believe with our great leader, John Robinson, that God has still more light and truth to break forth from his word, for the simple reason that we believe in the present-day guidance and inspiration of the Spirit of God. . . .

Take the central doctrine of the Atonement—which Bishop Westcott thinks was the particular matter Christ had in his mind when he first uttered these words—as an illustration. The cross is absolutely central to the gospel and without the cross there is no gospel left at all. The good news of the Christian faith centers in the proclamation that God in Christ and in the cross dealt seriously with sin and made an ethical forgiveness possible. Nothing is a gospel to a broken and sinful world which does not bring to it a promise of emancipation and release from sin and death. But while the cross is the very heart of the gospel and has been so all down the centuries, the doctrine of the Atonement—the intellectual statement of what was accomplished on the cross—has had a history, and its history has been one of ceaseless change and development. It meant one thing to Augustine and another thing to Anselm, and another thing to Grotius, and another thing to Calvin and our Puritan forefathers, and it means yet another thing to us today. I am not suggesting that the full truth is with any one view. All the views put together do not give us the full explanation of that mighty act in which the grace of God dealt and dealt finally with human sin. When we have looked at the cross from every standpoint, there is still

> "A deep below the deep,
> And a height beyond the height,
> And our hearing is not hearing,
> And our seeing is not sight."

But what I am suggesting is this: that old theories of the atonement are continually proving themselves inadequate in face of the ever enlarging understanding of Christ which the Spirit imparts to men. Or take our conceptions of God. Under the influence of John Calvin—that mighty and rigorous thinker—the dominant conception of God held by our fathers was that of Sovereign. I am not here to utter a single word in depreciation of the Calvinists; they were great men and they accomplished a mighty task, for they broke the back of tyranny and won freedom for our English-speaking world. Nor am I going to repudiate the doctrine of the Sovereignty. It stands for an abiding truth. It is the guarantee of order and purpose in the world's life. It was the great truth on which many of us steadied ourselves during the long agony of the war. But since John Calvin's day men have been sitting at the feet of Christ and learning of him. And the result is that we have come to realize that God must be expressed not in terms of bare Sovereignty but in terms of sovereign Fatherhood. The Spirit has been taking of the things of Christ and revealing them unto us.

GLIMPSE OF AFRICA AT INTERNATIONAL COUNCIL

Village Exhibit showing Typical Native School in Portuguese East Africa. Reading left to right—C. Kamba Simango, Native of Beira in East Africa; Rev. G. A. Wilder, D.D., also born in East Africa; Rev. F. R. Bunker and Rev. H. A. Stick, both African Missionaries.

Every article of our Christian creed, almost, would illustrate the same fact of development. We do not stand where our fathers did and we do not state our belief as they stated theirs. . . .

The Limit of Development

But my text not only announces the fact of development, but it also suggests the lines and limits within which that development will proceed. It was into a fuller understanding of Christ his Spirit would lead these first disciples. Christ was to be, so to speak, the text upon which the Spirit was to be the Commentator. Christ was to be at once the sphere and the limit of the Spirit's revelation. The Spirit was not a new authority giving an independent revelation of his own. He was Christ's interpreter. "He shall take of mine and reveal it unto you." It is within that same sphere the Spirit still works. What he reveals to men are truths which are all the while involved and implicit in the person and words and work of Jesus Christ Himself. . . .

The Spirit does not create new truth: he only unveils truth which has always dwelt in Christ, but which has more or less been hidden from us. Strictly speaking, it is a mistake to call a truth new. There is no such thing as new truth. Truth is as eternal as God. It can only be new in the sense of being new to us. . . . Our new conception of God as Father—was not that already "in Christ," was not that indeed the truth about God which he came specially to declare? Our new conception of the kingdom, our new sense of social obligation—was not that truth also in Christ? We may possibly overemphasize the social Gospel because of the neglect in which it has lain for so long. But at any rate it is implicit in the Sermon on the Mount, in the Great Commandments, in the parable of Dives and Lazarus. The marvel is not that we should have discovered it, but that preceding ages should have missed it so long. Our new ideas of the sweep and outreach of the love of God—were they not also in Christ—in the story of his visit to Sychar, in his dealings with the Syro-Phœnician woman, in the parables of the lost sheep—the lost son? The marvel is, not that the missionary enterprise should have started when it did; the marvel is that Christian purpose should for so long have remained indifferent to the needs of those "other sheep" which were out of their fold. These recent developments are not new truths—they are eternal truths newly discovered. . . . How shall we know whether some new view is a revelation of the Spirit or not? By bringing it to the test of the historic Christ. If it is a genuine revelation of the Spirit we shall find that it is already implicit in him. . . .

The Sole Test

Christianity is the historic faith which originates with Christ. It is the faith of which Christ himself is the sum and substance. It is the faith which proclaims Christ not simply as teacher and master, but as Saviour and Redeemer and Divine Lord. It is the faith whose mighty assertions present themselves to us, confirmed and ratified by the redeemed experience of innumerable thousands of God's saints. It is not within the competence of any man to invent a system of his own and then label it Christian. Every scheme that pretends to be Christian must prove itself to be "in Christ." It must demonstrate itself to be the legitimate development of Christ's teaching and the explication of his Person and work. And I take the liberty of saying that many of the schemes that propose themselves for our acceptance in these days, many of these systems which parade themselves as "new thought" and the rest of it—which minimize sin, if they do not wholly deny it, which hide the Cross, which detract from the sole Saviourhood of Christ, do not seem to me developments of Christianity at all. They are perversions and repudiations of it which reduce him to the limits of a mere man. But the knowledge of Christ which is Spirit-given ever enhances his glory. There are certain things which are spiritually discerned—the glory of Christ is one of them. To the man who is led and illumined by the Spirit, Christ becomes ever more wonderful, more glorious, more divine. In a sense, this becomes a second test of the truth of any new revelation that claims our allegiance—where does it place Christ? What does it do with Christ? Does it exalt him—enhance his glory?

No system that lessens or impairs the dignity of our Lord commends itself to me as a genuine Christian development, for the effect of all the Spirit's illumination and revelation is to glorify Christ. It is those who, led by the Spirit, have come to know him best, who adore him most. And that is the question I ask myself with reference to every new development—Where does it place Christ? What position does it give to him? Nothing is Christianity which has not him for foundation; nothing is Christianity which has not him at the center; nothing is Christianity which does not exalt him as Redeemer and Saviour; nothing is Christianity which does not give him a place absolutely supreme and unshared.

And that is my one concern about these churches of ours. In their unfettered freedom which allows them to follow the leadings of a Spirit, in their openness of mind which makes them hospitable to new truth, I glory. It enables us from age to age to restate our Gospel in terms of current thought and speech. That freedom of ours gives us our opportunity in these days of radical and far-reaching change. But you will let me add this word—it will be woe to us if in our eagerness to follow new lights, we minimize the place of Christ. Our liberty will be our doom if we only use it to let go the Head. So let us in these tremendous days hold fast the Head. And let our churches be known as churches which, though free, exalt and glorify and magnify Christ. A mighty Christ means a mighty Church. And it is a mighty Christ I find in this book—the first, the last, the Living One, who became dead but who is alive: who has the keys of death and hell: the Conqueror of sin and the grave: the mighty Redeemer who bore our sin in his own body on to the tree and who can save to the very uttermost. That is our Christ—confirmed as the picture is by all the mighty experiences of the Christian centuries! It is with that mighty Christ we face our stricken world! It is that mighty Christ we proclaim. Not a pathetic memory but a glorious presence! Not a martyr for truth, but a Redeemer from sin. Not the best of men, but the mighty God! Let us preach that Christ, exalted, glorious, divine. And power will come to us, triumph will come to us, for he, when he is lifted up, will draw all men unto himself.

Congregationalists Assembled from Afar

International Council Meetings in Boston

The Fourth International Congregational Council met in Mechanics Hall, Boston, June 29, and continued its sessions through the afternoon of July 6. It was the largest gathering of Congregationalists that has ever been held and was notable for the spirit of international brotherhood, moral earnestness and loyalty to Pilgrim ideals as applied to the life and problems of today.

The first day's sessions were reported in last week's issue of *The Congregationalist;* following are reports of the many sessions and special events of the Council period beginning with those of Wednesday, June 30.

POLITY

In the arrangement of the general program the morning sessions were largely devoted to subjects upon which ten double commissions, English and American, had been conducting surveys, such as polity, education, unity, etc., and whose findings were embodied in a series of advance reports. These reports were not read in the meetings, but their authors still fondly cherish the hope that they had been or will be read by the delegates. Each commission, however, had twenty-five minutes for a subsidiary or explanatory or collateral address, and in some cases other addresses followed on kindred subjects. These meetings were held two days in Mechanics Hall, but after various experiments with the acoustics of the hall and the number of listening and of hearing ears, the morning sessions were on Friday transferred to the Old South Church which proved to be just about the right size for those meetings.

When the first morning session opened, the seated delegates looked lonesome in the big hall, but the audience steadily grew to such proportions that when a considerable fraction decided to leave just before the final number on the program, Moderator Barton had need of all three of his presentation gavels to secure quiet. The keynote of the morning was polity, in both its spiritual and practical applications. It was given to Scotland to open the day with a scholarly address on "The Spiritual Import of Congregationalism," by Rev. W. L. Walker of Garelochhead. A free church, he said, is specially indebted to the guidance of the Spirit. The spiritual mind goes out from self to help others. Fellowship is a factor of our polity, the *raison d'être* of any church. Another implication is simplicity of worship, and the making of church services only the prelude to a week of worship in the daily life.

"The Recovery of the Spiritual Principle of the Church as a Condition of Spiritual Revival" was discussed by Rev. Thomas Yates of London, a pulpit orator with typical British charm. A new form of life is the main thing in religion, he said, and polity is but the method of its working out. The church is not a law nor a creed but an experience. It is gathered not within walls but round an allegiance, not for defense but a phalanx for fighting evil.

The genesis and evolution of our polity were discussed historically by Rev. Albert Peel of Blackburn, England, and Dr. William E. Barton of Oak Park, Ill. Dr. Peel charged the early Separatists with failing for the most part to discern that the church is not static but dynamic. Our churches to be powerful must be small, he contended, not a club nor a preaching station, but a communion of saints, a fellowship, not a procession, where the members know each other and are united for their peculiar work.

Dr. Barton reviewed the three centuries briefly as touching organization. Congregationalists have always been satisfied with other people's credal statements "for substance of doctrines," but they would work out their polity with a view to their own changing needs. There seemed at first more politics and prohibition than polity in this breeze from Lake Michigan, which was also enjoyable and pardonable in view of the very recent Chicago convention. Dr. Barton also paid his respects to Roger Williams and his protesting commonwealth down the centuries, too often in opposition to the majority, pushing independence to the limit of obstinacy.

WOMEN AND PRESENT-DAY NEEDS

Pres. Mary E. Woolley received a splendid ovation when she rose to speak on "Women and Present-Day Needs." Her message was to the grand-daughters of the Pilgrim mothers, and she drove it home in well-chosen words. Ignorance and indifference have too often been characteristic of women. Integrity and idealism are qualities shared by the women of 1620 with the men, and in 1920 women and men should still be sharing them. Woman's influence under the driving power of a great ideal is beyond computation. "America first" must read "America first in world service." A majority of our women, she asserted, believe this in favor of a League of Nations.

Last on the program of the morning was the presentation of diplomas for the correspondence course in Pilgrim Ideals and History as offered in the Tercentenary program. They were presented by Rev. E. H. Byington of Boston, who claimed President Woolley's address as their baccalaureate sermon. A special prize was awarded to the German church of Fitchburg, Mass., more than a third of whose members had completed the course. Mr. Byington presented only one diploma individually, singling out Miss Margaret Pierce who had come from California for her diploma.

THE COUNCIL SERMON

To secure a churchly setting for the sermon and sacrament, the Council transferred its Wednesday evening session to Tremont Temple where all the sessions of 1899 were held. Nearly 3,000 were gathered for this service and it was one of the high points of the week. Dr. J. D. Jones of Bournemouth, in the foremost rank of England's Congregationalists, was fitly chosen as the preacher. He read his own Scripture lesson and prayed as well as preached. The sermon in substance is printed elsewhere in this paper. It was "different" from an American sermon, exegetical and expository rather than

A GROUP OF DISTINGUISHED ENGLISH AND AMERICAN CONGREGATIONALISTS

Back Row, Left to Right: Rev. D. L. Ritchie of Montreal, Rev. E. L. Smith of New York, Rev. S. M. Berry of Birmingham, Eng., Rev. A. Furner of London, Rev. W. H. Day of Bridgeport, Conn., and President E. C. Moore of the American Board.

Front Row, Left to Right: Arthur Porritt of London, our "English Correspondent," President H. C. King of Oberlin College, P. P. Young of Birmingham, Eng., Dr. H. A. Bridgman of Boston, and Rev. R. W. Thompson of Bolton, Eng.

topical, quiet and simple, but holding the throng as the preacher made them sit in heavenly places with Christ Jesus. From the text in John 16:14, Dr. Jones drew the fact, limits and result of development under the instruction of the Holy Spirit. The result, to bring further honor and glory to Christ, was well exemplified in the preacher's own work that night. He exalted the Christ and preached him as he exhorted others to do.

The sacramental service following was most impressive. Dr. Oscar E. Maurer of New Haven and Dr. R. F. Horton of London were in charge and were assisted by Rev. E. G. Guthrie of Boston and Rev. Maldwyn Johnes of Sandown, Isle of Wight. Eighteen local deacons distributed the elements to those on the floor, and the hundreds of worshipers in the galleries were served by other groups of deacons. The chorus choir added by its sympathetic work to the high spiritual level of the evening worship; and men and women went down the stairs to the street as the disciples must have gone down from the Mount of Transfiguration.

Theology

Thursday was the day for theology. Prof. J. W. Buckham of California and Prof. Robert Mackintosh of England discussed the present trend and duty of Congregationalism in the field of religious thought and Prin. A. E. Garvie of London followed with a vigorous address on the vital issues, or, as he phrased it, the vital issue, in present day theology. Dr. Buckham's paper was literally sweetness wasted on the desert air. A scholarly, irenic and progressive review of American theology in its history and valuation failed to reach the waiting audience beyond the speaker's immediate vicinity. He mediated between old and new theology by means of a revised terminology, such as the substitution of "Providence" for "sovereignty." New England theology did not collapse, he said; the superstructure fell but on the abiding foundations on which the architects of the new theology built their Christocentric system. Religion cannot be saved by emotion or pragmatism without theology, but we are steadily nearing the mind of Christ and the eternal verities.

Professor Mackintosh pictured British Congregationalism as stronger in Christian life than in Christian thought. He dealt largely with the commission's report. He declared that it is impossible for a state to maintain religious neutrality. The church should be the inspiration of statesmen and thus be a factor in the conduct of public affairs.

A prosperous looking business man was seated by the Moderator, but at the call for Principal Garvie, head of a theological school, behold, this man arose and lifted up his voice and was heard gladly. There is but one vital issue in theology, he said; it is the question, Where sin abounds shall grace much more abound? Why did God allow the war? Because there are moral limits to omnipotence. Immanuel is God's name, a real God near us, a fellow sufferer, exhibiting the sovereignty of Saviourhood. Salvation can come only through suffering, and Gethsemane and Calvary were real experiences for God.

After an interlude in theology in order to hear Lieutenant-Governor Cox, the question of making theology real was handled by Dr. Carl S. Patton in a typical Patton address, breezy, sparkling, mirth provoking, yet driving his points home seriously and effectively. He pictured the fog, haze, illusion, unreality about religion in the pulpit and the pew, and the feeling many have that religion is something "put over" on them. A good deal of our religion is as remote as a rainbow with one end resting in Palestine and the other in heaven. Make men think about religion; we have every kind of religious thought except just thought itself. Speak of religion in everyday language and be honest about it, saying what one really believes.

Governor Coolidge was scheduled for an address but a national issue detained him in Washington, much to the regret of all, for they wanted to see and hear this ruler of Pilgrim uprightness from more motives than mere curiosity. The lieutenant-governor was drafted as his substitute and in a ringing speech voiced the greetings of the commonwealth, extolled the Pilgrim spirit in life and religion and exhorted us to preserve the priceless heritage of the fathers and transmit it unblemished to our descendants.

Liberty and Education

Civics and education were the general topics discussed Friday morning at the Old South Church. Rev. A. D. Leavitt of Brookline and Dr. E. Griffith-Jones of Bradford, England, discussed the contribution of Congregationalism to civil and religious liberty. Here in America, said Dr. Leavitt, the most significant contribution was made at the very beginning, through the Pilgrims. The passion for liberty is a spiritual passion, an unconscious reach toward God. Religion is under obligation to guide such a passion, to direct the energies of mankind to spiritual vision. The church, like the empire, was afraid of democracy in the old days; hence, for example, the excesses of the French Revolution. The positive way in which the Pilgrims interpreted liberty is a challenge to us.

International Council Jottings

"Interdependence Day" began to be heard during the Fourth of July sessions.

This nugget from Dr. Francis E. Clark is worth remembering: "It is ten times better to set ten men at work than to do the work of ten men."

One thing is certain—the Council has distinctly broadened the region of mutual understanding among a great company of leaders of the English-speaking races.

Assoc. Sec. D. Brewer Eddy of the American Board, in extending the courtesies of the City Club to some sixty of the British delegates, added materially to the pleasure of our brothers from overseas.

The senior delegate of the Council was probably Dr. H. A. Miner of Madison, Wis., who, in his ninety-second year, enjoyed the sessions, including the Plymouth excursion, with the enthusiasm of a boy.

Dr. Griffith-Jones echoed Dr. Leavitt's words about the harder task of those who stayed in England in the seventeenth century, Cromwell the most conspicuous of those who elected to continue the struggle at home. He contrasted the theories of Rousseau and Paul, of man in chains and man enjoying liberty where the Spirit of the Lord is. The present task of the church is to preach not the rights but the duties of democracy. For himself he prefers the British system of fostering colonies in their development to that of the continent where each new little political unit is an unhappy waif in an unfriendly world.

Rev. A. C. Hill of Glasgow by his animated delivery gave a vigorous exhibition of Congregationalism in action, as he spoke of continuing the fight for freedom. Not the outward emancipation wrought by Lincoln, but the inner freedom which Booker Washington began to confer on his pupils and people, was the text of Mr. Hill's address. Freedom is inner or not at all. The abysmal ignorance of the world's democracies is the greatest modern peril. We ought to recognize a special spiritual ordination of teachers to fight this peril. Evil is organized; virtue must be organized in opposition. The individual tyrant never dies; he but changes his garment and his form.

Congregationalism in Education was the subject of addresses by Rev. A. J. Viner of England and President Cowling of Carleton College. Mr. Viner is chairman-elect of the Congregational Union of England and Wales. Six of his predecessors in that premiership of British nonconformity were also Council speakers. He reviewed the British educational system and the work of a century in getting three ideals embodied in the national system: That education is a natural right; that the state must provide it; and that it should be national in character. In America the melting pot is for the fusing of the races; in England the school is the melting pot for classes and masses.

President Cowling limited his theme to our leadership in the college field. The American college is our contribution to the world's education. The early colleges had an amazing influence. Three secrets of their strength were first, that they evoked idealism in their students, inspiring them not as money-makers but as leaders of human efficiency; they conferred the personal touch through men of vision and character; and they laid emphasis on the moral and religious life. In this day of the ascendancy of the state university, religious colleges must co-operate and concentrate.

International Obligations

There was hardly a session when international issues were not more or less in evidence; indeed it could hardly be otherwise. This paragraph is concerning the Friday evening mass meeting in Mechanics Hall when an English missionary secretary and an American ex-senator discussed the set topic of "Our International Obligations." Dr. W. Nelson Bitton, home secretary of the London Missionary Society, gave the churchman's view. The Christian is a cosmopolite. Exiles like Abraham and Brewster are not mere emigrants. The Christian position, higher than diplomacy, deals with moral issues. White leadership in the world may yield to color. Rome may yield religious hegemony to Pekin. We must have a constructive program for the world's need; cultivate in young people an international mind and sympathy, suppressing the habit of speaking slightingly of other races and nations; and our pulpits must be emphatic in the interests of good will. Dr. Bitton scored happily at the close with an apt quotation from the Declaration of Independence.

Hon. T. E. Burton of Ohio exemplified the best type of United States Senator, though he has had his day and ceased to be one for the present. He reviewed the national ideals in foreign affairs and our evolution to a broader outlook. His British hearers relaxed their tension when he got to the evolution part of it! Our present responsibilities are first to set our own house in order, with new ideals of service and sacrifice; a quickened sense of civic duty, more regard for law and order, and a zeal for peace and arbitration. Mr. Burton believes in a League of Nations with a court and with executive authority. He believes in reservations to the Treaty, especially in safeguarding explicitly congressional rights in Article X. The

Monroe Doctrine is practically obsolete, the more so if the League adopts its principle for the whole world. And especially, said Mr. Burton, should we hold out a helping hand to weak nations.

Christian Unity

Saturday morning was devoted to Christian Unity, including fraternal greetings at the close. The commission report for America was presented by Rev. W. L. Sperry of Boston, chairman. There is no perfect unity within any denomination; each embraces many types, and union of churches may eventually come by cleavage and readjustment on new lines. Sectarianism is to be condemned but there is a better side to the shield of denominationalism. We can serve the longer, larger work better now by maintaining our position for democracy.

Rev. J. G. McKenzie of Wolverhampton was not on the English commission, so he felt privileged to begin with a critique of the report. Every church has something to contribute to and receive from the Holy Catholic Church. Unity is a matter not of good will but of principles. It cannot be patched up but must grow up. The Church is big enough to hold episcopacy, but episcopacy is not big enough to hold the Congregational Church. Conferences often reveal more differences than they banish. We should remove the freezing atmosphere of isolation among Congregational churches, unifying the denomination; then all the churches should make a collective impact on society.

Rev. K. L. Parry of England discussed the movement toward unity from an academic point of view. The highest argument is that it is inspired by the Holy Spirit. Thus it exalts Christ and makes for a wider unity of all life and thought. What we want is not a uniform church but a religion that unifies life.

Another Wolverhampton pastor, Rev. A. R. Henderson, massive in physique, broad in outlook, discussed the psychology of Congregationalism, the mental processes and the intellectual results of the Pilgrim movement. It began with a rediscovery of the New Testament church, with freedom in the church to obey the laws of Christ. It embraces a positive doctrine and a vivid personal experience. It stands for the spiritual equality of men and is the pioneer of religious toleration. It early showed a tendency to excessive individualism, overlooking Christ's headship of the whole race, and it has often failed to live up to the freedom which is our glory.

Unitarian Greetings

A cordial reception was given Rev. Samuel A. Eliot, president of the American Unitarian Association, when he brought the greetings of the Unitarian churches. Notable son of a notable father, he made a fine impression on his hearers. Men cannot think without dissent, he said, but they ought to without prejudice; and he brought out in sharp contrast the conflicting motives of keeping up with the times and keeping in touch with the Infinite. Speaking of the two wings of Congregationalism he intimated that a bird needs two wings, balanced, whose function is to lift their owner nearer heaven. Some of his hearers must have had to revise their opinions of Unitarians after this inspiring contact with Dr. Eliot.

Fraternal greetings were also brought by Dr. William I. Haven from the Federal Council embracing thirty denominations, our own of course among them. He pictured denominationalism stronger than ever in growth and loyalty, with the need of co-operation and fellowship for the world's need. He sketched the work of various commissions of the Federal Council, mentioning especially war work and new relations with the Protestant churches of Europe. So ended a whole forenoon of unity in theory or practice, and when the benediction was pronounced the delegates were disunited for twenty-seven hours, save for voluntary associations in minor pilgrimages in the rain on Saturday afternoon.

Part of Council Audience at Plymouth Rock

On Cole's Hill just above the Rock

The War Memorial Service

A great meeting of the Council and one of the most impressive was the Memorial Service for the men who gave their lives in the Great War, which was held in Mechanics Hall Sunday afternoon, July 4.

A large audience was present and the big musical feature of the Council was presented. The Commemorative Ode, "A.D. 1919," by Brian Hooker, music by Horatio Parker, first rendered at Yale Commencement last year, was sung by the International Council choir, assisted by the Boston Symphony Orchestra and Laura Littlefield, soprano, with A. Vincent Bennett, director. It was a strong, fine presentation of appreciation for service and sacrifice in a rich musical setting and all rendered with artistic feeling and effectiveness.

Two brilliant and inspiring addresses were given by Dr. Sidney M. Berry of Birmingham, England, and Dr. Nehemiah Boynton of Brooklyn, N. Y. Dr. Berry referred to the common language and ideals of liberty possessed by America and the British people, and said that our dead who died in the Great War stretch out unseen hands to unite us. As we are faithful to them in the years to come we shall pursue a common road. During the war we set forth our aim to end war through that struggle. Now a purpose of the churches should be to make that propaganda of war the program of peace. Our task is to help to rebuild civilization in a better, safer way. Our two nations should have a new Independence Day with the purpose of freedom from war and the things of war.

Dr. Boynton said that the spirit of kinship and likeness is one of the discoveries of our time. Three hundred years ago among our Pilgrim Fathers no principles of separation could compare with the principles of likeness. But we have accentuated the idea of independence so that it has obscured the great idea of interdependence. The principle of likeness is greater and more lasting than that of difference. We Americans should not attempt to settle the domestic problems of Great Britain. One of our great perils is thinking too much of self-regarding motives. As we think of the pleading hands of those in distress across the sea our Christian faith should exalt the principle of service in which one would lose one's life if need be to save the world. The word from the brave who gave their lives for our cause overseas is that we must honor ourselves in our sacrifices as common sons and daughters of Almighty God. They say to us:

"If you break faith with us who die
We shall not sleep who lie in Flanders field."

World Brotherhood

Quite naturally Sunday night witnessed the largest assembly of the week, several thousand being in attendance. Moderator Barton yielded the chair to the senior British vice-moderator, Sir Arthur Haworth, who made a delightful Fourth of July speech on taking the chair, in the course of which he traced the relations of England and the United States since 1776, with their increasing good feeling since 1865. United in heart but independent in machinery, he said, we are going forward for the betterment of the world.

A telegram from President Wilson was read: "Please convey to the members of the Council my utmost cordial personal greetings and an expression of my profound interest in the important objects for which they are met."

A cablegram from H. H. Asquith also elicited a round of applause but less vigorous than the President received. Mr. Asquith said: "Please convey to the International Congregational Council assembled in Boston my cordial good wishes for the successful celebration of the *Mayflower* Tercentenary."

Three disappointments were associated with the program. Sir Auckland Geddes sent word of his inability to leave Washington. Dr. J. L. Barton's name on the program by mistake raised hopes that were unfulfilled, and Sir Robert Falconer chose to treat his topic in historic and academic fashion rather than touching upon current applications of it. He made a scratch hit when the bleachers were looking for a home run.

Pres. H. C. King of Oberlin, Moderator of our

National Council, made the first of the two addresses on Christianity and the Nations. He professed himself greatly dissatisfied with the results of the war up to date, and loud applause registered a similar frame of mind in the pews. He reviewed America's present task in the light of great perils and great values of the present time. Among the perils he noted that the very tissue of civilization is suffering from disease. Yet worse is the danger that men shall suffer breakdown of faith in one another. Counterbalancing these he listed as assets the high idealism with which America entered the war, a deepening conviction of the supremacy of intangible values, co-operation on a great scale for a great cause in war, and why not in peace, the unexampled extent of the spirit of sacrifice, and a new sense of the greatness of the common man. We must go on to a greater democracy than the world has yet known.

Another college president followed Dr. King, Sir Robert Falconer, K. C. M., of Toronto University, on "Patriotism and Internationalism." In the seventeenth century internationalism was an impossible ideal, but Calvinists went on and created a new democracy and a prosperous one, and so prepared the way for broader ideas. At some length Sir Robert repudiated the idea that patriotism and internationalism are incompatible, with Jesus, Paul and Milton as leading examples. Grotius began the idea of internationalism, and today, whether one likes it or not, the world is one. The strongest hope of internationalism is in Christian missions.

The Social Order

A legal holiday and blue Monday conspired to keep attendance small on Monday forenoon. By afternoon the sectional meetings had gripped the delegates again. "Congregationalism and the Social Order" was the topic which persisted in various phases for over three hours. Our social secretary, Rev. Arthur E. Holt, led off with the question whether we can anticipate and absorb the impending revolution. The church which does not keep the moral issue where it can be solved by peaceful methods has failed of its great opportunity. Factory production has created a new frontier on which Protestantism must mobilize its forces. Early Protestantism here grew like the streets of Boston, haphazard. We must build henceforth not by competitive drift but by co-operative intention. We have become a nation ruled by a high-powered propaganda. We need to build a social order which challenges the best in all of us.

Rev. W. Blackshaw of London continued the discussion, declaring it dangerous for the pulpit to dogmatize on things of which it is ignorant, lest its voice as an expert at other times be scouted. He gave particular attention to certain phases of English life, the family, including divorce and birthrate problems, class distinctions, and the state. An effective quotation was from Colonel Roosevelt's Romanes lecture that dealings between states should be on the same high level as between gentlemen. In 1770, Burke prophesied the doom of democracy, but history has falsified his predictions.

Rev. J. A. Patten of Ipswich, England, four years at the front as chaplain, declared the war had revealed wide discontent of the men in the trenches with present social conditions and a skepticism as to the power of the Church to grapple with them, lacking reality, love and life. The contribution of the Church to social upbuilding should be to produce leaders in civic life and be a training ground for citizenship of a high order; to preach the social gospel more insistently, inculcating its principles; and to exalt democracy, the genius of our church.

Said in the Council

By President King, I see no greater peril than the breakdown of men's faith in one another.

By Rev. S. M. Berry, There is only one memorial which our churches can raise and that is a museum for war.

By Sir Robert Falconer, It is the faith of the Pilgrims that produces tough Puritanism and sinewy internationalism.

By Sir Arthur Haworth, We are now going forward united in heart but independent in machinery for the betterment of the world.

Temperance

"Present Features of the Temperance Crusade" was the topic which fitly closed the forenoon speaking. Rev. Howard H. Russell put at least a twenty-minute speech, perhaps twenty-five, into his quarter of an hour. He hitched his movie machine to a star and the word pictures of the temperance situation in many lands were run off at planetary speed. Will America make good and stand firm? Not a doubt of it. Conscience and business economy are the sturdy pillars upholding the prohibition arch. The Carnegie institute after long scientific research has announced that alcohol is not a stimulant but a depressant.

In the absence of Sir R. Murray Hyslop, his paper on English conditions was read by Rev. W. J. Wray, English secretary of social service, who added comments of his own sufficient to create a desire to hear him at greater length. The paper pictured war-time conditions when for national efficiency in speeding up munitions the government gradually reduced saloon hours, limited the sale of the strongest drinks and opened canteens to supply food and soft drinks as counter attractions to liquor.

Rev. E. D. Silcox of Toronto, editor of the *Canadian Congregationalist*, sketched temperance progress in the Dominion, where provincial and federal authority are divided as in the United States. The crusade goes on triumphantly in spite of hindrances. Where prohibition has gained a foothold, higher education has had an instant boom. Canadians are concerned not by what manner of life the traffic may live, but by what manner of death it may die. They want to shoot, not chain, the tiger.

A Moral Challenge

Another large attendance was registered Monday night with Miss Jane Addams of Chicago and Dr. S. P. Cadman of Brooklyn as attractions. Dr. Cadman did not appear and Mrs. Cadman's message of explanation sent Sunday night of his broken arm while on the way, was not delivered, owing to the holiday, until Tuesday forenoon. On the spur of the moment Dr. James L. Barton was drafted to supplement Miss Addams by telling what he had seen of childhood's needs as leader of the Near East relief expedition. The meeting was in charge of Vice-Moderator Frank Kimball of Chicago, and in place of a choral number Prof. H. A. Smith led the assembly in extended congregational singing of hymns appropriate for the day. He did not ask the people to try to sing "The Star-spangled Banner." Professor Smith was just leaving for Japan, for the Sunday School Convention, and was given a hearty Godspeed and a vote of appreciation for his leadership of all the Council music.

Miss Addams pitched her voice to the needs of the big auditorium and spoke most effectively upon "The World Food Situation, a Moral Challenge." She began with pictures of what she had seen of hungry children all over Europe as a background for her argument. There are millions of them underfed and breaking down. If the hope of Europe is in the coming generation it is a forlorn hope unless help comes speedily. The difficulty seems to be the inability of nations to function as co-operatively in peace as in war. Yet the present situation carries almost as serious a challenge as anything in the last six years. If only the League of Nations might assume control and approach the problem from a human and moral viewpoint, not a political one, there would soon be relief in sight. America has a further interest than merely ministering to these little ones in Europe. A great opportunity exists to strengthen ties of friendship with the alien populations in this country by our service to their brethren and kinsfolk in the homelands. It would do much to allay discontent in the foreign quarters of our great cities and lead to a much better mutual understanding.

Dr. Barton not only added his testimony about the Near East but went on into a ringing speech of a Christian statesman. Christianity demands more of a nation than that it shall save itself. If a humanitarian interest in the misery of the world and an effort to relieve it be politics, the Lord grant that the Church go into politics. Danger? Of course; but why should the Church practice prudence more than its Master? Christian law applies to nations as surely as to individuals.

League of Nations Resolution

The challenge of the speakers was not in vain. The American delegates were asked to remain after the benediction, and with Moderator King of the National Council presiding the following resolution was unanimously adopted without any desire for debate:

Resolved, that the American delegates to the International Congregational Council representing every section of the country respectfully ask the nominees of the Republican party, the Hon. Warren G. Harding and the Hon. Calvin Coolidge, and the nominees of the Democratic party, the Hon. James M. Cox and the Hon. Franklin D. Roosevelt, to make a public statement at the earliest possible moment that if elected they will make every effort in conjunction with the Senate to have the United States enter the League of Nations in order that America may assume its full share of the responsibility of promoting international justice and preserving international peace.

This resolution is not intended to preclude the adoption of such interpretative reservations as may be deemed essential to safeguard the life and independence of America without nullifying our loyal adherence to the objective of the League.

Resolved, that a committee be appointed to present this resolution, consisting of Henry Churchill King, chairman, Moderator of the National Council; James L. Barton, president of the International Congregational Council; and the living ex-Moderators of the National Council, T. C. McMillan, Nehemiah Boynton, Henry M. Beardsley, Charles R. Brown, William Horace Day, this committee to stand during the campaign and to have power to add to its numbers.

Missionary Day

Tuesday was largely missionary day, with the young people's work sharing the morning session. The commissions on Congregationalism and Missions reported first through Dr. Frank K. Sanders of New York and Rev. E. W. Franks of London. Dr. Sanders traced the missionary interest in this country from John Eliot down to the present in three eras, a short two centuries to 1810, a century to 1910, and the last decade. He reviewed briefly our organizations and named half a dozen tasks in our program: a comprehensive plan for saving America, not only self-protection but aggressive work, a co-operative program, a broad co-operative campaign, recruiting and training leaders, and going the limit in recognizing independence of thought and action in mission fields. He appealed for broad vision, a fresh baptism of power and a pledge of heroic service.

Mr. Franks traced the story of the London Missionary Society, 125 years old, for future inspiration. History, he quoted, is an excellent cordial for drooping spirits. He paid an eloquent tribute to the three great English leaders whose faces looked down from the gallery wall in Mechanics Hall, Thompson, Fairbairn and Horne, all passed on since the last Council, in their relation to the missionary enterprise, and he stressed the keynote of pioneer evangelism through education, medical and social service. Christianity can lead the world because it has a living Leader.

Following them came Dr. C. E. Jefferson of New York speaking on "The Broad Horizon of the Missionary Enterprise." He led his hearers to the highest viewpoints for the broadest outlooks, to see the work steadily and see it whole, and to feel one's self a part of the whole. The human mind is international and the Christian mind is only more intensely so. We have pushed geographical horizons to their limit, now we deal with mental horizons. The old idea of preparing souls to die has yielded to the effort to fit them to live. The school, hospital and workshop are necessary developments of missionary work beyond the mere gospel proclamation. New ideas are forever fomenting and creating problems and larger horizons.

YOUNG PEOPLE'S WORK

Congregationalism and the New Generation of Pilgrims received attention from Rev. W. Charter Piggott of London and Rev. E. B. Allen of Illinois, for the commissions on young people's work. Mr. Piggott urged the placing of church offices and responsibility upon young people at an earlier age, letting them learn by practice. Their very mistakes may be more profitable than much of our inspired dullness. We should co-ordinate their work with the church, not patronize it. We should find a finer statement of our faith to win them, teaching the Bible in its newer light and putting the great compelling spell of Jesus Christ upon them. We have been too easy and afraid of our cross. Challenge them with a great Christ. Ernest Allen, well named, asked if Plymouth Rock were a stepping-stone or a terminal station. We must practice what Benjamin Kidd has called projected efficiency. Five tasks face us in teaching our young people: to put war on the scrap heap where it finally belongs; to extend the conquering spirit of internationalism; to train them to carry on the missionary enterprise; to create a new social order, Christian to the core; and to exalt the sovereignty of God with gratitude to him for partnership in his work.

An ovation was accorded "Father Endeavor" Clark who spoke on "Training Young People for Service." We must let them work out their education with fear and trembling while God and the Church are working with them. Elders must trust and believe in their juniors. Put up the challenge of Christ to them. Amusement solely for amusement is out of place in a church program. They should be trained for service, fellowship, leadership, and this last can only be learned by practice.

NEW CONSTITUTION

Before adjournment a revised phrasing of the Constitution of the Council was submitted and adopted. It is only a trifle altered from the previous document, being a fuller statement with minor changes such as the number of assistant moderators and secretaries. Some passing debate was had on the point of holding the meetings oftener than every ten years, but the English desire on that point for a ten-year period, as soon as understood, was supported with hardly a dissenting voice.

Missionary Messages

Dr. Herring acted as master of ceremonies for the first hour Tuesday afternoon, introducing half a dozen speakers from different lands, who naturally had brief time to talk before their initial bow and the sound of the inexorable buzzer. Japan was represented by Rev. Akira Ebizawa who spoke for 28,000 Congregationalists there. They are carrying on foreign work themselves. Rev. H. A. Stick had a large subject in the continent of Africa. In a sentence or two he spoke an introduction to a product of mission work there, a Columbia University student, Mr. Columbus Kamba Simango, who with seventeen other boys left home fourteen years ago, traveling 225 miles to Mt. Silinda and training there for service. He made an earnest plea for three families to start a mission where Rev. C. H. Maxwell fell in 1917 at the outset of his service.

Hon. W. F. Frear of Hawaii told the rise and progress of the Hawaiian mission, two centuries younger than New England Congregationalism. The cost of a million dollars has been repaid indirectly many times. "The life of the land is perpetuated by righteousness," has since been the motto of the islands. Miss Charlotte De Forest of Japan, daughter of an honored missionary home, brought another message from the island empire from the white point of view. There is a widespread demand not only for education but for Christian education beyond the ability of our missionaries to afford. With only one Pacific cable, one end in Japan, not all Japanese news published here needs to be accepted implicitly.

Rev. Frank C. Laubach of our Philippine Mission spoke of Mindanao, the Ireland of the Philippines. He wants an American mandate for Armenia in order that a favorable approach to Moslems of Mindanao may be opened. American rule in the islands is commending American religion there. We must Christianize the Moros, and we can. The Moro admires Americans. Help him to our religion. China found an able spokesman in Anson T. Wong who issued a challenge to the Christian world to Christianize that mighty country. China needs inspiration more than material help. Are we satisfied with results there? What we should contribute most is strong leaders who can train Chinese leaders.

Dr. Herring then called on Rev. George Barrett, a director of the London Missionary Society, to represent the rest of the world. He declared that missionaries are the real statesmen of the world, and ended with the greetings of his society.

"Urgent Aspects of the World Tasks" was the subject of an able address by Dr. R. F. Horton of London. His world vision was based on the last words of Edith Cavell, "I have learned that patriotism is not enough." After a student volunteer convention in Kansas City he formed the opinion that America is the mandatory of the missionary work of the world. The war did not cripple missions as was feared, and instances of growth were cited, in Madagascar and the Syrian Church of India. But the financial problem is difficult because of the unfavorable rate of exchange. The Council becomes a success if the 3,000 delegates and all our brethren become one force of Pilgrim missionaries for saving the world. In beauty of imagery Dr. Horton proved himself a prince of speakers.

"The Motive and Message of the Modern Missionary" was handled strongly by Rev. W. C. Willoughby of South Africa. Today the missionary must approach pagans in sympathetic spirit, finding common ground and building on what they have of religious instinct. Savage worship is like a child's affection for her rag doll, the outcropping of an instinct that in time will rise to higher things. With wonderful tenderness Dr. Willoughby elaborated this thought in the teaching of that instinct the greater truth of God.

An afternoon of great addresses was yet further enriched by Dean Charles R. Brown of Yale speaking on "The Path Ahead." We need, like the Pilgrim, a sense of God. Science has made the world a neighborhood but not a brotherhood. We need to feel the presence of God in every aspect of life. We need also the Pilgrim belief in the final significance of the regenerate man, exhibited in sound judgment and renewed personal character. Dr. Brown scored heavily the promoters of great movements like Men and Religion, and the Interchurch; the results are not commensurate with the moral cost. If every man had all he earned and none had more, there would be no industrial problem. We have wealth enough but not character and social justice enough to save the world. The glamour of the big thing and the psychology of the mob have sometimes dimmed our vision of the real forces in life.

CLOSING BUSINESS

Sir Arthur Haworth eloquently voiced the gratitude of the foreign delegates for all the arrangements for their comfort and enjoyment, and made mention of the efficiency and modesty of Moderator Barton as a model presiding officer, a sentiment which every delegate would echo with emphasis.

Dr. Williston Walker read the epitome of the "Address to World Wide Congregationalism," the full text of which had been presented on Monday, and it was adopted. Resolutions of greeting to President Wilson, Premiers Lloyd George, Borden and Hughes, and Mr. Asquith were adopted, also one to the Lambeth Conference and a commendation of simultaneous schedules in Christian nurture according to the Christian year.

After a hymn, and prayer by Dr. Horton, the Council came to an end at 5 o'clock. There was no anti-climax either in attendance or in quality. The church was crowded to the end and the good wine at the end of the feast was the best of the whole vintage.

Congregational Convictions

The representatives of the Congregational churches composing the International Council, adopted an address to the world-wide fellowship of churches represented by them, emphasizing the following points:

They called attention to the conviction of the reality of God which dominated the Pilgrims of three centuries ago. His was a lordship before which any merely earthly lordship, whether in church or state, sank into insignificance. With this conception of God was bound up the thought of individual responsibility, for those pioneers of New England viewed their relation as making them fellow laborers together with God, and out of this flowed their democracy, their sense of the duty and responsibility of the individual in church and state alike, and his right of participation in all that makes for a common welfare. The Council would emphasize this thought of God as regnant over all human life and as revealed to us in the life and teaching of Jesus Christ. This emphasis points the way to the solution of personal problems and those which underlie commercial, industrial and political life.

Out of the confusion of the world war there emerges the conception of certain great fundamental possibilities of a better world. The Council emphasizes the possibility of a more Christian relation of nation with nation, and to that end commends the establishment of a world court as is now planned by the Commission under the League of Nations.

The Council furthermore expresses its earnest hope that the idea of a League of Nations may not fail for the lack of the support of the nation, which, more than any other, gave to the world the conception of such a League, and urges the adoption of the Covenant of the League of Nations either as now proposed, or as it shall be adopted by reservations agreed upon by the President and Senate of the United States, and accepted by the other Powers.

The Council urges the duty of all Powers receiving protectorates over weaker nations to exercise such control in the real interests of these communities, and prays that the League of Nations may be empowered to see that these protectorates are so administered.

The Council indorses the historic contention of our churches in regard to freedom of thought and of speech on all matters vital to a nation's life, and deplores any tendencies to depart from these principles.

The Council expresses its satisfaction that suffrage has been so nearly achieved for women in all English-speaking lands.

The Council urges labor for the betterment of the relation between man and man, and believes that the solution of the present conflicts between labor and capital may be sought in the application to each party of a common rule, not of self-seeking struggle for the utmost that either can obtain for itself, but of joint contribution to the common good. It commends those constructive efforts which are being made to secure to labor, as well as to capital, effective shares in industry and in the determination of wages and conditions of life, that a more Christian industrial order in which the rights of all elements receive their just value, may be wrought out.

The Council emphasizes the desirability of closer relations between the churches which own the common lordship of Christ; that increased unity is necessary to the fullest witness of the Church for Christ and his Gospel, and the Council therefore urges co-operation in any wisely planned efforts for federation or union of the now divided forces of Christianity.

Finally, the Council recommends to every Congregationalist participation as he has opportunity in securing legislation as shall contribute to justice, clean living, and helpful relations between man and man; the securing of an intelligent public opinion, based on discussion and education, and above all, the imperative need of the proclamation of the Christian message throughout the world.

Resolutions

Time was allowed Rev. Ernest Davies of Melbourne, in the midst of the session, to present an Australasian invitation for the next Council meeting, preferably in Sydney, N. S. W. It was referred to the business committee.

Later another invitation was received from London and the two were referred to the provisional committee with power to select.

Time was also allowed the committee on resolutions to present the first draft of the Council's Address to the Churches and three resolutions. The resolutions were called up again at the end of the forenoon and were unanimously adopted, concerning liquor, Armenia and the Negro.

1. This meeting of the International Congregational Council heartily rejoices in the triumph of the temperance cause in the United States and in the Dominion of Canada, and hears with profound satisfaction of the great beneficial results, both moral and material, that have accrued from the suppression of the drink traffic. It urges Congregationalists in the various lands represented by the Council to take note of the results achieved in America and Canada, and earnestly appeals to its constituents, in view of the measureless benefits accruing, to take such steps as may lead to like results in their own countries.

2. This International Congregational Council records its unqualified conviction that the Powers which were victorious in the Great War should at once seek to discover and apply measures for the effective protection of the Armenians now imperiled at the hands of their hereditary enemies in the Near East.

3. The International Council of Congregational Churches pledges itself to the realization of human brotherhood, and emphatically protests against lynchings, mob law, all forms of injustice and of discrimination against any people upon the ground of race or color in any part of the world, and we urge the Congregational churches of the world to maintain this ideal.

The Congregational churches of the world by delegates in International Council assembled at Boston, Mass., send Christian greeting to their brethren assembled at the Lambeth Conference now in session in London. We recognize the supreme responsibility that rests upon all who confess the name of our common Lord and Master, and we join with the Lambeth Conference in earnest prayer for the essential unity of the Church Universal and for the realization on earth of the Kingdom of our Lord Jesus Christ.

The International Council hears with satisfaction reports of increased attention by the churches in all countries represented in this Council to Christian education and the nurture of the young in preparation for church membership. We commend to our churches simultaneous efforts to be scheduled according to the year of church work and in the several countries, for the upbuilding of the Church schools, the organization of pastor's classes and the training of the youth of our churches for Christian service.

The Enrollment

The enrollment stood at these figures Tuesday noon, a few hours before adjournment, but even then additional delegates were registering:

OFFICIAL DELEGATES	
Great Britain and Ireland	97
Canada	20
Australasia	10
India	4
Japan	3
China	2
Spain	2
South Africa	2
South America	2
United States	143
	285
CORRESPONDING DELEGATES	
Speakers	33
Missionaries	46
Great Britain and Ireland	9
Canada	11
Australasia	2
United States (Massachusetts, 1,484)	2,822
	2,923
Total	3,208
Chorus	200

Officers

What the Council thinks of missions is evident in the choice of Dr. James L. Barton as Moderator and Dr. Robert A. Hume as Vice-Moderator-at-large. Other Vice-Moderators were Frank Kimball of Illinois, Dr. L. C. Warner of New York, Doane Robinson of North Dakota and G. W. Marston of California for the United States; Sir Arthur A. Haworth and Prin. A. E. Garvie for England; Dr. W. L. Walker for Scotland; Prin. T. Lewis for Wales; Rev. W. C. Willoughby for South Africa; Rev. Ernest Davies for Australia; and Prin. D. L. Ritchie for Canada. The Secretary was Rev. R. J. Wells of London, the Herring of British Congregationalism; and his assistants, largely conspicuous by their absence from sight, were Rev. Sherrod Soule of Connecticut, Dr. A. H. Bradford of Rhode Island, Rev. W. J. Ashford of Tasmania, and Rev. W. H. Warriner of Canada.

Along the Council Trail

By Herbert Atchinson Jump

"Abraham was the first great American," Rev. C. Beale of Milwaukee quoted Dr. Gunsaulus as saying, "because he went west, not knowing whither he went."

* *

Sixty-eight British delegates came over together on the *Adriatic*. One day the band started a melody and divers persons on the boat immediately stood up. "What's on? What are they standing up for?" ingenuously asked one of the English parsons. A member of the party who had been in the States before quietly replied, "The band is playing 'The Star-Spangled Banner.' "

* *

He was one of the most popular of the Connecticut men and he was toiling perspiringly on some work of preparation up in the exhibits the day before the Council opened. "I suppose you are keen for Council meetings and church conventions, aren't you?" I asked, "you will probably attend every session." "Not much," he ejaculated. "When a convention comes along, I always think of the Yankee farmer down my way who used to say, 'Hang it, it's Saturday night, and I've got to go down to the village to get drunk. But I hate to do it.' "

* *

Are Englishmen shy? Lots of evidence pro and con has been lying round loose in Boston during the Council, and many Americans have been studying the problem. But Rev. Clarence Wilson, the philosopher-prophet of Glen Ridge, N. J., declares it for a fact that two Britishers once had a business appointment to meet in the city of Bombay, India. They chanced to set sail by the same steamer, and soon learned of each other's presence on board. But they didn't dare speak until the hour and place of the business appointment!

* *

Rev. Stanley Ross Fisher has been my summer neighbor for a couple of years up in the New Hampshire country town of Bridgewater. It is rural New Hampshire *par excellence* for beauty and also for quaint human nature. Stanley had to do the speaking honors one year for the dedication of a modest fountain in front of the town hall. "And remember," he was warned, "that this fountain is for man and beast. Don't forget the beasts in your oration." So he didn't forget the beasts. He wove into his address a long and touching tribute, "Our faithful friends, the sturdy horses without whose help the pioneer could never have found these remote hillsides, could never have plowed these stony fields, they could never have hauled supplies up the exhausting grades. Yes, we remember the horses today, and this fountain is for them also." He was still in exaltation from the proud consciousness that he had done a good thing when a grim-faced farmer strolled up to speak to the perspiring orator. Mr. Fisher swiftly put on the smile with which he always receives his many congratulations. "Purty good speech, friend Fisher," the farmer drawled, "but thur wuz one thing you don't know. All them hosses you talked about wuz ox!"

Sectional Meetings

Vital Subjects Under Discussion

For British American Good Will

It was commonly remarked that the sectional meeting in the Old South Church, Wednesday afternoon, touched the high water mark of the Council. Under the considerate presiding of Hon. John M. Whitehead of Janesville, Wis., not only did the three program speakers present fine pieces of work, but the last hour was enlivened by six volunteers from the audience. This was an especially happy occurrence, for the topic, "Constructive Effort toward Mutual Understanding and Good Will between Great Britain and America," needed spontaneous discussion far more than prepared papers. Dr. E. Griffith-Jones treated the theme with both frankness and tact, appealing for a united front, because we were one family with a common destiny, dwelling on the fact that the British fleet kept the seas free for all, and declaring that the mother who had given all to shelter her children was rewarded by the colonies who leaped to her aid in the Great War.

Dr. Jones made a point that was cheered and picked up by all the succeeding speakers, that Great Britain owes this motherly attitude to our war of Independence. "George Washington was not only the Father of His Country, he was one of the founders of the British Empire." What America owes to Britain was also emphasized. The many occasions that the latter has come to the aid of the former were described. The refusal to allow Napoleon to thwart America in the acquisition of Louisiana and the episode at Manila, but for which the Kaiser said he "would have taken Uncle Sam by the scuff of the neck." In regard to the future, the long stairway would have to be climbed again, if the English-speaking people did not hold the balance of power.

Sec. Henry A. Atkinson explained to the British delegates that America deals with questions at short range, she demands to "see the blueprints" of the League of Nations. One reaction on the war is extreme conservatism on international relations. And yet a multitude of pygmies and trouble makers are too much in evidence. We ought to take time to keep our friendship with England in repair, after so many childish insults of the yellow press, as to who won the war, have passed. Two things are being corrected by this Council, the dignified aloofness of Britain and the provincialism of America.

Dr. Lyon of Belfast was recalled to the platform and spoke at length on the Irish question, urging Americans to invent a telescope that would enable them to see Ireland as she is, without trusting the words of every agitator.

Dr. Thomas of Manchester, said that President Wilson's proclamations during the war had done more to break the morale of Germany than all the guns of Britain and France, and Dr. Henry A. Stimson of New York, replied that no man had been prayed for as the President. Dr. Horton of London declared that British Congregationalists are just the same people as those who built the Old South Church three hundred years ago. Dr. Garvie thought that the heart of the American people was not yet revealed. F. B. N.

The Church and Her Message

A large audience greeted Dr. George A. Gordon of Boston when he arose to give his address at the sectional meeting in Central Church, on Wednesday afternoon. The topic was the originality of Jesus and the speaker put into the address so much of passion that he held the attention of every hearer to the last word. The full address is published in the July number of the *Atlantic* Magazine.

"Jesus was original within himself and stamped with his character unvalued truth. He had originality of character to the highest degree. There were none like him in the Old Testament and no other like him in the New. When we come to the most ardent of the early apostles of Jesus Christ and his greatest apostle, Paul, we meet more of contrast than of resemblance. John Stuart Mill is completely right when he says that Paul's 'character and idiosyncrasies were of a totally different sort.' Jesus had no predecessor and no successor. His message was original—his moral teaching absolute. If Jesus had been the product of his human environment the world would never have heard of him, nor would that human environment ever have seen the light of day. There is little or nothing in it to detain the modern man. He is in the sphere of the Spirit original in the profoundest sense; he is original in himself in his power to revive dead wisdom and put it in everlasting social circulation; he is original in depth of insight, in purity of vision, in the transcendance of his mind, in the universality of his appeal."

Said in the Council

By Rev. F. J. Day, "Those were the daring days when even a pastor dared rebuke his deacons."

By Dr. E. Griffith-Jones, "The weakness of Irish Congregationalism is a cause of Irish unhappiness today."

By Rev. C. S. Patton, "Our Baptist brethren appointed a commission last week to investigate whether light had broken into some of their educational institutions, and if so whether it would not be well to pull down the shades."

By Roger W. Babson, "As a business man I urge my associates to get behind the churches. They alone provide the only solution to the great problems facing us. Legislation, labor unions, employers' associations, and all these other things are mere shells of the egg. So I say that the need of the hour is not more houses or freight cars, not more factories or ships, not more legislation, education or banking facilities, but more religion. The need of the hour is religion."

Dr. Gordon's address made a most profound impression and is indeed a real contribution to the thought of our day.

Dr. William Horace Day of Bridgeport, Ct., spoke on "The Permanent and the Passing in the Church's Appeal." His main argument was that while methods may change the need of the people for the Christ is constant, so that the Church must steadily evangelize whatever methods may be used to get results. The plan may be to make use of professional, pastoral, parish, or any other mode of evangelism—whatever our plan our chief business is to reach the people for the Kingdom of God. Plans we must have for the plan-less church is like a drifting ship. The conditions of success are founded in a sense of universal obligation to serve and to pray.

Dr. D. F. Fox of Pasadena, Cal., spoke on "The Specialist in Evangelism, His Service in the Past and the Outlook for the Future." He indicated the prevalent feeling of many concerning the work of professional evangelists and believes that more and more each pastor will do his own evangelistic work. He would have pastors set apart periods for stressing religious education, the evangelism of youth and kindred themes, and holds that by these methods the Church may be evangelized, and that if it uses them it will not run the risk of having the reactions that come from the inflated work of professional evangelists.

Principal Ritchie of Montreal, who presided, closed the meeting with a short address, in which he called upon the brethren to exercise great charity in dealing with each other in the work of the Kingdom and he was especially anxious that ministers should refrain from labeling brother ministers as orthodox or heterodox because of mere technicalities of belief. He held that a man's attitude toward life was much more fundamental than any technicality. Dr. Ritchie made a fine impression because of the breadth of his outlook and the warmth of his brotherliness. R. W. G.

Education in the Church

The various aspects of the educational function of the church occupied the attention of the sectional meeting that convened at Mt. Vernon Church under the chairmanship of Rev. Arthur Hallock of London, on Wednesday afternoon. The four addresses set forth the need for Sunday school teachers, preachers, social workers and church officials, and pointed out numerous ways in which the church might gird itself to supply this need.

"Fifty years ago in Great Britain we had an age of great men but small movements; today we have great movements but small men." Quoting this epigram, Rev. G. E. Darlaston of London registered his conviction that only as the rank and file of the church are sanely educated in matters of faith can the Church's continuity of power be maintained. "I asked three learned professors of theology lately, 'How can we train and be assured of leaders for the future church?' And they all answered, 'God only knows'—one of them with an accent that implied he was doubtful if even the Almighty knew the answer to the question."

Marshaling many striking, but altogether pessimistic statistics, Rev. Jay T. Stocking of Upper Montclair, N. J., confessed the inability of American Congregationalism to keep full the ranks of its own ministry. During a period when the number of law students in the United States increased 1,000 per cent. to keep pace with expanding population and business, theological students gained only 238 per cent. "One may as soon expect doctors to be raised in Christian Science homes as to look for ministers to come out of homes where God is only a casual visitor." Liberty to prophesy and the reward of an adequate living wage must be furnished by the Church if the ranks of the preachers are not to be reduced to "thin red lines o' heroes."

The breezes of controversy, however, did not awaken until the third speaker, Rev. Herbert Atchinson Jump of Manchester, N. H., sounded vigorously the modern social note and called upon the Church to furnish preachers and laymen worthy to be called "captains of our social salvation." This social leadership must have honest knowledge of social facts, a passion for service and an unshakably optimistic faith. It will come only when reality characterizes the pulpit and common sense pervades our program of religious education.

This statement in particular provoked an interestingly warm discussion: viz. "the phrase 'preaching the Bible' frequently comes to describe the sort of conventional preaching that the Scribes practiced in the Master's time and that excited his indignation, whereas the mission of the pulpit today is to preach on practical social morality as did the great prophets of the Old Testament."

One of his critics was a delegate from Australia, who after fearlessly defending the faith sat down with this Parthian fling at an earlier participant in the discussion, a speaker who had lauded the work of the Connecticut Anti-Cigarette League: "But whatever happens, I hope the Church of the future will organize no anti-cigarette leagues."

The novel suggestion contributed by Rev. Charles E. McKinley of Galesburg, Ill., was that reading and instruction courses should be provided to teach their duties to church trustees, deacons, treasurers, etc. A printed pamphlet which he distributed laid down a skeleton plan for such a curriculum.

The opportunity for free discussion which was carefully guarded by the excellent chairman seemed to appeal to the delegates who for twenty-four hours had been asked to do nothing but listen. There were more than two hundred in the audience. H. A. J.

Current Problems of Religious Education

At the sectional meeting Friday afternoon in Mt. Vernon Church the theme was "Current Problems of Religious Education." Rev. A. J. Grieve of Great Britain gave the first address on "The Relation between Church and College." He contrasted the history of this relationship in his own country and showed how completely the leadership of Great Britain has been trained in the colleges and that this is especially true of the leadership of the churches. "All the revivals of Great Britain have come out of the universities." He explained that the problem of reaching students in England has been greatly complicated by the fact that since the Armistice the colleges have been overcrowded. The attitude of the students toward the Church is shown by the word that came out of a great students' conference, "The Church is dead, long live the Church." According to the speaker the problem in Great Britain is one of getting back to the family, so that religion may be vitally taught to the youth before he comes into the atmosphere of the college. He holds that the English churches must steadily send the best preachers to the colleges; that they must find means of getting into personal touch with the students; and of harnessing them to the great burdens and problems of the world by setting forth these problems in a gripping way. Apparently the student problem in Great Britain is the same as our own, but must be solved in a different way.

Pres. John M. Thomas of Middlebury College followed with an address on the same topic. He gave briefly a history of the New England College ideal and showed that in the beginning religion was central in our college life, but he believes that we have drifted away from this ideal and that we are not now making students face all the problems of life, both general and personal, in the light of the religion of Jesus Christ. He holds that we shall not do our duty by the student generation until we come back, making religion central in the college life.

Prof. Luther A. Weigle of the Yale School of Religion spoke on "How to Organize and Promote the Religious Life of the Christian College." He defined the Christian college as one not necessarily controlled by a creed, a synod, a conference, or by doctrinal tests, but rather one whose declared purpose is to so educate the youth that he shall live his life in the spirit of Jesus Christ. He holds that the Christian college ought to be the best sort of a college, that the spirit of Jesus ought to pervade the whole of its life, and that the leadership of the religious life ought not to be put into the hands of the students. He advocated so organizing the curriculum that Christian teaching will be direct, the daily program give large place to religion, and the faculty be made up of thoroughly Christian men and women. He would make chapel and church attendance compulsory and would arrange to bring college and community into the closest relationship and would have students accept student membership in local churches. To volunteer religious agencies he would not give the task of teaching, nor of conducting worship, but rather that of teaching students to serve. His address was one of the most thought provoking of the series.

Rev. John Andrew Holmes of Lincoln, Neb., spoke on Potential Developments in Religious Life in State Universities. He held that the students of our day are blasé and that they give off money rather than take on learning. He traced briefly the history of church work at state universities and indicated how loath the churches have been, and still are, to put adequate effort into this task. He protested against condemning the state universities unless we were willing to condemn the public school also, for they are of the same system. He gave statistics showing that a majority of students and members of the faculty in state schools are Christians and members of the church, and that many of them are office bearers in the church. He pleaded for help that would enable the Church to make religious teaching at the universities the peer of any teaching. His statistics showed that during the last few years the universities have been a fruitful ground for recruiting for Christian leadership and for teaching church union.

The discussion that followed the addresses indicated a deep interest in Christian education, not only in the denominational colleges, but also in state universities and was a promise of better things for religion in the schools. R. W. G.

The Church and the Nation

Opponents of the League of Nations have sometimes satirically alleged that the only kind of folks that wanted the League were parsons, women and such like! This charge was surely answered at the sectional meeting on that theme in Central Church Friday afternoon for the four speakers were an English cotton broker, an American editor, a Yankee lawyer and a Canadian professor.

Sir Arthur Haworth of Manchester, England, has long been a vigorous champion of the League in his own country and he spoke with erudition, deep earnestness and rare, convincing power. Let us admit that the plan of the League is not perfect—neither was the Old Testament an infallible document; but it was the best voice of religion the age was capable of producing. There are thirty unattractive iron pipes buried in the soil over back of my city, but through these unalluring pipes comes clean and sparkling water into our homes from the distant lake. Shall I refuse to drink the water because I do not happen to like the looks of the outside of the pipes?

There must be something analogous to family discipline among the nations of the world. In a home one lad is not allowed to fiddle all day while his brother needs to be studying his Latin grammar. So the nations must work out their policies with reference to one another's interests; and to the extent that the Church commits herself to the task of fostering this good will will she emerge from these uncertain days triumphant and honored as never before.

The editor was Frederick Lynch of *Christian Work*, long connected with various Carnegie Foundations and an ardent peace apostle. He informed us that five conventions in behalf of united Protestantism were to meet in Europe this summer. Doubtless these have been called in the consciousness that the mind of the world's Protestantism has not hitherto expressed itself very clearly or adequately. Declaring that the message of Jesus can be nothing but a message of peace, Dr. Lynch quoted a skeptical French baron with whom he had been sitting on one of the committees of the Peace Conference a year ago, who said as they came out together from a hearing on the Armenian and kindred questions where terrible tales of persecution had been told, "I've come gradually to this conclusion: Jesus Christ knew what he was talking about!"

Judge Epaphroditus Peck of Connecticut presented a comprehensive study of "The Puritans' Conception of Democracy." The purport of his discussion was to the effect that the Puritans really did not know very much about democracy at first either in old England or in New England. But gradually under the influence of the patron saint of Connecticut, Rev. Thomas Hooker, genuine democratic principles came to be understood. The first written constitution in the United States hails not from Massachusetts, but it was the "Fundamental Order of Connecticut," and behind it stands the vigorous and protesting democracy of Thomas Hooker who led the migration from Massachusetts to Hartford with much the same motive, and, as he felt, under much the same provocation as prompted the original voyage of the Pilgrims. Despite the high fame of the New England town meeting, Judge Peck pointed out the striking fact that none of the outstanding minds in the early constitutional development of the United States came from east of the Hudson River.

The concluding address was by Prin. D. L. Ritchie of the Congregational College, Montreal. Earnestly pleading for a religious foundation to all our programs of social and international improvement, he suggested that perhaps we believed too much in the God of things as they are and not enough in the God of the Kingdom that is to come. We have heard too much about the fatherland in the last few years and not enough about the Father God.

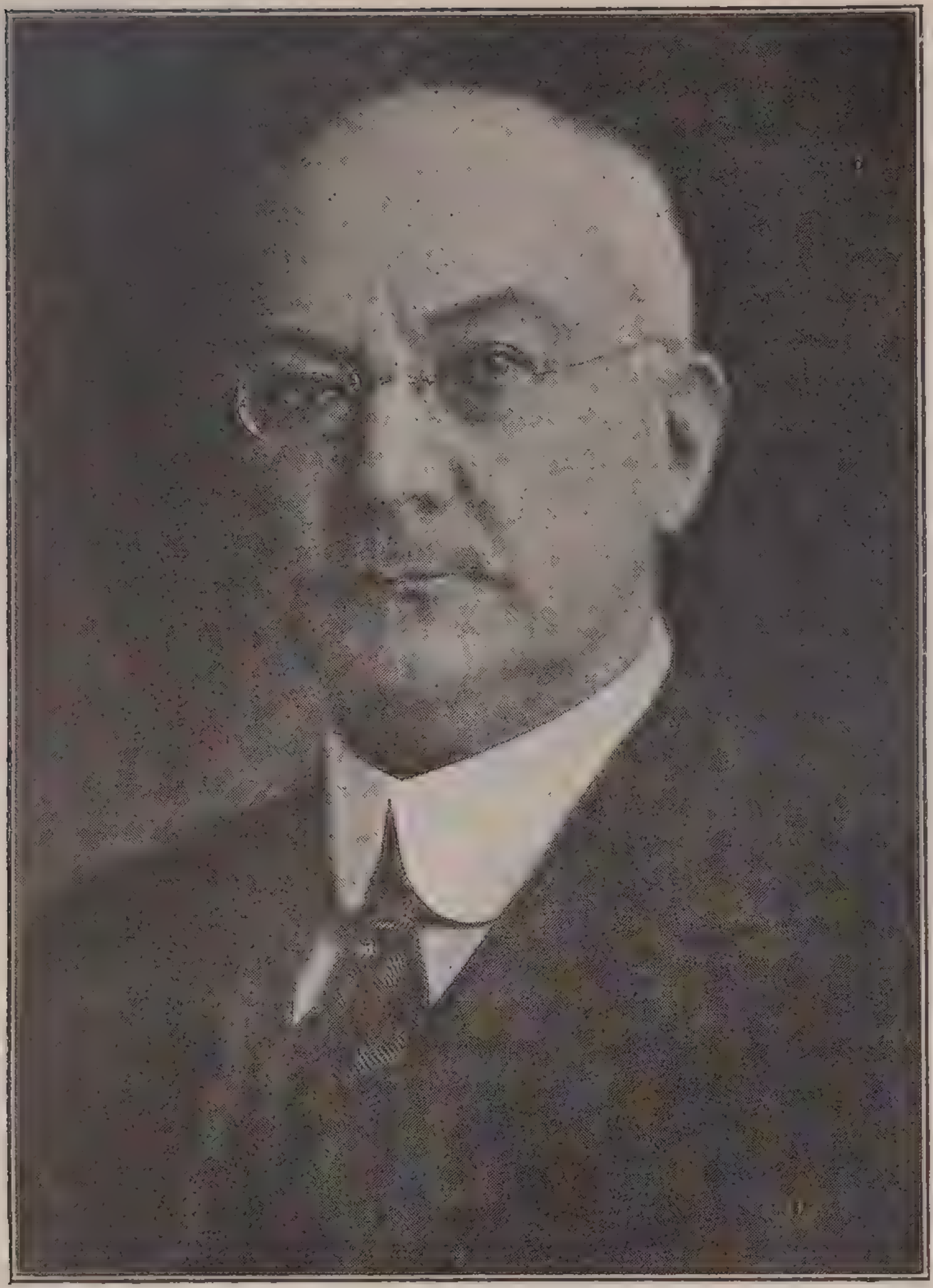
Judge S. P. Leet of Montreal was the graceful chairman of the meeting. H. A. J.

Production and Distribution

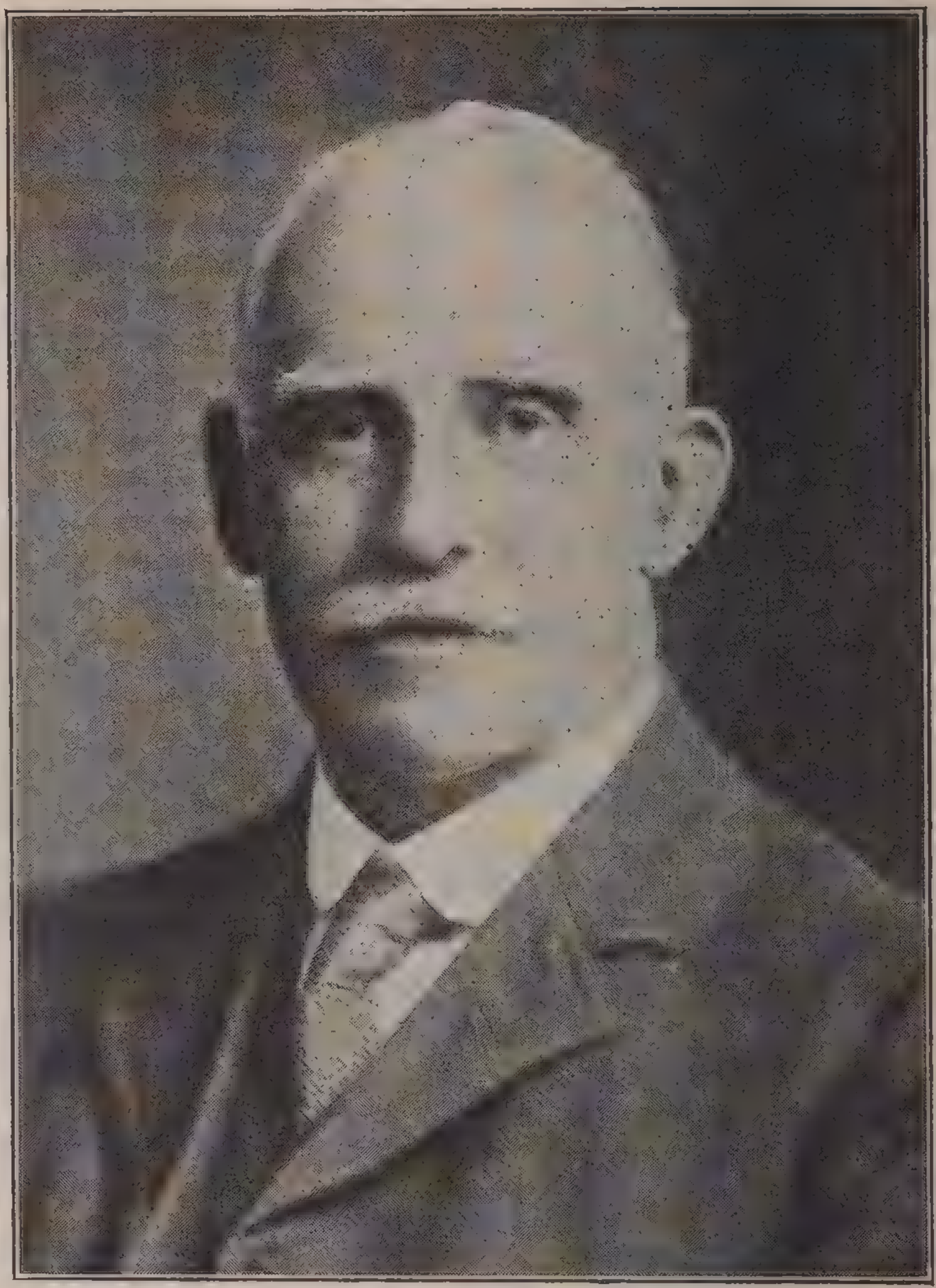
"The Christian Outlook upon Production and Distribution" was the topic which drew a great audience to the Old South Church Friday afternoon. L. R. Eastman of New York presided and Roger W. Babson of Massachusetts, the well-known financial adviser, spoke first on the church and the business man. Our real security is not material but moral; the church is the real guardian of our peace and prosperity. Service and prosperity are synonymous terms, likewise selfishness and depression. Being pressed for a forecast of the immediate future, Mr. Babson predicted "a Republican election in November, one year of prosperity, three years of hell, and a Democratic landslide in 1924."

Industrial relations in England, America and Australia were pictured by Rev. G. Shillito of Oldham, Rev. Nicholas Van der Pyl of Oberlin, and Rev. Stanley Morrison of Brisbane. Britons love a big rough game, said Mr. Shillito, and they carry the spirit everywhere. Even in the labor unions there is a great gulf between those

The Men Behind the Council Machinery



REV. HUBERT C. HERRING, D. D.
Secretary of the National Council of the Congregational Churches of the United States.



REV. RICHARD JOSHUA WELLS
Secretary of the Congregational Union of England and Wales.

who have and those who have not. There must be a new spirit of concession by both capital and labor.

Mr. Van der Pyl's clear-cut exposition of the various forms of organized labor was very informing. The present skirmishing indicates unrest yet neither side is quite ready to hurl a challenge. Industrial autocracy is going, industrial democracy is dawning. There is a new day coming because new employers are coming too. Mr. Morrison's burden was to make democracy safe for Australia. They do some things differently there. Adult suffrage has prevailed for years. The state takes care of one from cradle to grave, with maternity benefits, compulsory education, minimum wage and time laws, old-age pensions, etc. Democracy is there, the greatest in the world, but it must be spiritualized.

Pres. K. L. Butterfield of Amherst pictured the rural unrest, noting signs, causes and remedies. Farm bureaus and other agrarian movements indicate its existence. Dissatisfaction with the farmer's share, suspicion of the middleman, fixed war prices without consultation, habitual overlooking of the farmer, and the farm labor problem are causes of unrest. Hitherto machinery has counteracted labor troubles but machinery has nearly reached its limit. Organization for efficiency, agricultural education and the satisfaction of rural life by making accessible the substantial joys of civilization are some of the ways in which to avert what may be the worst catastrophe now dimly imminent.

Movements toward Unity

Prof. Williston Walker presided at the sectional meeting Monday afternoon in Mt. Vernon Church on "Movements toward Unity." Dean Herbert L. Willett of Chicago spoke in place of Rev. Charles F. MacFarland on The Federal Council of Churches. He gave a most illuminating address, showing how completely the Federal Council was a clearing house for the co-operative activities for more than thirty denominations and he indicated that its leadership felt greatly troubled over the misfortunes that had come to the sister organization, The Interchurch World Movement. His hearers were especially interested in the report that he gave showing the great progress that had been made in city federations.

Rev. K. L. Parry of Great Britain spoke on "Movements toward Unity in England." He gave a brief history of the movements up to date and was optimistic in his report not only for much of unity among the free churches, but also for a breaking down of the barriers between them and the established church. It is only fair to say that some of his brother Britishers took exception to his optimistic outlook and voiced their opinion that union is not so near as Mr. Parry seems to think.

The paper written by Rev. W. T. Gunn on "The Progress of Church Union in Canada" was read in his absence by Prof. W. H. Warrener of Montreal Congregational College. He set forth briefly the present situation in Canada regarding the union of Presbyterians, Methodists and Congregationalists, and showed that other denominations, with the exception perhaps of one, are maintaining a fine relationship to union efforts. Apparently Canada is much farther advanced in church unity than is the United States.

Rev. Ernest Davies spoke on "The Outlook for Union in Australia." He paid high tribute to the Presbyterian Church of that country, which though the leading denomination in wealth and influence, had sought the closest co-operation with other denominations, and indicated that a large amount of unity had already been realized with the conserving of the things fundamental to the denominations involved.

The meeting closed with the paper of Dr. Raymond Calkins on "The Plan of Federated Union Now before American Protestantism." In the absence of Dr. Calkins the paper was read by Dr. Frank K. Samuels. This organization came into being as a result of the vote taken in the Presbyterian General Assembly two years ago and looks toward the organic union of the Protestant churches of America. The name of the new organization will probably be The Churches of Christ in America. The Presbyterians have already voted for this plan and it will go into operation when ratified by five other denominations.

This meeting on unity was one of the most interesting of the series of sectional meetings and indicates that Congregationalists are ready for the most advanced steps toward, not only federation, but organic unity. R. W. G.

The Plymouth Pilgrimage

To three score foreign guests, not quite a *Mayflower* load, it was given to "voyage" to Plymouth by automobile. One may hope they went by the picturesque and historic shore road. The bulk of the 1920 pilgrims went by the more prosaic railroad train. Swarming out from the Thursday morning session they swamped the near-by restaurants for boxes and bags of lunch to be eaten later and lined up for special cars for a devious underground journey to the station. The pilgrim train carried 879 people in eleven coaches and at the other end of the line the thousand visitors, almost, were fed in five churches and one or two other halls, at the close of the local program.

The long informal procession wound its slow way along from station to Rock, and when most of the visitors had arrived and perhaps had passed under the canopy and some had scattered, Dr. A. P. Pierce of Boston, "Able Friendly Pilot," and excursion manager, introduced Pastor Busfield, who felicitously extended Plymouth's welcome to its guests and bade them scatter for sight-seeing until 4.30 when speaking would be resumed at the Rock. They scattered. They overflowed the antique shops, they explored the churches; they drank deeply and appreciatively from Brewster's spring in its modern setting of drinking fountains on the main corner; they climbed Burial Hill and read old inscriptions and looked out upon the beauty of the bay in its peaceful summer setting; some even plunged into the ripples that substituted for the "breaking waves" of 1620.

It was a picturesque sight when the speaking got under way. The steep grassy slope of Cole's Hill was covered with pilgrims sitting gratefully in the lengthening shadows of the big linden trees at the top; a row of automobiles along the curb below and in one of them a bit farther out, like that pulpit boat on Gennessaret, the speakers stood and brought world wide and fraternal greetings. A great chief, not Massasoit but a policeman, kept the street free from motor traffic, like Horatius at the bridge, and compatriots of Horatius just across the street offered post-cards anl popcorn for a price.

THE SPEECHES

After prayer by Dr. Herring, the Moderator invited into his chariot Rev. Louis C. Cornish, secretary of the Unitarian Association, who brought the greetings of the "other" Congregationalists of America. His thought turned on a pilgrim suggestion that many more might perhaps follow the *Mayflower* trail to these shores. How many, Bradford never could have dreamed; but Mr. Cornish read the New England census of twenty-six nationalities with a thousand for the smallest group and a million for the Irish.

Rev. R. W. Thompson brought the English greetings. If America welcomed him for his honored father's sake, it will remember him for his own sake as one of the coming leaders. He said the great impression America makes upon him is that of a young country, full of promise and having room for millions more. If New England were the cradle of America he was glad to name his own land as the hand that rocked the cradle. He reminded his hearers of the deep ties between the two nations and pleaded for the day when history may be written without bias. Rev. Frank J. Day of Toronto, representing 35,000 Canadian Congregationalists, and Rev. A. R. Stephenson of Melbourne, for the island continent under the southern cross, added their voices in the international Anglo-Saxon refrain.

Further reports of the
International Council
will appear in next
week's issue

Responding to these greetings America's word was spoken by Dr. C. H. Beale. Milwaukee is usually remembered for other things than a militant New England tradition, but Dr. Beale demonstrated in himself that one good thing at least can come out of the Wisconsin metropolis. His theme led him to consider what the Pilgrim fathers would think of us, and with his fiery abandon he voiced the moral ideals of the nation today even though too often honored in the breach rather than the observance.

Then the delegates scattered once more to the dining rooms of the churches, and in several of them postprandial remarks were evoked by impromptu toastmasters almost up to train time. Of special interest was the presence and prayer at the Church of the Pilgrimage of Rev. Henry A. Miner, long-time Wisconsin secretary, celebrating that day his 91st birthday. All in all, it was a jubilant jaunt for the visitors and full of historic sentiment and abiding memories.

Laying New Cable Lines of Friendship

An unexpected offshoot of the Council was the organization of an international league of good will designed to stimulate what might be called "transatlantic professional friendships." A hundred charter members adopted a constitution, choosing a few officers and committees, and now only time will prove whether or not Rev. W. Charter Piggott of London was a true prophet when he declared solemnly one evening in the banquet room of the Copley Square Hotel, "Men, I verily believe we are at the beginning of something very big." His sixty auditors from three continents voted their approval by enthusiastic applause.

SPEAKING AT PLYMOUTH ROCK
Dr. Frank Day of Toronto with Moderator Barton in Speakers' Automobile

Rev. Herbert Atchinson Jump of Manchester, N. H., and Rev. Leyton Richards of Manchester, England, sat at the head table of the international dinner party as chairman and secretary. They confessed that it was their own transatlantic friendship of a dozen years' duration that prompted the desire that every minister and layman might be blessed with a similar privilege. So with the help of counselors an invitation list was drawn up that resulted in some thirty Americans entertaining at dinner twenty-five Englishmen and Australians. They were sandwiched together at table as perfectly as mathematics would permit. They interchanged addresses, each man with his overseas neighbor, and pledged themselves to interchange of letters and periodicals. And considerable indignation was expressed against the chairman for interrupting the high speed conversations at each table by a set speaking program.

Felicitous expressions of international good feeling were voiced by Rev. W. Blackshaw, London; Rev. Ernest Davies, Melbourne, Australia; Rev. S. M. Berry, Birmingham; Rev. G. E. Darlaston, London; two laymen, Mr. C. H. Collett, London, and Mr. Alfred Woodall, Everham; and a British journalist, Arthur Porritt, London; and from the American side auguries were made by Rev. Frank Smith, Omaha, Neb; Rev. W. T. McElveen, Portland, Ore.; Rev. Percival Huget, Brooklyn; Rev. Stanley Ross Fisher of Paris, France; Rev. H. A. Bridgman of *The Congregationalist*, Boston; Rev. Clarence H. Wilson, Glen Ridge, N. J.; Rev. Frank Dyer, Tacoma, Wash.; Rev. Harry Drury, Minneapolis, and others.

A committee on organization, consisting of Messrs. Jump, Richards, Hugh Elmer Brown, Piggott, and Davies, presented to a second meeting a constitution and plan of work. The name of the new league will be the "International Congregational Fraternity," or in brief the "I. C. F." Governing power will reside in five national committees representing the United States, Great Britain, Canada, Australia and New Zealand, and in an International Committee to be constituted from these national committees. The basis of membership will be proposal by a member already enrolled and the annual payment of one dollar or its equivalent.

Numerous methods for fostering these international personal friendships were suggested. Frequent exchange of correspondence and periodicals, official pronouncements of the national committees on matters where the press or the government might misreport the real sentiment of the country, exchange of pulpits for a term of weeks or months, and other devices are mentioned in the constitution. The secretary of the American committee is Rev. Herbert Atchinson Jump, the treasurer, Rev. Hugh Elmer Brown, and these with Pres. Kenyon Butterfield of Amherst, Mass., Rev. W. T. McElveen of Portland, Ore., and Rev. J. P. Huget of Brooklyn, make up the American committee. The British committee organized with Rev. Leyton Richards of Manchester, secretary, A. E. Rodehouse of Northampton, treasurer, and Rev. W. C. Piggott of London, Rev. S. A. Berry of Birmingham, and Rev. T. Lewis of So. Wales.

It seemed to be the opinion of all present at these initiatory conferences that the personalizing of transoceanic good will made possible by the "I. C. F." might prove to be the most valuable single result of the Fourth International Council.

The Congregational World Exhibit

An Illuminating Feature of the International Council

By Rev. Frederick Brooks Noyes

The churches and missions of our order have never told their story so well as in the exhibition in Mechanics Building, Boston, during the International Council period. Most exhibitions play down to us, but this one certainly took us seriously and played up to us. A British delegate was humming as he emerged from one of the booths, "The Mayflower Still is Sailing On." Allen Cross' Tercentenary hymn must have inspired Fred Bunker as he displayed the fact that twenty-one American colleges had become responsible for missionaries and a rebirth of Puritanism in the Orient. It must have inspired Frank Brown, the Boston architect, to write those fine sketches of the colonial meeting-houses. George Butler must have felt under orders from those verses as he collected the history of the New England educational institutions. Don Ivan Patch so speeded up the individual churches that nearly every Massachusetts church edifice and church method was filmed for the show. It was Clifford Smith who conceived this great advertisement of Congregational work.

The challenge of this exhibition was so unlike the usual tearful appeals in our pulpits for money. The strong spirit of the Pilgrims seemed upon it. Visitors were compelled to come back again and again and question it. Many of the delegates felt that it required study and was not on the surface. Those who did drift into the booths the second time were persuaded that the work of Congregationalism had been worth while, as an investment.

THE HISTORICAL EXHIBIT

In the historical exhibit of Massachusetts, some human touches were found. A sermon preached in Worcester in 1812 looked down upon us from the wall with this statement of the publisher, "printed by the desire of some who heard it, and did not like it, and by the desire of others who did not hear it, but imagined they should not have liked it, if they had." A sentence from Nathan Holman's acceptance to the call of the Attleboro church, "Be pleased to remember that I am formed out of clay." A sentence from the records of the same church, "Voted that a committee of four be chosen to visit all members of the church, enquire into their spiritual state, and endeavor to excite them to the performance of their duty."

The pastor of the Lynn church in 1728 receipted his salary conditionally "if the Province Bills in their paying from man to man are in all regards equally valuable to current money as they were in 1719 when my annual salary was started."

All Andover students were drawn to the excellent grouping of the South Church pastors from Phillips to Bigelow. Grace Church, Framingham, produced an admirable photo of Dr. Emrich in his library. Sherborn presented a picture of a parish outdoor gathering on the nintieth birthday of Dr. Dowse. South Hadley exhibited a cut of the old white church associated with Mary Lyon. Beneath were the two hemispheres, lines of gold thread connecting the picture of the church with Japan, India, Turkey and Porto Rico, with the words, "Where our church is working." The mending of time is significantly emphasized in the exhibit of the Danvers church, with the house of Rebecca Nourse, the martyr of witchcraft, on one page, and the beloved face of Charles B. Rice opposite.

Connecticut had "A Canterbury Tale" to tell of Gen. Moses Cleveland, founder of the city of Cleveland. This Canterbury church also furnished a president of Union Seminary and principal of Phillips Andover Academy. Bridgeport's photo, including descendants of the nine charter members, the choir, deacons and Dr. Day in the center was impressive. Connecticut's claim to the first home missionary society was in evidence. "The Waterbury Way" of campaigning for team workers, the Hartford honor rolls of the Great War, were studied.

Maine boasted the most easterly church in the United States at Eastport, one of the oldest buildings in actual use at Kittery, the Tory Hill Meeting-house at Buxton, the scene of Kate Douglas Wiggin's dramatized novel, "The Old Peabody Pew," a church in the deep woods at Chesuncook Lake and a church twenty miles out to sea at Matinicus Island. Vermont's distinction in originating the campaign for better salaries for pastors was outlined. New Hampshire is proud of its Old North Church in Concord, where the decisive ninth state ratified the Federal Constitution. It is also mindful of the record of six pastorates here in one hundred and ninety years, and that the oldest Woman's Home Missionary Society in the world was there organized. The Newington church still shows traces of aristocracy in its wall, where once was a special entrance connecting directly with the pew of the local magistrate. Rhode Island's stately architecture was noted, and the extensive and intensive work of Rev. Clovis Silcox of Newport was disclosed in the photos of the boys of the U. S. Naval Reserve.

The most outspoken fact in the whole exhibition was the gift of the Allston church, representing the town in the West of 1920, side by side with the Plymouth village of 1622. The *Mayflower* stops nowhere, for when we reach the exhibit of Iowa, we find the words, "Grinnell in China." We cannot pretend that we know Congregationalism till we look at an exhibit like Northland College, the only institution that ministers to the great empire about Lake Superior. New families are here moving in on cheap lands, and the state missionary forces in Wisconsin, Minnesota and Michigan follow up this population and secure young men and women for students in this college. Piedmont and Fairmount keep the soul of the people alive, in their respective territories. The Chandler Normal School in Lexington, Ky., in the Blue Grass Region is the only school that ministers to the city Negro. It started two weeks after Lee surrendered. The boys here have become very apt in cabinet work, and the girls have made over the contributions of clothing from Northern barrels into "middies," as their test in passing from grade to grade. Taledega, Fisk and Atlanta displayed the latest word in furniture made by their classes in manual training.

Every church ought to possess a copy of the picture of the "Union Christian Picnic" in San Francisco, of the open-air services of the Union Church, Boston, and Bushwick Ave. Church, Brooklyn, N. Y.

FROM MISSION LANDS

A page out of the world's best picture-book was the exhibits of India, Africa and China. The biggest educational plant in the world on the mission field is at Pasumalai. There was a message in the model of the city of Madura, with its one hundred and fifty thousand people in a fortified city around the Hindu temple. All who saw in this miniature, on the scale of twenty-five feet to the inch, what would be in America whole city blocks, began to appreciate the size of foreign missions. They will never again associate them with a group of children under a palm tree.

The only way that this exhibit really measured the size and strength of missions was through its exhibit of native workers. Here were Indians, Zulus, Chinese, who had been taking courses in Hampton and Columbia and who were now returning to their own people to share their higher training with the untouched millions. Thirty years ago there were more missionaries than native workers, but today the latter outnumber the former by more than three to one.

The specimens of the infinite patience of all Oriental work needed no labels. A woven picture of Mount Fuji in Japan should have been placed at the end of a single room, with a long corridor leading up to it, its shimmer was so effective. The native basket work in imitation of European style was most suggestive of the response of the African native to leadership. When the girls begin to wear high heels, they have to make baskets with handles, for they can no longer balance them on their heads. Little was left unsaid in the exhibit of the chain taken from the neck of an African slave girl.

If anything could change our careless attitude toward the reading of Scripture, it would be just such an exhibition as was given of the translation of the Bible by missionaries. Here were men who did far more than the standard dictionaries, they looked up meanings in the dictionary of the heart and they discovered, as we seldom do, the real spiritual value of accustomed phrases. Imagine the experience of the missionary from London, Robert Morrison, who printed at Malacca in 1823 a twenty-one volume edition of the Bible in the High Wenli dialect. This original Chinese version was handled by hundreds of delegates. It would be a cold heart that would not pray in such a moment. The autograph copy of the Burmese Bible of Adoniram Judson, printed in 1826, was also shown. Elias Riggs' working knowledge of twenty languages made an interesting exhibit. The influence of current literature seemed slight when the fact stared us in the face, in this Bible exhibit, that one book, outside the Testaments, had cut its title across the world as well as across the ages, and cut it deep. There were copies of Bunyan's Pilgrim's Progress in seven languages.

Leaving the exhibition on the eve of Independence Day, we read the motto over one booth, "Patriotism is not enough; a call from Edith Cavell."

One other tag will ever haunt us and impress upon us the truth of that motto. We found it in three places, over the cradle-roll of the Big Rock Illinois Church, where children were photographed in all poses and moods, with toy autos, hobby-horses and wheelbarrows. Again it appeared over a large group of Mormon children in a Christian training school, and again it was found over a most pathetic and yet fascinating multitude of orphans in that continent which is a world in itself, Africa. The tag read, "For such as these." The look on those young faces and the very human words above them must have entered into the memory of every delegate to the International Council.

Congregational World Movement Plans

Commission of 100 Meets in Boston

The Commission of the Congregational World Movement met in Pilgrim Hall, Boston, at the close of the International Council, the evening of July 6, and remained in session through the next day. It was voted to continue the forward movement of the denomination with a financial objective for the coming year based upon the actual imperative needs of our missionary societies and educational institutions. An attempt will be made to raise "a sum not to exceed $5,000,000" in 1921, but the exact amounts to be sought for every cause will not be decided until surveys of the various societies have been made and reported. It is expected that this will be brought out early in the fall. The other more important decisions of the Commission are indicated as follows:

A sum of not less than $100,000 shall be included in the next year's budget to assist in meeting accrued liabilities of older ministers not able otherwise to take advantage of the Pilgrim Fund, to be administered by the Annuity Fund Board.

The expense budget adopted provides for special efforts along the lines of missionary education and stewardship while encouraging and co-operating in all the other denominational causes and agencies.

For the coming year there shall be only one budget and canvass.

The Commission reaffirms its conviction of the exacting responsibility of the Congregational churches in the field of higher education and instructs the committee now engaged in the study of the situation to press its inquiries with all vigor, to make its report at the earliest feasible moment and to include in such report a plan by which the denomination may meet its immediate and continuing obligations in this regard.

The amounts promised to Fargo, Fairmount and Olivet Colleges at the meeting of the Commission held in Chicago in January, 1920, are considered a preferred claim against the amount raised in the financial campaign of this year.

The Commission recommends to the churches that so far as practicable they make the next financial canvass for the Congregational World Movement on some date to be agreed upon in the spring of 1921. It trusts a large proportion of our churches may see their way clear to adopt this arrangement. For those who prefer the December date, it offers all possible aid, especially in the case of whole states which may find the change undesirable. It recommends that churches which have hitherto canvassed in December and will change to the spring urge their people to continue the old pledges until such time as the new pledges become effective.

The Commission expresses its appreciation of the great benefits resulting from the Interchurch World Movement and its desire to go forward in fellowship with other denominations under such reorganization of the Movement as shall enable it to accomplish the major ends for which it was created.

It is proposed to continue the general form of organization and economical methods of promotion adopted by the Congregational World Movement last winter and spring under the leadership of General Secretary Swartz and chiefly in the hands of our regular missionary secretaries for the coming year.

Returns from the Congregational World Movement campaign from the churches are still incomplete and so mixed with gifts to causes not a part of the $3,000,000 budget that the exact amount raised is not known. However, it seems probable that about $2,225,000 will come in, according to the statements made by Secretary Swartz, Treasurer Kilbon and Chairman Warner of the Commission. Somewhat less than $2,000,000 are actually on record at this time, but more is in sight.

With the Schools and Colleges

Commencement at Pacific University

The year just closed was the best in all probability in the history of Pacific University. The attendance in the college department went beyond all previous records and the Conservatory of Music showed a considerable advance beyond that of any recent year. The college rejoices over the promise made by the Congregational World Movement of emergency aid of $20,000 during the next year. This aid is the more gratifying because it indicates approval on the part of Congregational leaders. The presence on the Board of a new member in the person of Dr. W. T. McElveen of First Church, Portland, Ore., has brought much encouragement to the College.

Congregationalism was well represented at the Commencement exercises. The baccalaureate sermon was preached by Dr. C. E. Burton, General Secretary of the Home Missionary Extension Boards. His presence and his message brought inspiration to all who met and heard him. The address for the Christian Associations was delivered by Rev. J. H. Matthews of Seattle, District Secretary of the Education Society and the Commencement address was given by Dr. McElveen on the subject, "Serving Our Own Generation."

The Board of Trustees adopted an ambitious program, including substantial increases in salaries and the addition of a number of new salaries. This fact, combined with the encouraging prospect of about 100 freshmen for next year indicates a truly wonderful year for 1920 and 1921.

For Spiritual Fellowship

Following the custom of the past three years, in which ministers of all communions have gathered for spiritual fellowship, under such helpful leadership as that of Professor Fosdick, President Mackenzie and Dr. Coffin, the Pastoral Union and the Hartford Seminary Foundation have again issued an invitation for a Pastors' Conference to be held.

The meetings will be led by Dr. Hubert C. Herring, Secretary of the National Council and the theme will be "The Minister's Message to a World in Ferment." Prof. C. S. Lane is Secretary of the Conference.

President Warren's Anniversary

The 38th commencement of Yankton College was held on Friday, June 11. The speaker of the day was Dr. W. E. Parsons, a former president of Parsons College, Fairfield, Io., who recently returned from a two years' service as minister of Union Church, Kobe, Japan. His address was an illuminating discussion of the topic, "America and the Far East."

The most noteworthy feature of this Commencement was the celebration of the 25th anniversary of the assumption of the presidency by Dr. Henry Kimball Warren. Speeches were made by faculty members and alumni, paying hearty tribute to the tireless energy and the indomitable courage with which the President has met during the quarter century the countless difficulties of his work. An original poem of excellent quality was also read, which had been written for the occasion by Major Joseph Mills Hanson, the official historian of America's part in the World War, who was born and reared in Yankton and was once a student in the institution. The most important facts brought out regarding President Warren's administration were the following: At his coming the college had been in existence 13 years. The faculty consisted of 14 persons; now it numbers 30 members. The student body then numbered 241, of whom 37 were of regular collegiate rank; for the year just ended the total attendance in all departments was 511, of whom 165 are students in the college proper. At that time there were four buildings, the present Conservatory of Music; the dormitory for young women, then known as Dakin Hall; the Observatory, and Ward Hall, the main recitation building, a gift of Dr. D. K. Pearsons. During Dr. Warren's administration the following buildings have been added: the library, gymnasium, the central heating plant, and the splendid new women's dormitory built to replace Dakin Hall, which was destroyed by fire in 1914. There may be mentioned also the enlargement of the campus, its adornment by the planting and substantial growth of beautiful trees, and the addition of a fine athletic park equipped with a substantial grandstand. At that time the total resources of the institution amounted to about $150,000; now to about $580,000.

When Sunday Comes

By John Andrew Holmes

Surely there are good people who do not go to church, but have you seen the third generation of such people?

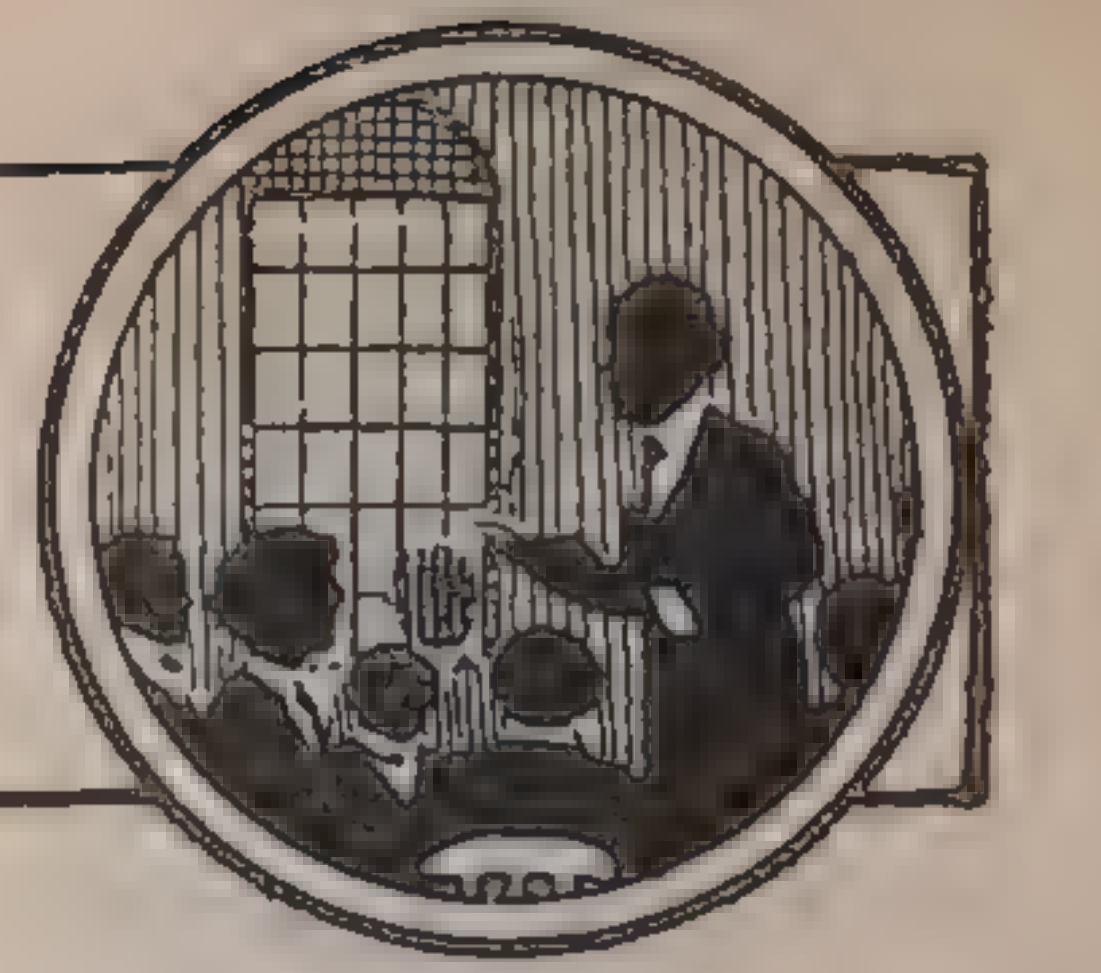
It is deplorable that the remaining years during which Dr. Warren may hope to continue his labors as president of the College seem destined to be marked by even greater problems than those that beset him in the years gone by. That they will be met with the same unconquerable determination and unquenchable optimism the large part that he is playing in the Interchurch and Congregational World and State Movements bears ample testimony. In the face of financial difficulties it has been decided to strengthen the faculty for the coming year and to improve the courses of study and of instruction. In spite of all discouragements there is sufficient ground for confidence that Yankton College will more and more become for this and adjoining commonwealths such a source of light and leading as was seen from afar by the prophetic vision of Joseph Ward, its great-souled founder.

W. J. M.

Commencement at Doane College

At the annual commencement exercises of Doane College the degree of Bachelor of Arts was conferred upon 17 students. The honorary degree of Doctor of Divinity was conferred upon Rev. J. H. Andress of Norfolk. The college is making rapid progress under the leadership of the new president, Dr. J. N. Bennett. The churches of the state are contributing very generously to the support of the college.

IN THE CHURCH SCHOOL



DR. DAVIS' BIBLE CLASS

David Succeeds Saul as King

International Sunday School Lesson for July 25. 2 Sam. 2:1-7; 5:1-5.

This is a lesson in the field of right and wrong. It proves from another example that it is impossible for the right cause or the true leader finally to be defeated.

1. *David Crowned by Judah.* David shows the secret of his wisdom and strength in the very beginning. He seeks to know and he is ready to do the will of God. Whatever his own desire might prompt or his judgment dictate he holds in subjection to the will of God as he might learn it. How necessary is this quality in the activity of our national leaders today? Do they seem to seek as earnestly as David did to find out God's will? If they did might we expect that it would be as clearly made known as was God's purpose to David? In what ways might they expect to discover God's will?

Hebron was an ancient city, around which gathered many a sacred tradition and memory in the minds of the people. It was in every way appropriate that David should go there. He brought with him not only his own family but also the households of the men who were loyal to him. Moving was easier under the conditions under which they lived than it is for us today. So David was crowned king by the men of Judah. It was called *anointing*, because it was distinctly understood that this involved the setting apart of one to a God-given office and holy purpose. The deep significance of the rite will appear when we recall the meaning of the word *Christ*, that is the *anointed* one.

David was anointed or crowned king by a section of the Hebrew tribes. Who is the true king of the spirit today, the real Christ of humanity? And do we and our households acknowledge our allegiance to him?

2. *Reward for Benevolent Action.* So far as the spirit of Saul was concerned it was a matter of indifference what was done with the human body in which it had dwelt; but those who honored the king and loved him were deeply concerned with the treatment which was given the corpse. Decent burial is one of the marks of a high civilization and of fine relationships between men.

Read the story of the treatment of the bodies of Saul and his three sons in 1 Sam. 31: 7-13. It was in accord with the custom of the cruel time. As if dishonoring the corpse of an enemy could do any good! When we think of the opportunity of Saul and the glorious beauty of his young manhood it seems incredible that his headless body should have been fastened to the walls of Beth-shan by the Philistines. Yet this is the place to which his pride and sin brought his remains.

Then appear the men of Jabesh-gilead. They were like the other people of the wild and warring towns so far as external appearance was concerned; but they had a different attitude toward the body of Saul and his sons. So they went out in the night, took down the corpses, and first burnt and then buried the final vestiges of them with honor. They made it all a religious act, too, fasting a week as a part of the ceremony. It was a noble and generous deed. It was prompted by the elementary instincts of humanity and was true to the noblest ideals of good men.

Such an action ought not to go unrewarded and David saw to it that the men of the city were thanked and given the blessing of Jehovah for their kindness. It is good to see kindness appreciated and honor rewarded as it was in this case. But if they had received no open reward, the men of Jabesh-gilead would have had the approval of their own consciences and this is the great reward after all.

3. *David Crowned by Israel.* Now comes Israel to Hebron to make David their king also. It is interesting to see the way in which they put the case. First, David had earned the honor by the way in which he had led the people in the past. So the valor and sacrifice of David in the past won for him the leadership of the people. He did not think, when he was undertaking danger or bearing great responsibility, that he was in training for the leadership of the united tribes of his people. But that is the best and surest way in which to prepare for any great civic or religious responsibility.

There was another factor in the decision of the people, however. They felt that it was the will of God that David should be their king. When the evidence of the divine purpose is united with human fitness and tested strength it is a fine proof of the rightness and wisdom of a choice.

A king at thirty! Of course it was not such an empire as that over which other rulers have exercised authority; but it was a great responsibility and a high privilege to come to one so young. He had shown his worth; he was in the prime of his young manhood. It is an inspiring picture that we see as the lesson closes, this young king of thirty among his loyal people. Will he keep his place and power? If not, what will be the reason?

Ozora S. Davis

Chicago Theological Seminary.

Training for Service: A Word to Otherwise People—Mostly Young!

These suggestions are not written for people who know how! We would recommend that all wise persons turn to another page, or read Dr. Davis' comments upon the Sunday school lesson. Wise persons will be disappointed in this half of the page. It is for the otherwise—the young people who are willing to follow a few simple suggestions in the matter of getting a start in life service.

Let us not be afraid of the word "training." It is a word that suggests discipline and application rather than a complete knowledge of everything connected with the subject. That person is best trained who has learned discipline and application. This discipline and application seems difficult, and forbidding when demanded by persons who are our masters, but is cheerfully and heartily accepted when the love of Christ constrains us to prepare ourselves for his service. We remember that he is depending on us. Hence we shall welcome the discipline that prepares us for service.

The work of Christ can never be acceptably done by those whose only fitness for the task is that they have a desire for the work and are willing to undertake hard and difficult things. It is not so in the business world. A manufacturer does not let a boy or a girl handle expensive and intricate machinery just because they have a desire to handle it and do difficult things. Training is demanded, they must learn how! Willingness and desire are greatly necessary—but these alone are not sufficient. We must learn by discipline and application to do the difficult and ofttimes hard service of Christ. Life was a comparatively simple affair when Jesus first said "Go." And at best the going was necessarily slow and tedious. But today it is a complex affair. It is not sufficient to have a warm heart, we must have a trained mind. Of course there are those who say that the disciples were "ignorant and untrained men" and that it is such that Jesus can best use today. But it should be remembered that those first disciples had been to school. *They had been daily companions of Jesus!* In a peculiar way they had been under the inspiration of his whole personality. They had been trained in discipline and application. They were unschooled—as the term was used in that day—but they were trained men. If it were possible for Jesus to preside in physical presence over the training of every one of his modern disciples then we might consider turning our seminaries and colleges into garages! But until that time comes we shall find it necessary to offer ourselves for training in the schools and colleges established for that purpose. To be accepted by one of our great Missionary Boards—Home or Foreign—one needs the discipline of a trained mind as well as an enthusiastic purpose. The greatest missionary of ancient or modern times was Paul, the man with a trained and educated mind thoroughly consecrated to Chrst.

Probably we all look forward to the time when we shall be really doing our big task, the one really big thing we were called to do. That may be to be a missionary or it may be to do something at home. In the meantime the home task and the task of the home church seems difficult and uninteresting. Yet what we are doing in the Church school or the Endeavor Society is more definitely related to our ultimate life purpose than we realize. It is here we learn "how." Here we learn to work with others and we shall never learn to work *for* others until we learn to work with others. If we fail in the home task we *may* fail in the task elsewhere. We must learn our first lesson in discipline at home.

Meantime there are three definite things we may do in order to keep ourselves in training for the great task:

1. Reading and Study. Read some good book on how to do it. Read "How to Teach Religion," by George H. Betts. Take the "Pilgrim Training Course for Teachers." If there is no Teacher Training Class in your commu-

(*Continued on page 101*)

THE HOUR OF PRAYER

Christian Internationalism in Relation to China

Comment on the Midweek Prayer Meeting Topic for July 18-24

BY WILLIAM E. STRONG, D. D.

Scripture Passage. Ps. 67; Ps. 72:11-19.

Influenced by America. Our relations to China are intensified by the fact that she is predisposed to be influenced by America. This situation is due in part to our national treatment of China; to the return of the excess indemnity received after the Boxer uprising; to our insistence on the maintenance of the open door; to our well recognized freedom from desire to acquire territory; and, more recently, to America's protest against the Shantung provision in the Allies' Treaty of Peace with Germany. China's friendly and teachable attitude toward America has been further and greatly developed by the acceptability of American missionary work there, particularly in the fields of education and of medicine.

Treatment Not Altogether Fair. At the same time, it must be recognized that America's treatment of China has not been in all respects fair, much less Christian. The Chinese have perhaps suffered most of all nations in the operation of our immigration laws and through the racial and national antipathies which they have expressed. Not only the Chinese laborer, but the Chinese student wishing to come to this country to study in our institutions of learning has been exposed to indignities and even hostilities that must shame our American pride. A revision of our immigration laws such as is now being pressed upon Congress is an effort which the Christian people should vigorously support.

Binding Two Countries Together. Among the forces to be reckoned with in America's dealings with China is the growing interest which American colleges and universities are taking in that country's welfare. Yale at Changsha, Oberlin and Carleton in Shansi Province, Grinnell in Shantung Province, Wellesley in its attachment to the Peking Women's College, and Smith to Ginling—these and other institutions in this country which are bringing the life of their student body into direct contact with the student body of China are doing an incalculable service in binding together the two countries.

Indirect Result of Mission Training. No single factor in China's life today is more significant than the influence of American missionaries upon the student class; directly in schools maintained by them, and indirectly through work among the students in government institutions. While not prompted or directed by the missionaries, while not approved in all of its demonstration and development by them, the student uprising of May, 1919, was an indirect result of mission training in Christian principles and ideals. Their sobering influence upon these students is the hope of China.

REFERENCES: *World Facts and America's Responsibility,* C. H. Patton, Fact V, Page 91; *New Era in Asia,* Sherwood Eddy, Chaps. IV. and V.; *Call of the World Task,* J. Lovell Murray, Chap. II.; *Democratic Movement in Asia,* Tyler Dennet.

Closet and Altar

SEEKING THE BEST

But covet earnestly the best things, and yet show I unto you a more excellent way. 1 Cor. 12:31.

"I am come to give abundant life," says Christ, "and to give it here and now, and not tomorrow." Do you not see, then, how fellowship with Christ wakens a man's attention to the highest?—*G. H. Morrison.*

Let a man seek the good and he will find it in God. Let him ask what is better than he knows today, and the answer is the same. Let him seek the best and in God shall he be satisfied. For God gives himself according both to man's necessity and capacity.—*I. O. R.*

Leave me, O Love, which reachest but to dust;
And thou, my mind, aspire to higher things;
Grow rich in that which never taketh rust;
Whatever fades, but fading treasure brings.
Draw in thy beams, and humble all thy might
To that sweet yoke, where lasting freedoms be;
Which breaks the clouds, and opens forth the light.
That doth both shine and gives us sight to see.

Sir Philip Sidney. Abr.

One of the penalties of choosing a low aim in life is that one is in danger of outliving it. —*Willard Brown Thorp.*

Great is the power of a life which knows that its highest experiences are its truest experiences, that it is most itself when it is at its best. For it each high achievement, each splendid vision, is a sign and token of the whole nature's possibility. What a piece of the man was for that shining instant, it is the duty of the whole man to be always.—*Phillips Brooks.*

O God, in whom our hope of satisfaction hath its beginning, its continuance and its completion, help us to learn the true proportion of our lives and the true worth of gifts. Keep us from putting our whole hearts in aims and purposes which we are certain to outgrow. From day to day be thou our companionable friend, as well as the Father whom we reverence as the Source and Aim of all that is. Deliver us from pettiness of spirit, from making selfish claim of ownership in gifts which are but lent, from hindering discontent with our adventures and experiences in the way of training and discovery which we walk with thee. And crown our hearts with the enduring gifts of faith and hope and love by the ministry of thy Good Spirit. In the name of Christ. Amen.

—*Isaac Ogden Rankin.*

Missionaries All

Comment on the Christian Endeavor Prayer Meeting Topic for July 25-31

BY REV. D. BREWER EDDY

Topic: Every Christian a Missionary. Acts 1:1-9. (Missionary Meeting.)

A Great Hour

The present hour brings a great opportunity for the churches to prove what they can do to make the world better.

Every One a Missionary

There is no more direct way to affect the character of a group of Christians than to make each member of it a missionary. Make a careful study of this first chapter of Acts, the great verses and the great principles of the Bible missionary. Best of all select in the Acts the verses where the word "apostle" may be used, and some of the other Bible passages that emphasize the work of the apostle, and then read them aloud, changing the word "apostle" and inserting the word "missionary," for that is the exact translation—the one who is sent.

The Great Challenge

Our modern missionaries are the apostles of the church in that informal sense, and you and I are apostles in Paul's sense for we are missionaries of the Gospel of Christ, and of the Kingdom of Righteousness. If you have before you the outline map of the world, remember that the unoccupied areas which could be located there are the greatest challenge to the obedience and loyalty of every Christian.

Know the Needs

Write to the American Board, 14 Beacon St., Boston, Mass., and to the Congregational Home Missionary Society, 287 Fourth Ave., New York, N. Y., for a statement of their needs and opportunities and point out to your society the work that could be done if means were available.

The American Board's Call

The Mission Boards are now challenging the young people with the message that thousands of Student Volunteers are needed to fill gaps in the missionary line. The American Board calls for 157 new missionaries this year, for many types of work. Let every earnest group of young people in our churches hear this challenge.

Either Go or Send

If the Christian Church caught the message of the great Interchurch Movement, increased income would be inevitable for all missionary societies at home and abroad. Our churches know more of missions in the present hour than ever before, because of the simultaneous campaign of thirty-one denominations begun last April. Remember that we are living in a missionary age and we are responsible to keep the missionary spirit alive. Your loyalty and your faith are under a heavy challenge. You must either go or send.

REFERENCES: *The Call of the World,* Doughty, Chap. II.; *World Facts and America's Responsibility,* Patton, Chaps. I., III., VIII., X.; current numbers of *World Outlook* and leaflets of the Interchurch World Movement, 45 West 18th St., New York City.

AMONG THE NEW BOOKS

Saint Paul

THE LIFE AND LETTERS OF SAINT PAUL, by DAVID SMITH (Doran). All students of Paul have wished for an up-to-date book like this which covered the same field as Conybeare and Howson's work did for the last generation. Dr. Smith is professor of theology in M'Crea Magee College, Londonderry. He began this book thirteen years ago in a remote Scottish parish. He is already known by his life of Christ, "The Days of His Flesh." The work is thorough, careful and painstaking. While not radical, the book is abreast of modern scholarship. The translations from the epistles are suggestive of and very close to the original, and constitute in fact a brief and illuminating exegesis of the text. As a biography it is both sympathetic and penetrating. It has the human touch as well as the scholar's instinct. The chronology of Paul's life is well worked out. The date of birth is put at 1 A.D. and the death at 67. The space between the two imprisonments is put from 62 to 67. The conversion of Paul in its outward aspect was a sudden thunder storm. "A dazzling flash enveloped the travelers and they all fell prostrate. The lightning was for him the Lord's minister and the thunder was the Lord's voice; and as he lay the glorified Christ manifested himself to him. It was no mere subjective phantasm but an actual vision."

The book is not controversial. It is not written to prove a theory or controvert an error but to reveal the man, the missionary, the servant of Jesus Christ, the wise and devoted counselor of the churches. It is done with a fine appreciation that makes you feel that "Paul was such a gentleman." Besides all this it will take its place on the shelves of the student as an authority. T. C. RICHARDS.

On Religious Themes

WHAT IS THE KINGDOM OF HEAVEN? by A. CLUTTON-BROCK (Scribners). An interesting and important discussion based on the conception that the Church has ignored the great central theme of Christ's teaching of the Kingdom of God, with an interpretation and application of that doctrine. At points we may differ with the author but the argument as a whole is admirable and of utmost importance.

BIBLE TYPES OF MODERN MEN, by REV. W. MACKINTOSH MACKAY (Doran). A Glasgow minister's lectures to young men on men of today who exhibit characteristics, good and bad, illustrating Biblical types and teachings. A splendid example of practical application of Old and New Testament principles, showing keen knowledge and understanding of human nature.

THINGS ETERNAL, by REV. JOHN KELMAN, D. D. (Doran). Fifty-two short sermons by the pastor of Fifth Avenue Presbyterian Church, following the order of the Church Year, beginning with the New Year and continuing on to Christmas and the last Sunday in the year. They are practical and abound in illustration.

TALKS TO SUNDAY SCHOOL TEACHERS, by LUTHER ALLAN WEIGLE (Doran). An enlightening and valuable series of talks on child nature, under such titles as: The Child as a Discoverer, Children's Lies, A Boy's Loyalty, The Age of Hero Worship, When a Boy Wants to Go to Work, When Doubts Come, etc., and chapters for teachers on: Why a Trained Teacher? The Teaching Process, How to Excite Interest, Attention, etc. A splendid book for teachers and parents.

STORY SERMONS FOR CHILDREN, by REV. HOWARD J. CHIDLEY (Doran). Fifty-two short and practical talks that have actually been tried out in the author's own pulpit. Parents, teachers and preachers will find the volume very suggestive and helpful.

A PRESENT-DAY DEFINITION OF CHRISTIANITY, by LAURA H. WILD (Womans Press). A little book of sixty pages but full of helpful material, especially addressed to young men and women who need a new interpretation of Christianity as a matter of life and conduct rather than of metaphysical doctrines, "shifting emphasis from the Nicene Creed to the brotherhood of man." "To be a Christian means to be a follower of Jesus Christ and this involves a conscious endeavor to get at the underlying truth of Jesus' teachings."

NATIONAL IDEALS IN THE OLD TESTAMENT, by HENRY J. CADBURY (Scribners). "The narratives of the Bible," says Mr. Cadbury, "are intended to teach lessons from the past for the present." There is much sound advice in Old Testament records that is of permanent practical value. The purpose of the volume is to point out and apply the lessons from the biography and history of Israel which are needed for existing conditions today. The condemnation by Amos of ruthlessness in warfare, and no less of man's inhumanity to man in times of peace, is an example of the timely material included. The chapter on Jonah, "A Cartoon of Nationalism," shows that the book was "a parable, or tract, to meet the national exclusiveness and racial pride of the author's times." This, too, is a timely theme for American pulpits. We commend the volume to our readers.

APT ILLUSTRATIONS FOR PUBLIC ADDRESSES, by A. BERNARD WEBBER (Doran). Through many years the compiler of this volume has been collecting illustrations which might be of use in connection with sermons and other public addresses. A winnowed selection from this collection is presented in this volume.

STORIES OF THE SAINTS, by GRACE HALL (Doubleday, Page). An excellent collection of what we may venture to call the mythology of the Catholic Church, pretty stories connected with St. Patrick, St. Bridget, St. Ursula, St. Nicholas, St. Louis of France, and many more.

DIVINE OVERRULING, by W. SANDAY, D. D., F. B. A. (Scribners). These lectures, with an added sermon on the atonement, are Professor Sanday's farewell to his work as Lady Margaret Professor at Christ Church College, Oxford. They are a singularly interesting review of the results of modern study in comparative religion. He affirms in the strongest terms the value of the science and its independence of formal theology, to which, however, it is becoming a large contributing factor. If he seems far in advance of many Christian thinkers in this field, the sermon, dealing as it does with the central Christian message and mystery, keeps the balance true and reasserts a divine overruling and the spiritual values of the life of the world and the life with Christ.

Humorous Essays

ISN'T THAT JUST LIKE A MAN! by MARY ROBERTS RINEHART, and OH! WELL! YOU KNOW HOW WOMEN ARE! by IRVIN S. COBB (Doran). A topsy-turvy book. First you read one of these laughable descriptions of the other sex and then turn the book upside down and the other side around and read the other. Then your mind too is upside down and you don't know which writer gets the best of the fun. Both papers are irresistibly funny. Though there is much good sense, too, in both.

MINCE PIE, by CHRISTOPHER MORLEY (Doran). "This book is intended to be read in bed," says the author in an introduction. That fairly describes the type of the fifty or more brief essays. They are amusing and delightful descriptions of all sorts of people, events and happenings, mostly expressed in prose but occasionally in verse. To the reader who is familiar with Christopher Morley's work no more need be said. To others we say confidently, "Try this Mince Pie. You will like it and ask for more."

MR. DOOLEY ON MAKING A WILL AND OTHER NECESSARY EVILS (Scribners). Mr. Dooley and his friend Henessy are as funny as ever and as usual there is much philosophy and good sense in his conversations. Some of the things he talks about this time are, Going to See the Doctor, The Higher Baseball, Golf, The Orange Revolution of 1914, St. Patrick's Day, etc.

FIDDLER'S LUCK, by ROBERT HAVEN SCHAUFFLER (Houghton Mifflin). It is impossible to adequately describe this jolly, laughable and highly entertaining series of chapters concerning a 'cellist's adventures in France. Whoever has read "I Mislay the Band," or other chapters in the *Atlantic Monthly*, will need no advice. He will hasten to get this book and read them over again—and all the rest. Of course if the reader is a musician his interest will be redoubled, but there is fun enough for every one.

HOW IT FEELS TO BE FIFTY, by ELLIS PARKER BUTLER (Houghton Mifflin). A jolly little book by one who thinks "life is just beginning to be interesting at fifty" and gives the reasons.

Social Studies

LEADERSHIP OF GIRLS' ACTIVITIES, by MARY E. MOXCEY (Methodist Book Concern). This valuable little volume deals with the guidance of girls' activities in their leisure time, physical recreation, mental recreation, social recreation, commercial amusements. It appeals especially to teachers in Sunday schools to undertake this work for the girls under their care and advises them how to do it.

THE PSYCHOLOGY OF DREAMS, by WILLIAM S. WALSH (Dodd, Mead). Not until quite recently has there been any real progress made in the understanding of dreams. This volume presents for the general reader a thorough discussion of the subject. It deals with the material of dreams and shows that they are always "founded on personal experiences." Dreams as Wishes, The Effects of Dreams, Prophetic Dreams, Nightmare, Somnambulism, Day Dreams, are some of the chapter titles.

THE SUPERSTITION OF DIVORCE, by GILBERT H. CHESTERTON (John Lane). Mr. Chesterton is the most mannered of our writers of distinction. But weariness of his turns and paradoxes is offset by the content of real thought in what he has to say. As a Roman Catholic, he naturally approaches this subject from the side of vows, which to those who regard marriage as a sacrament are necessarily irrevocable. His argument as to the necessity of vows as "order by volunteering" in place of "slavery by status," is interesting and cogent. When he begins to weigh the wrongs and disabilities for which divorce is proposed as a remedy, in spite of all his protestations of impartiality, he seems to us to refuse a full and fair facing of the facts. At this point his argument breaks down and is wholly inadequate.

WITH THE CHILDREN

The Comrade's Corner

Dear Comrades:

Now for the last letter in our prize contest with the subject, *What I Like about My Minister.* This is from *Comrade* Prescott F. Dennett, of Maine:

"A man once questioned himself whether he would like to have a minister who preached a great sermon on Sunday, and on week days would be shut up so that you could not see him; or one who would be a brother to his people.

"Mr. —— is rather a mixture of the two. He preaches good sermons on Sunday and he is also acquainted with the doings of the world and in that way he brings them in as wings to his sermon points.

"Mr. —— understands boys and is able to get a grip on the young people. I like his evening sermon topics especially because they help young people starting out in life.

"Our pastor stands ready to promote anything for the good and to hinder everything bad."

I wish I had space for good letters from some other *Comrades* but I am afraid it is impossible to get it. Among others from whom letters came are Clarice Luther, Massachusetts; Harriet Feich, Washington; E. A. Childs, California; and A. E. Herrick, Manchester, N. H.

In reaching my decision as to prize winners, I must say I have had a good deal of difficulty but my final decision has been that the first prize of six thrift stamps should go to Prescott F. Dennett; the second, of three such stamps, to Edith Clark; and the third, one stamp, to Millicent Childs.

I have just received the first contribution to our *Corner* from a *Comrade* across the seas. This is from Dr. J. E. Walker of Shaowu, China:

Dear Mr. Alden:

As to oddities in names, each missionary has to have a Chinese surname and name; the former come first and are usually monosyllables, while the names follow and are usually compounded of two monosyllables. Thus for a surname I took *Hwo*, "Harmony," under the impression that the word was pronounced *Wa* in Mandarin. Joseph became *Yo-seh*, "Like-harp"; and I was known as Mr. "Harmony Like-harp." Then in succession Henry Thomas Whitney, M. D., became Huei Hen-tung, Dr. "Kindness Successful." Rev. G. M. Gardner became Mr. *Kia.* "Fine"; E. L. Bliss, M. D., *Fuh*, "Happiness"; Rev. C. L. Storrs, *To*, "Much"; Rev. R. W. McClure, *Kang*, "Vigor"; Mr. C. H. Riggs at the head of our Industrial Work which includes Forestry, became Mr. Lin, "Forest." Dr. F. E. Clark in 1900 was named *Kia*, "Fine"; and at the time of the Eddy meetings *his* name was rendered by *I-teh*, "Promote-virtue." (Give all vowels their Italian sound).

Little girls often have only pet names, but in Christian families girls all have baptismal names; and *Luteh*, Ruth, is rather a favorite; for Ruth was a model daughter-in-law; also some boys have been named *Io-peh* after Job, who fills the Chinese ideal of the "Superior Man." In the case of "clan names," each clan has a set of words, one for each generation which must enter into the clan names of all the boys of that generation. We have an old Christian whose "milk name" was "Little Beggar"; but his clan name, *Yung-tsan*, means "Gory-Effulgence"; and all his own boy cousins on his father's side have this *Yung* for the first monosyllable in their clan name. A contemptuous milk name is often given to fool the envious little gods whom they worship. Little Beggar was the first born son.

Cordially, J. E. Walker.

I will just add a paragraph.

Some more odd names! I have received word that a church in Massachusetts has called Mr. Moses to be its minister. Can you think of a more appropriate name for "the leader of the people?" Also I have seen in the Year Book of our Congregational churches that Mr. Bull was pastor of the church at Oxbow, Me.

Comradely yours,

Mr Alden

Plucky

By Patten Beard

Her real name was—but that really doesn't matter, for her chums, Bab and Amy, always called her "Plucky." And, for the matter of that, the family did too—from Daddy and Mother to Norah, the cook. She really *was* plucky!

This is the story of how she made a game—and as it is a true story, perhaps among your very own games you may have seen it. Never mind about that, however, for I shall tell you how Plucky made the game and it doesn't much matter what its name is, does it?

It happened this way: one summer day that was all warm and lazy with clear blue sky, Bab and Amy and Plucky were swinging together in the couch-hammock upon the veranda, discussing ways and means of raising money in vacation days. Bab and Amy were blessed with broods of chickens that they cared for and raised—and sold to the markets. It was Plucky who had no way to fill her pocket-book. The three were discussing the problem when suddenly Amy suggested that they play a game.

"Nonsense!" returned Plucky. "What I want to do now is to have you two help me! I can't keep chickens or raise rabbits, for Daddy and Mother veto it."

"Well, it's the best thing I have to suggest," interrupted Bab. "We make quite a good nest-egg for our bank account." She put her hand into her pocket and drew out a purse. "Besides money for fun," she added.

Plucky sighed. "Well, go get the game, Amy," she said, finally. "Maybe we'll think of something while we're busy playing."

Soon the three were spinning the counter and full in the heat of contest. But right here, just as it came the critical moment and Plucky was winning, she jumped clear out of the hammock and upset the board. "My stars!" she cried, "I've got it—I know how I'll earn some money!"

Amy looked at her reproachfully as she picked up the fallen game. "What?" she asked.

"You wait," answered Plucky. "You just wait! The only real trouble is that I've never had many drawing lessons—but I can try anyhow!"

Nothing could persuade her to tell the secret of what it was. All she said was, "Wait!"

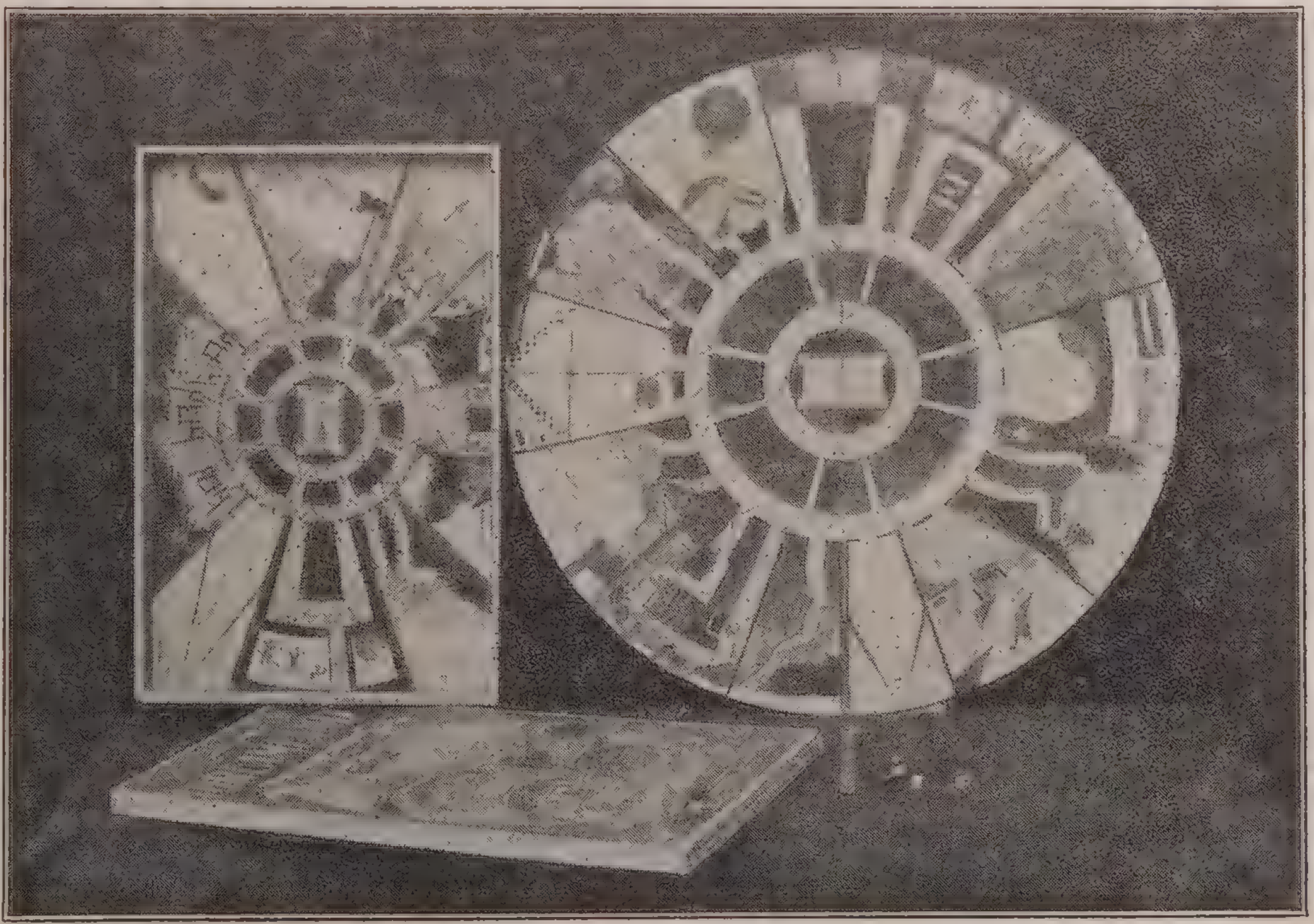
Next morning, bright and early, Bab and Amy hurried over expectantly. They rushed up to Plucky's door as usual, only to find it closed. And upon it was a large piece of paper marked with big letters:

UNDER PENALTY, DON'T DISTURB!
GENIUS IS BURNING!

Did that do any good? Well, of course not! The two pounded—and they besought entrance. Never a word came from behind that door! At last, after a long time, they went away more curious than before—and just a bit put out and cross. "She might have answered," Bab murmured reproachfully.

Well, this same thing happened next day and next, but nobody knew what was happening. If they had even seen Plucky sitting, Turk-fashion on her floor in front of a big piece of white cardboard, they would not have guessed—no, never!

(*Continued on page 101*)



THE GAME PLUCKY MADE

IN THE CONGREGATIONAL CIRCLE

How They Do It

An Exchange of Methods in Church Work

Combine Services of Church and School

OLIVET, ST. PAUL, MINN., during the months of June, July and August, is combining the services of morning worship and that of the church school. The service begins promptly at 10.30 and closes promptly at noon. The order of the exercises is as follows:

10.30—Opening Exercises.

11.00—Beginners' and Primary Department teachers and children dismissed to their rooms.

11.05—The Morning Message.

11.25—Bible School announcements.

11.30—Bible study by classes. Junior and Intermediate Departments dismissed to their regular class rooms. Senior and Adult Departments remain in the church auditorium.

12.00—Closing signal.

A Different Men's Class

A Men's Class that is different and that has met with splendid success has been in operation at Deansboro, N. Y., during the past winter, under the direction of its pastor, Rev. E. J. Ruliffson. The Deansboro church has had a regulation Men's Class for a good many years. If the conditions were favorable three or four men usually attended. The class was using the International Lessons, as they had been doing for years. The thought occurred to the pastor, Why always study about a people who lived thousands of years ago on the other side of the sea? Why not consider some of the things which Jehovah has done and planned for Smith and Jones in the United States of America, as well?

The section of the state in which Deansboro is situated is entirely rural; and Mr. Ruliffson determined to see if his men would not be interested in a real study of rural matters. So, from such odds and ends as were at hand, he began to work out a series of lessons on "The Rural Basis of the Kingdom." He writes:

"I have had to plan the course from the ground up; and that is what I am doing, for we began with the soil, taking up 'The Purpose of the Soil,' 'Man's Place on the Soil,' 'Hebrew Land Tenure,' 'Old English Land Tenure,' 'Later English Land Tenure,' 'Colonial Land System,' 'Later Land System,' 'Our Public Domain,' 'Social Meaning of the Land' and 'Physical Social Environment.' The lessons are based upon Scripture texts found here and there through the Bible. We apply the principles of social and economic justice revealed in these texts to the fundamental land problems. The main theme of the lessons has been that men are on the soil as the social trustees of the gifts of Jehovah."

The second quarter of the year dealt with "Pioneers of Rural Life," studies in the life, work and teachings of rural leaders both in and out of the Bible. Instead of three or four in the class, the attendance quickly rose to 15 or 20, bringing in men who had not been in the Sunday school for years.

Mr. Ruliffson is especially well fitted to carry on such an experiment for a Men's Class. He has a farm of his own, has made quite an extensive study of agriculture, is something of a farm adviser as well as preacher to the community, and has been editor of rural departments in two different publications. During the war Mr. Ruliffson was in the agricultural service, and while continuing his preaching, went about the country during the week, taking up with the farmers and communities war-time production and organization. He also taught agriculture in an army camp under the Y. M. C. A.

Mr. Ruliffson's guiding idea in this series of lessons is given in the following, which he calls "The Farmer's Creed":

> I believe that the soil which God made is our greatest natural resource; that the proper conservation of its fertility and the maintenance of a good home upon it are my most important social services as a farmer. I believe that work upon the soil is a co-operation with the Creator in a complete yet ever continued creation; that it is the oldest, most useful, honorable and enjoyable employment of man; and that when undertaken in the right spirit it calls forth the best that is in him. I believe that better farming should mean better living; that its most valuable product is the character it develops in the farmer; and that its greatest rewards are the satisfactions it gives. I believe in a better selection of both plants and animals; in a more perfect adaptation of crops to the soil; in a more rational rotation and diversification of such; and in more effective cultivation and fertilization.

B. A.

A Newsy Calendar

FIRST, WILLIMANTIC, CT., of which Rev. H. S. McCready is pastor, carries on the first page of its weekly calendar the legend, "A Church of the Open Mind, the Warm Heart, the Aspiring Soul." It also has the suggestive title for its parish house, "The House of Brotherhood." This calendar is different from most, in that it prints not only church notices but items of news about the people of the congregation and also helpful quotations, as, for instance, this which appeared just before Easter: "The experiences of the war have demonstrated anew that the progress of humanity is dependent not alone upon social organization but upon the strength of the moral emotions and the discipline of character. Now that the war is over the Church should return to its historic functions of Christian nurture, evangelism and religious education, with new sanctions, and a sure knowledge that its ministry to the inner life and to the building of character is its greatest contribution to social welfare."

C. S. L.

A Junior Church Service

ETIWANDA, CAL., always much interested in its young people, has an unusually efficient Church shcool. This year with some trepidation a junior church service was introduced. This has now passed the experiment stage and has demonstrated its real value.

Two hours are allowed for the morning religious service. At ten there is a brief opening praise service. Thirty-five minutes are given for classes and at 10.45 the entire church from primary to adults, joins in the service of worship. A junior sermon is the special feature of this part of the program. At 11.15 the children withdraw during the singing of a hymn. The Scripture reading and prayer follows; then the pastor gives his morning message to the adults. Meanwhile the Juniors have met downstairs for the remainder of their service. The faithful work of the pastor and his wife is clearly demonstrated in the Young People's organization which meets each Sunday evening. The program includes study groups and an open forum discussion of present problems.

Rev. C. W. Greenlee, after service overseas with the "Y," has continued with new effectiveness his five years' pastorate in this field.

S. E. B.

A Missionary Palaver

A woman from each of the religious denominations in a town near Boston was recently asked to inform herself on the welfare and missionary work of her particular denomination in the vicinity. It was a rather large order, to be sure, but the women were given plenty of time to get the data together. The denominations which entered into this survey happened to be Baptist, Methodist, Episcopal, Unitarian, Roman Catholic and Congregational.

A union meeting of the women's organizations was arranged, to be held at the Congregational church, with Mrs. D., who planned all this, in charge. On the platform were grouped seven chairs, with a table at one side with some flowers on it to give the appearance of a living room. Mrs. D., the hostess, came in with Mrs. M., another Congregational lady, as her house guest, telling Mrs. M. she had invited in for the afternoon some friends who were interested in the same things she was and that they were going to have a missionary palaver. On being asked just what a palaver was, Mrs. M. was told that for them it meant a gathering for the friendly discussion of local mission work. When the guests arrived Mrs. D. introduced each lady and told what denomination each one represented. The Roman Catholic lady was an enthusiastic member of the League of Catholic Women.

By asking a question the hostess started one of the women talking. Each woman was given six or seven minutes to talk uninterruptedly, separated by a few minutes in which the others would speak about what their denominations were doing along similar lines. In this informal way an hour was easily filled, and at the close a number of questions were asked from the floor. Afterwards all were invited to have tea together. It was amazing to have it brought to mind so vividly how much work was being done by each group along similar lines. Every one pronounced the palaver a great success.

It was realized that the talk would be far better if it were spontaneous; therefore but one rehearsal was held at which the entrances and opening conversations were planned, and the ladies talked for awhile to see if the program could be carried out. It was soon seen that a question now and then from the hostess was all that was needed.

From West to East

WASHINGTON

Rev. Henry M. Bissell

Rev. H. M. Bissell, for 18 years a missionary in Mexico under the A. B. C. F. M., died June 1, at the home of his sons, W. G. and A. N. Bissell, in Port Angeles, Wash. Rev. Mr. Bissell was born in 1848 at a mission station of the American Board among the Choctaw Indians in the then Indian Territory. He was graduated from Wheaton College, Ill., in 1873 and in 1877 married Ella Norwood of Harford, N. Y., who survives him. He was ordained to the ministry in the Congregational Church of Harford.

Mr. Bissell's missionary work commenced under the American Board at Guadalahara, Mex., in 1882, where he remained nine years. After a brief rest in the homeland he was transferred to Fuerte on the west coast of Mexico. In 1900 he left the foreign field, settling in Corning, Cal., and in 1909 was called to conduct home missionary work among the Mexicans in Pomona, Cal. Later he was engaged in like work at Bakersfield, Cal. In February, 1920, he removed to the state of Washington with Mrs. Bissell to spend his declining years with his sons. The end came after a three weeks' illness brought on by an attack of acute indigestion, followed by congestion of the heart. He leaves his wife, Ella Norwood Bissell, a daughter, Mrs. C. E. Crawford, of Vernon Center, Ct., and three sons, William G. and Alden N. Bissell of Port Angeles, Wash, and Rev. Henry M. Bissell of Gallup, N. M.

OREGON

Significant Ingathering at Portland Church

Easter Sunday was a day of special significance for Atkinson Memorial, Portland, because more new members were received at this time than on any previous occasion. Nineteen came on confession and three by letter. The church feels much pleased with the work of the pastor, Rev. E. E. Flint, who has been there just a year.

CALIFORNIA

Pomona Young People

Pilgrim, Pomona, has added 39 members since Jan. 1. The working force has been increased by the appointment of Mr. Hubert Whitehead as religious and social worker among the young people. This work is being carried on at present through three organizations, two of them with good Congregational names—the Pilgrim Clan, the Mayflower Fellowship and the Camp Fire Girls. The Clan takes the place of the former Young People's Society, gathering for a religious service on Sundays an hour before the evening church meeting. The Mayflower Fellowship finds its membership in an older group and is chiefly a social organization.

Under the vigorous pastorate of Rev. W. O. Wark, this church at Pomona is making a large place for itself in the community. Many eastern visitors made Pilgrim their church home during their California sojourn. S. E. B.

IDAHO

Plummer Now Has Full Time Pastor

Plummer, under the ministry of Rev. F. A. Brown, is in a more flourishing condition than ever before. As a result of a revival, conducted by a lay evangelist, 25 were received into the church recently on confession. The people have more than doubled their subscription toward the support of the pastor, enabling him to give them his whole time instead of half.

Wallace Membership Almost Doubled

New life has come into the Wallace church through the ministry of Rev. T. C. Peterson, the attendance at church services and in the Church school having greatly increased. A flourishing Christian Endeavor Society has been developed, and the mid-week prayer meetings are well attended. The membership of the church was doubled Easter Sunday, with the accession of 40 new members. J. E.

COLORADO

Tourists Welcome at First, Manitou

Manitou, in the Pike's Peak region, is preparing for the greatest tourist season on record. First is seeking to meet the new demands by the use of an enlarged staff of workers. Mr. G. L. Miller is developing a fine community chorus, and Miss Margaret Runyan, the church secretary, is directing the young people's work. The aim of the church is to make itself a blessing to every tourist who passes through Manitou, as well as to those who make their homes there. Rev. W. H. Hopkins is pastor.

NORTH DAKOTA

Mr. Lyon Leaves Valley City

After a pastorate of 12 years Rev. W. C. Lyon has resigned from Valley City to accept a call to Gary, Ind. Mr. Lyon's pastorate has been an especially happy and successful one. A fine $40,000 house of worship, one of the best in the state, has been erected and the membership and financial resources of the church have been greatly increased. Mr. Lyon is greatly beloved by the people of Valley City and it was with deep regret that the church accepted his resignation.

Mr. Reinhart to Enter Business

Rev. M. E. Reinhart closed his pastorate of Forman, Havana and Gwinner on May 1, to enter business. Rev. A. W. Seebert, a young man recently in Y. M. C. A. work, has accepted the call to this field.

Student Supply at Dawson and Tappen

The Dawson and Tappen field is being supplied by Mr. Erick Becker, a student in Fargo College. His work has been especially successful and the field is attempting to get along without aid from the Missionary Society, a brave thing for it to do suffering as it is from crop failure.

Another Self-Supporting Field

The field of Esmond and Slater has declared its intention to be self-supporting after years of missionary aid. Great credit is due Rev. Sheldon Slater, the efficient pastor, who has made great sacrifices for the work and under whose leadership the work was started 22 years

Leeds a Growing Church

The new Community Congregational Church of Leeds, under the efficient leadership of Rev. George Atkinson, received 17 into the membership of the church at Easter.

NEBRASKA

Half Century at First, Norfolk

First, Norfolk, has just celebrated its 50th anniversary. Three of its former pastors, Revs. J. J. Parker, W. J. Turner and Edwin Booth, Jr., and a former "son of the church," Rev. W. F. Leavitt, were present and made addresses. At the fellowship service, Rev. J. J. Klopp and Rev. W. D. King represented the churches of the state. Supt. S. I. Hanford and Dr. M. A. Bullock presented Home and Foreign Missions at the session devoted to the "Wide World Vision."

The present pastor of First, Rev. J. H. Andress, is making a splendid record in the bringing up of the church in membership and spiritual life. Fine preparations for this work had been made by former pastors. First has always had men of first rank as pastors and is the leading church in the city and Northern Nebraska. M. A. B.

IOWA

Mr. Hawley Five Years at Ames

Rev. H. K. Hawley has just completed five years of efficient service with Ames, during which time his acquaintance and influence in both church and city have constantly increased.

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At the recent conference meeting he was elected chairman of the board of trustees of the State Conference. Forty-four new members were received at the last communion service, their former affiliations having been with 11 different denominations. This brings the membership of the church up to more than 500.

Lewis Church Observes Sixty-Fifth Birthday

The 65th anniversary of the church at LEWIS and the 66th annual meeting of the Council Bluffs' Association was held recently in the Lewis Church. Ministers, delegates and visitors were present from out of town. The anniversary sermon was given by the pastor of Lewis, Rev. Samuel Unger, on April 11. Letters were read from a number of absent members and from two former pastors. These letters, together with reminiscences from Miss Harriet Howard, Mrs. Luella Cotton, both of whom are old residents, and Mr. J. C. Cary of Atlantic who at the age of seven years came to Lewis with his parents a few months after the church was organized, and reminiscences from a number of others, and addresses by Rev. B. F. Muers, who recently completed a ten-year pastorate with the church, by the present pastor, Rev. S. L. Unger, by Rev. B. F. Myers, and by Rev. H. D. Herr, made a program interesting, appealing and full of practical truth.

The general theme of the Association program was "The Interchurch World Movement," and was developed by well prepared and ably delivered addresses. Open discussions followed the addresses.

Marshalltown Church Open Each Day

MARSHALLTOWN, Rev. B. F. Martin, pastor, loaned its minister for two months so that he might become one of the five directors in the financial campaign of the Interchurch World Movement. The pulpit was supplied and the church assistant, Miss Clara Mable Nelson, was in charge of the work. The entire church coöperated in a splendid way and raised its apportionment in the canvass May 2. Twenty-five were received into church membership on Easter Sunday. Sixty-five young people have attained an average quarterly grade of 90 per cent. since the adoption of the scholarship standard last October, which includes the grading of weekly recitations and written quarterly tests. The church is open every day from eight A. M. to 5.30 P. M. and evenings.

WISCONSIN

Ford Car for Pastor of Mondovi

FIRST, MONDOVI, Rev. C. W. Pinkney, pastor, received 35 members into the church fellowship at the Easter communion and eight at the previous communion service. The pastor's salary was increased $300 at the annual meeting and the church paid half the cost of a new Ford car. A men's club has recently been organized. Mr. Pinkney has just closed his ninth year as pastor of this church.

MICHIGAN

First, Benton Harbor, Dedicates Chimes

FIRST, BENTON HARBOR, recently dedicated a cluster of beautiful chimes to be known as "The Children's Chimes." These chimes, which were installed at a cost of $10,000, are one of the many evidences of the fine spirit and progressiveness of this church. Dr. P. H. Yourd is the pastor.

INDIANA

Takes up New Duties at First, Terre Haute

Rev. J. W. Herring, who has just begun the pastorate of FIRST, TERRE HAUTE, came from Woodstock, Ill., where he rendered both church and community valuable service. He was particularly successful in strengthening the work of Religious Education in the church and planned and carried into successful operation a community forum and a community Institute of Religious Education. He has also been vitally interested in the social workings of the gospel and was able to take a leading part in the adjustment of a strike in Woodstock and the securing of an organization of a shop committee, a plan which was up to that time an innovation in the Woodstock factory.

Mr. Herring received his college training at Oberlin and at Columbia University and took his theological work at Oberlin and Chicago Seminaries. During his training, he served at Elyria, O., Courtland St., Chicago, and was assistant pastor of Bryn Mawr Community, Chicago. He is the son of Secretary Herring of the National Council.

ILLINOIS

Addition to Jacksonville Church

On the afternoon of June 15 ground was formally broken for the addition to the church at JACKSONVILLE. The officers of the various departments each dug one spade of earth. After the service, the work was turned over to the contractor and his men, with the request that the building be pushed forward as rapidly as possible in order to be ready for the fall work. The enlargement, which joins the present Sunday school rooms and is three stories high, is made necessary by the growth of the various departments, especially the social and club life and the work in religious education. After passing obstacles that seemed insurmountable, the church is happy that the actual work has begun.

An acousticon has been bought and installed in the church in order that several of the older

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members may be able to hear the service with ease. This was made possible by the generosity of Miss Fanny Wood and Mrs. H. H. Hall.

In the Southeast

Dr. Keller New District Superintendent

Dr. L. H. Keller, formerly superintendent of the Wisconsin Conference, began his service under the Congregational Home Missionary Society for the district of the southeast on May 15. He has taken up his residence in Atlanta, Ga.

Since Dr. Keller left Wisconsin nearly two years ago, he has acted as pastor *ad interim* of Harrison Ave., Oklahoma City, and has served as Regional Director under the Congregational World Movement for the district of the Central South, with headquarters at Kansas City.

Dr. Keller brings to the superintendency of this great district a wealth of experience gained from fruitful years as a pastor and an unusual experience as an administrator. He is a graduate of Adrian College, Mich., and of Yale Seminary. His first work was at Edgerton, Wis., where during his pastorate a church was organized and a new house of worship erected. He then served as pastor of Lyndale Ave. Church, Minneapolis, successfully leading the church through a difficult period in its history, after which he was called to Pilgrim, Milwaukee, Wis. His work in Milwaukee was a period of fruitfulness and of steady growth in the membership and organization of the church. He next served at Fond du Lac, Wis., where he led in the erection of a beautiful, modern, well-equipped house of worship, the former building having been destroyed by fire. While in Fond du Lac, the State Conference of Wisconsin voted to launch out on a larger state program. Dr. Keller served on the committee of reorganization, afterward being chosen Superintendent of the Conference, where he served with acceptance for six years.

He is a man of unbounded enthusiasm and sane optimism. He reads widely and deeply. He has ever kept abreast with the times. As a preacher, he is vigorous in his thinking and delivery, careful in his preparation. While in the pastorate, suggestions of change, even though the rewards offered were great, did not tempt him. He remained at his post until his task was done. He built himself into communities and cities. He lived with his people until there developed the rich life friendships such as a minister can know. That he is an organizer and administrator of unusual ability and skill is evidenced by the development under his direction of Congregational activities in Wisconsin. While in that state, Ripon College conferred upon him the degreee of Doctor of Divinity.

In the South, he succeeds Dr. G. R. Merrill, who has given two most active years of service since the resignation of Rev. W. H. Hopkins, in 1918. Dr. Keller's loyalty to denominational ideals and program, his ability in dealing with weak churches and problems that require skill in organization, and his unusual qualities as brotherly adviser to the ministers in the smaller places, render him exceptionally well fitted for the responsible task. His district includes all that is commonly known as old Dixie. Not only will Congregational interests in the South be well looked after under his administration, but Interchurch activities will be furthered because of his broad and generous spirit and his belief in the fundamental principles which underlie questions of fellowship and comity.

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NEW JERSEY

Live Prayer Meeting at Newark Church

That the prayer meeting is not a dead organization at Belleville Ave., Newark, is evident from the fact that the attendance for the past season averaged about 85. This record for good attendance has not been confined to the prayer meeting, for preaching services and Sunday school also have large audiences. The church received 15 new members up to the middle of March and since that time more have joined. Recently a prominent New York business man, looking for a church home, said he went about visiting churches and finally made up his mind that Belleville Ave. was the church he wanted most to join.

To show his appreciation of the good work being done by the pastor, Rev. R. F. Wicks, one of the members of the church presented him with a beautiful house in Newark.

Upper Montclair Pressing Forward

Upper Montclair, under the leadership of Dr. J. T. Stocking, is doing a splendid work. The following items give a conservative report of some of the marks of progress at this church:

1—Redecorating the church, thereby softening the color scheme.

2—Installing Tiffany windows which Mr. Tiffany says are the best that he has ever made, these in memory of those who served and fell in the war. These windows were dedicated Easter Day when three trees were planted on the church lawn to the three who fell in service.

3—Subscribing more than $52,000 to the Pilgrim Fund.

4—Subscribing between $11,000 and $12,000 to the Congregational World Movement. The quota was about $8,000.

5—Receiving 51 members at Easter this year, making 70 since the new year. The membership is now 800.

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Plainfield Again Wins Banner

At the annual meeting of Plainfield reports showed the church to be in a strong condition. It oversubscribed its quota of $2,200 for the Congregational World Movement by $2,100. A larger budget has been adopted for the present year, with special new appropriations for the Boy Scouts and Young Women's Missionary Society. The minister's salary was raised $750. A Campfire group, started recently, now has its full quota of members.

Plainfield has received 33 new members since Jan. 1, 1920. The Sunday school has recently won the 1920 Tercentenary banner for all schools of the country for the third year in succession, which signifies that it leads the country for the largest per capita contribution to missions.

OHIO

Large Increase During Mr. Blyth's Pastorate

Eight persons were received into Archwood Ave., Cleveland, Rev. R. B. Blyth, pastor, on June 27, three of them on confession. This makes a total of 128 received during the first six months of this year and 403 new members since the beginning of the present pastorate less than three years ago. Approximately three-quarters of this number have been received on confession of faith, and for the most part they have been people over 20 years of age.

NEW YORK

A New Property for White Plains Church

The White Plains congregation of Westchester has just completed arrangements for the purchase of the property of Mr. B. H. Fancher, contiguous to the church, at a cost of $40,000, most of which has already been subscribed. Although the property would have brought a much higher price in the open market, Mr. Fancher, who is a member of the White Plain congregation, offered the house and land at this low figure, besides making a substantial contribution toward the purchase price himself.

The Fancher property consists of one and a quarter acres with frontage on both Ridgeview and Midlands Aves., and a large, well-built residence. While the ultimate aim is a group of new church buildings which will adequately meet the social, educational and religious needs of the church, for the present the house can be used to provide the much needed space for the Sunday school and social activities of the church.

The directors of the Church Building Society have made it possible, through a substantial loan at a low rate of interest, for the church to acquire the property at once, even though a good part of the subscriptions toward the payment will run over a period of five years; and possession will be taken on Sept. 1. B. A.

Two Memorials Dedicated in Brooklyn

Tompkins Ave., Brooklyn, recently paid special tribute to the life and ministry of Dr. R. R. Meredith, builder and for 15 years pastor of the church, by unveiling a portrait memorial bronze tablet in his honor. Among the congregation which taxed the large church to its capacity, were parishioners and friends of Dr. Meredith from all over the city, as well as 300 members of the Sunday school and a delegation from U. S. Grant Post, G. A. R., of which he was a comrade.

The tablet was unveiled by Mr. A. G. Cooper, president of the Board of Trustees, who paid a beautiful tribute to Dr. Meredith, dwelling at length on the great work which he had done through the church and the deep admiration and affection in which he was held by all who knew him. The dedicatory address was given by Dr. Nehemiah Boynton, whose address was a splendid description of the character of Dr. Meredith, who, he declared, was "a commanding figure in church affairs with a reputation for clear thinking and courage, and whose every utterance contained a challenge which was recognized by friend and foe alike."

Others taking part in the ceremonies were Dr. J. P. Huget and Rev. A. C. Church, pastor and assistant pastor of the church, Rev. W. D. Street of White Plains, and Dr. J. M. Farrar.

On the same afternoon at Plymouth Church a stained-glass window was unveiled in the Sunday school room in memory of the late Dr. R. W. Raymond, for many years superintendent of the school; this was followed by the dedication of four trees in front of Plymouth Institute in memory of the four Plymouth men who died in service during the World War. Dr. Hillis spoke at both exercises. B. A.

CONNECTICUT

United, Bridgeport, Near Its Goal

At the time of the union of the two Bridgeport churches, First and Second, a thorough revision of the rolls was made. At one time 112 names of absentees were placed on the retired list. On Jan. 1, 1917, the membership of United Church was 888; on Jan. 1, 1918, 900; Jan. 1, 1919, 1,062; Jan. 1, 1920, 1,292, and on the 225th anniversary, June 13, 1920, 1,444, including 106 in the Italian Branch as well as those who will ultimately become members of the Bethany Branch. On Jan. 1, 1919, the Men's Membership Committee suggested as a membership goal 500 additions in two years. So far 439 have been received.

East Woodstock Has Missionary Pageant

East Woodstock, Rev. H. M. Lawson, pastor, received 14 into membership at an impressive service July 4, 12 on confession. The church has not only raised its full missionary apportionment but has also subscribed its full quota for the Congregational World Movement, making a contribution of $550 to missions from this rather small church. It also oversubscribed to the Pilgrim Fund last year.

Contributions are still flowing steadily into the office of

The Pilgrim Memorial Fund

The record of the week, June 19 to 25, was $11,987 received in new pledges, of which $6,000 came from New York, $3,909 from the First Church, Washington, D. C., thereby carrying the District of Columbia over the top, and $310 in the form of 16 pledges from the church at Valdez, Alaska. Massachusetts and Connecticut each contributed over $500 in new pledges and Southern California $375.

Every dollar contributed to the Pilgrim Memorial Fund will help to make the old age of some minister of the Church of Christ contented and comfortable. Those who love the church and its ministry can send their gifts to the Pilgrim Memorial Fund, 375 Lexington Avenue, New York City, or place in their wills a generous bequest as an evidence of affection.

The four Congregational churches of Woodstock and two Baptist churches are holding union evening services occasionally with large attendance and great interest. A parade of all the Sunday schools in town was held June 20, when about 300 went about town in automobiles and drew up at Woodstock Hill where a beautiful missionary pageant was held.

MASSACHUSETTS

Resolution on Sunday Sports

At the annual meeting of the Worcester Central Association, held in May, a resolution concerning Sunday sports was introduced by Rev. W. W. Jordan of Clinton. When an adequate opportunity for presenting the views of those who were inclined to disagree with the resolution was denied, a motion to lay on the table until a future meeting was defeated by a vote of 32 to 28. The resolution was then called for by the proponents and was carried by a vote of 42 to 27. Whether the vote actually represents the sentiment of the churches of the Association may be uncertain, inasmuch as the delegates, as is usually the case in such meetings, were chiefly from the older and more conservative element of the churches. The resolution is as follows:

> We, the members of the Worcester Central Association of Churches, believe Sunday sports to be contrary to the clearly expressed divine will and law, and to the highest interests of our Christian churches and religion. We also believe that to give sports public approval by legalizing them, is both wrong, and an especially unwise action in the present disturbed and threatening condition of the world.

Dr. Hooke at Second, Chicopee

Second, Chicopee, had a memorable service Sunday, June 27, when Dr. Burford Hooke, a delegate to the International Council and at one time Chairman of the English Congregational Union, was present and preached the sermon, a stirring discourse based on the rich experience of his life. After the sermon 19 new members were received into the church, the service ending with the observance of communion at which Dr. Hooke and the pastor officiated. The pastor of Second is Rev. T. P. Haig, a young Scotchman, who is endowed with power as a preacher and possesses an intensely sympathetic spirit.

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Anniversary of Union, North Reading

Union, North Reading, observed its 200th anniversary during the week of June 20–27. The exercises included a church supper, followed by a good-fellowship meeting, when greetings from the mother church at Wakefield, from sister churches, and from the denomination were received. On Sunday an historical address was delivered in the morning by the pastor, Rev. F. W. Walsh. At the evening service the anniversary sermon was preached by Rev. H. J. Chidley of Winchester.

This church was organized June 29, 1720. While not having made remarkable achievement by way of expansion numerically speaking, and while most of its history has been that of a struggling church it has, nevertheless, during the two centuries been a force for righteousness in the community. It has been served by 18 ministers during its long history. The first minister was Rev. Daniel Putnam, whose successor was Rev. Eliot Stone. Direct descendants of both of these men still live in North Reading.

In 1892 the Methodists and Congregationalists of North Reading consolidated to form what has since been known as the Union Congregational Church The church has grown in proportion as the town has grown in population, which growth has been gradual, but it has always been aggressive in spirit and has held a worthy place in the confidence of town and state. For the first two years it has nearly doubled its apportionment and last year it exceeded its quota for the Pilgrim Fund. It expects in the fall at least to raise its quota for the Congregational World Movement. The past year it has made extensive improvements in the church and parsonage grounds and has redecorated the interior of the vestry.

MAINE

Among the Portland Churches

Stevens Ave., Portland, Rev. Herbert McCann, pastor, dedicated its new vestry June 11. A new kitchen has been included and a beautiful scheme of interior decoration has been carried out. The remarkable thing is that all has been done by the actual labor of members of the church, with the exception of only eight days of paid labor. The church has been making progress during the past few years and has a good field for future development.

St. Lawrence, Portland, Rev. Robert Bruce, pastor, has been trying out the motion picture idea, as a wholesome week-night recreation for the Munjoy Hill part of the city. The church is rendering a community service by this means, and making friends for itself, and the enterprise is more than self-supporting.

The new pastor of West, Portland, Rev. Roy Packard, has taken strong hold of the situation and has been especially successful with his social program for the young people. The outlook for West seems particularly encouraging.

R. A. D.

Church and Ministerial Record

Calls

Bergman, F. H., Hope, N. D., to Wahpeton. Accepts.

Grose, N. P., St. Paul, Minn., to McHenry, N. D. Accepts and is at work.

Jack, David, Swampscott, Mass., to Simsbury, Ct. Accepts to begin at once.

O'Neill, W. B. (M. E.), Danville, N. J., to Cooperstown, N. D. Accepts and is at work.

Phillips, J. M., Park Ave., Arlington Heights, Mass., to position as teacher in Babson Institute, Wellesley Hills, Mass.

Sattler, Ferdinand, McCook, Neb., to Ebenezer, Lincoln. Accepts.

Thomas, J. D., Nelson, N. Y., to Scenic, S. D. Accepts.

Resignations

Bartlett, C. A., Campbell, Neb., on account of ill health. Will return to Washington.

Grove, J. F., Ebenezer, German, Lincoln, Neb.

Munsell, J. G., Cambridge, Neb.

Phillips, J. M., Park Ave., Arlington Heights, Mass. To take effect Oct. 1.

Thomas, J. D., Nelson, N. Y.

Summer Supplies

Allen, W. C., Buford, N. D., to McKenzie County Parish, N. D.

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LAYMAN, C. D., student at Union Seminary, to missionary work at Max and Plaza, N. D.

LEININGER, A. A., Bible Institute, New York, N. Y., to Lignite and Foothills, N. D.

MACON, C. N., Bible Institute, New York, N. Y., to Mab Bass and Hurd, N. D.

MUSKENS, J. D., Princeton Seminary, to Buxton, N. D.

SHAUKWEILER, P. W., Union Seminary, to Sawyer and Foxholm, N. D.

SLATER, J. I., Brooklyn, N. D., to Stady Parish, N. D.

Accessions

	Conf.	*Total*
MASSACHUSETTS		
Auburndale	8	16
Ballard Vale	6	8
MICHIGAN		
Detroit, Fort St.	19	24
OHIO		
Cleveland, Archwood Ave.	3	8
NEW JERSEY		
Plainfield	9	21

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Personals

DAVIES, D. F., who resigned from Oak Hill and Bryn Hyfryd, O., to take up work at Suttons Bay and Omena, Mich., was tendered a farewell reception and presented with a generous sum of money as a small token of the esteem and affection with which the churches and community hold him and his family. Mr. Davies has been the Moderator of the Central South Ohio Association.

DEKAY, G. H., has been appointed Director of the Service Club at Ft. McDowell on Angel Island, San Francisco Bay. Mr. DeKay has been with the Interchurch World Movement as Director of Survey work and more recently as District Director of the Financial Campaign in Nevada and several mountain counties of California. Previous to this he was in war work with the "Y," serving as Transport Secretary for two years. It was on his record and experience in this service that he was appointed to the welfare work which is now conducted under government auspices.

DOWD, Q. L., and MRS. DOWD, Lombard, Ill., attended the reunion of the class of 1870 at Oberlin.

FISHER, C. W. pastor of First, Stockbridge, Mass., recently received a gift of $200 from his church.

HITCHCOCK, L. P., has resigned from Neighborhood, Pasadena, Cal., at the close of ten years of service with this church, to fulfill a resolution he made with himself some years ago, namely, that he would give at least two years of the most active years of his life to service in the Home Mission Field. At the farewell reception given by the church, Mr. and Mrs. Hitchcock were presented with a purse of $1,428, $1,018 of which is to be invested in a paid-up membership in the Pilgrim Fund. This generous gift of the church is made in addition to its gift to the Pilgrim Fund which amounted to 33 1-3 per cent. more than its quota.

HODGDON, T. M., West Hartford, Ct., was the recipient of $1,135 at the recent annual meeting—the gift of his people to a well-beloved and highly esteemed pastor. It will be used to secure for him an annuity in the ministerial annuity fund.

ISAACS, L. M., has recently closed a seven years' pastorate at Orwell, Vt., to take up rural work in Collbran, Col., for which he has developed special fitness. The membership at Orwell has increased 40 per cent., and a community program has been created that has attracted attention through the country.

MAKEPEACE, F. B., has recently filled an engagement for three months as interim pastor of the church at Collinsville, Ct. On Easter Sunday five persons joined Collinsville and 13 were proposed for membership in the Young People's Society.

POPE, H. W., has resigned his position at Moody Bible Institute, Chicago, after 13 years of service. Eight and one-half of these years were spent as superintendent of the Men's Department.

RAHILL, J. W., and MRS. RAHILL, Central, Topeka, Kan., were recently given a reception in the church parlors at the beginning of Mr. Rahill's pastorate of Central. In the receiving line were Rev. and Mrs. C. M. Sheldon, whose presence served to give cordial welcome and promise of hearty good will to Mr. and Mrs. Rahill. Rev. and Mrs. E. M. Umbach and the deacons and officers of the church also welcomed the guests of the evening. Mr. Rahill commences his ministry in this important church under happy auspices, Dr. Sheldon vying with the church to give him every consideration and hearty support. A favorable impression has been made upon the church and city by Mr. Rahill, and it is confidently expected that the significant ministry of Central to the denomination and the city of Topeka will be continued under his efficient and happy leadership.

League of the New Day

Next Week's Readings and Prayers

Week of July 19–25

Monday. A Promise of Good. Hosea 14:1-9.
Tuesday. The Vision of Isaiah. Isa. 1:1-9.
Wednesday. Waiting to Forgive. Isa. 1:10-20.
Thursday. A Vision of Judah. Isa. 2:1-22.
Friday. The Ruin of Jerusalem. Isa. 3:1-15.
Saturday. God's Vineyard. Isa. 5:1-23.
Sunday. God's Deliverance. Ps. 18:1-30.

Object for Intercession

For the People Who Have No Vacation:

Remember, O Lord who hast made the world as it is and not as we might dream of it, those who are under great responsibilities and have little rest. Make their sleep sweet. Give them courageous and contented hearts, assured that they are in the great partnership of thy purpose. And cheer them with thy presence, Thou who art the companion of all needful toil and the helper of all to whom others look for help. Bless especially the weary mothers in their care of helpless children and those who work to make home possible for wives and little ones. And teach us how to shape our life so that there shall be better opportunity and more of needful rest for every one. And these things we ask in the name of him who toiled to make possible the home in Nazareth where his mother might be in peace and his brothers and his sisters grow to strength.—*R.*

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Events to Come

Congregational Young People's Summer Conference, July 26–Aug. 1, Long Beach, Cal. Bible and mission study classes and many interesting features. For information write to Conference Director of Religious Education, Southern California Congregational Conference, 831 S. Hope St., Los Angeles.

World's Sunday School Convention, Tokyo, Oct. 5–14.

Open Forum Conference, Chautauqua, N. Y., Aug. 17–27.

Harvard Summer School of Theology, Harvard Divinity School, Cambridge, Mass., July 6–23.

Federal Council of the Churches of Christ in America, quadrennial meeting, Boston, Mass., Dec. 1–6.

Summer School of Missions, Conference Point, Wis., Aug. 17–24.

Pastors' Conference, under auspices of the Pastoral Union and the Hartford Seminary Foundation, Sept. 13–14, Chapel of the Seminary, Hartford, Ct.

Song Directors' Association, second annual conference, Winona Lake, Ind., Aug. 14-28.

State Conferences

Oklahoma (Colored), Anadarko, July 15–19.

Texas (Colored), Runge, Aug. 12–15.

Missouri, Kansas City, Sept. 27–29.

North Carolina (Colored), Concord, Sept. 22.

North Dakota, Grand Forks, Sept. 28–30.

Missionary and Religious Educational Conferences, 1920

Classified by sections of the country. Initials after name of place indicate organization or organizations with which conference is affiliated:

IMED—Interchurch Missionary Education Department.

CWHM—Council of Women for Home Missions.

FWFM—Federation of Women's Board of Foreign Missions.

Where no initials are given the conference is a general religious educational conference under independent management.

New England and the East

Ocean Park, Me., IMED, July 20–30.

East Northfield, Mass., Northfield Summer School of Religious Education, July 17–24.

Chautauqua, N. Y., Religious Educational Conference, Aug. 1–21.

Mountain Lake Park, Md., CWHM and FWFM, Aug. 1–7.

East Northfield, Mass., CWHM, July 16–23.

East Northfield, Mass., FWFM, July, second week.

Chautauqua, N. Y., FWFM, Aug. 22–28.

Western States

Estes Park, Col., IMED, July 9–19.

Lawrence and Wichita, Kan., General Religious Educational Conferences.

Southwestern States

Dallas, Tex., CWHM, Sept. 20–26.

Dallas, Tex., FWFM, September, last week.

Pacific Coast States

Asilomar, Cal., IMED, July 13–23.

Seabeck, Wash., IMED, July 28–Aug. 7.

Long Beach, Cal., Congregational Conference, July 26–Aug. 1.

Mt. Hermon, Cal., CWHM and FWFM, July 13-20.

New Wilmington, Pa., FWFM, Aug. 14–23.

Southern States

Tuscaloosa, Ala., FWFM, Sept. 20–27 (for colored women).

Middle West

Lake Geneva, Wis., IMED, July 23–Aug. 2.

Bay View, Mich., CWHM and FWFM, July 11–16.

Tarkio, Mo., FWFM, Aug. 14–22.

Lakeside, O., FWFM, July 20–28.

New Concord, O., FWFM, Aug. 10–17.

Wooster, O., FWFM, Aug. 4–12.

Xenia, O., FWFM, Aug. 10–17.

Lake Geneva, Wis., FWFM, Aug. 17–24.

Our Ten-Thousand-Dollar Ministers

Dear Mr. Editor:

A keen man of affairs and a good Congregationalist was telling of the success of his church, financially and otherwise. He said, "The thing for a church to do is to get a five-thousand-dollar man, and the business end of the work will go all right!"

I began to wonder whether we must have that kind of a minister in all the little towns and big cities of our country before the church can prosper. So I began to look over my past five months of travel in the campaign of the Pilgrim Fund, to see if I had met any of the five-thousand-dollar variety of Christian ministers. The review resulted in the surprising discovery that a majority of our quietest and least known Congregational ministers may be classed as ten-thousand-dollar men!

Men should be classed, not by their salaries, but by their gifts and sacrifices. About three-quarters of the ministers I have met in the parsonages of Massachusetts are men who, besides giving seven years of time to the preparation for the ministry, and sacrificing the first ten thousand dollars of life's earnings by going without those earnings, have deliberately renounced several times ten thousand dollars by refusing to leave the ministry for better pay.

When men of business fully comprehend the size of the gift that ministers make to the church, they will stop betting on the "five-thousand-dollar man" in the pulpit, and will look with more favor upon the ten-thousand-dollar variety—backed by a self-appointed band of business men who are willing to cultivate the same spirit of sacrifice.

It is hard for any one of us to be publicly classed with the five-thousand-dollar pastors and still keep up the genuine ten-thousand-dollar quality. I like the attitude of my old pastor—the only pastor I ever had—who never let his wage be known outside of the cabinet of his officers. He was a priceless man! I like those reports in our Congregational Year Book where a cipher stands in the column of salaries, leaving the impression that the pastor of that church cannot be had for gold.

Country Parson.

Action is the affirmation of belief, but also its begetter. I believe because I act.—*Sedgwick.*

It is good for us all to refrain from harsh and hasty judgment of our fellow men and to imitate what Francis of Assisi calls "the great courtesy of God, who maketh his sun to shine and his rain to fall upon the just and upon the unjust."—*Henry van Dyke.*

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FIFTY-FOURTH YEAR:
August 16, 1920 to April 18, 1921

For catalogue address The Registrar, Pacific School of Religion, Berkeley, California

Along the Council Trail

Some impressions of America gleaned from conversation with our overseas delegates. "America must be an awful place to be poor in." "Your country is nothing but a ferocious series of new impacts upon my consciousness." "I love the Boston streets more than anything I have seen over here. They have atmosphere."

Among those who rendered important valuable and much appreciated service to the hundreds of church delegates to the Council were Mr. Albert W. Fell, the business manager of the Pilgrim Press, as chairman of the Hotel Committee. He and his Pilgrim Press associates helped in many ways to get delegates located and aided in solving a great variety of their personal problems.

Principal Garvie's speech has a pronounced and altogether delightful burr to it as heard by American ears. Hence this anecdote can be appreciated that came over with the British delegation to the effect that on one occasion in connection with his professorial duties he was criticizing the sermon of a student in the theological college. "You have an accent" he said, "a very pronounced accent. You must work on that, my boy. And you mustn't get discouraged. If you work hard, you can conquer it. I know from experience. I once had an accent myself."

Henry A. Atkinson of the World Alliance of Churches, who sailed for the Balkans the day after his address at the Council in the Old South Church told this story to illustrate the strange readiness with which sometimes we criticize our friends. There was an Italian fruit vendor. One morning the policeman had to interfere in a rumpus that was inaugurated as another Italian came up to the fruit stand and soon was pummeling the proprietor right merrily. "Here, what's the matter, you guys?" he roared as he pulled off the assailant. "Has he assaulted you? Have you had any trouble?" "No, no," swiftly and amazedly answered the Italian. "No trouble. No 'sault. No nothin'. Why, he's my frien'!"

The story delightfully involving the president of the Council was going the rounds of some of the American delegates at the expense of a bright young parson in Connecticut. He went to Yale Divinity School Commencement with a desire to be affable and Christianly courteous to all the alumni brethren young or old. Finding himself in juxtaposition to an elderly gentleman of distinguished appearance at a reception one afternoon in a professor's house, he said to himself, "I'll try to put him at ease." So he opened conversation with the perfectly safe remark, "Good afternoon. I'm glad to meet you. And let me see; where are you now?" The gentleman answered quietly, "In the same old place. I am still Dr. James L. Barton, senior secretary of the American Board."

Rev. W. Blackshaw of London tells of a cattle dealer who became mayor of his town, but who both before, during and after his official incumbency was generously addicted to strong drink. On one occasion our American ambassador, Mr. Bayard, came to this town to make some official presentation. The cattleman-mayor having in the morning appropriately and bibulously celebrated the honor of welcoming an American of high station, was hardly a perfect master of his tongue by the time afternoon arrived. So with confused recollections of the speech he supposed he had committeed to memory, he arose and solemnly extended his congratulations "to our *illustriated* guest, Mr. Bayard, the American ambassador!"

The fitful flame of Scotch humor burns in none of our overseas visitors more deliciously than in Prin. A. J. Grieve of the Theological College at Edinburg. When I was entertaining him with a genuine American shore dinner and was trying to explain to him what a clam chowder would be, he instantly responded, "Ah, I see. It's just an old-fashioned Irish stew but with mussels in it." One of his stories is of the two Scotch preachers who set about the ungracious task of preaching against each other. The Baptist brother had the first move and attacked the Congregational parson and church from the text, "Beware of dogs." The next week it was the Congregationalist's turn and he based his polemic masterpiece on the text, "*Beware of divers!*"

Dr. R. F. Horton is youthful at sixty-two years of age. Recently he plunged for the first time into a matrimonial adventure when he took unto himself with arithmetic appropriateness, a charming English girl of twenty-six. Not long after they were married, so the tale runs, he started out to meet some preaching engagement on a very rainy day. His careful spouse prevailed upon him to don a pair of long lumberman's rubber boots coming up to his hips to protect himself from the wet. He arrived, went into the pulpit and delivered one of his inspiring sermons without taking off the glistening pantaloons of rubber. As he came down out of the pulpit some one asked him, "Why did you keep those boots on in the pulpit?" "Why?" he replied with charming naïveté, "I suppose it was because my wife had asked me to wear them."

Raymond Robins told of a conversation he once had with Henry Ford wherein the automobile manufacturer illustrated his social conviction that the way to make more profit in business is to render more service. "Did you ever go tobogganing, Robins?" When Mr. Robins admitted that he had, Mr. Ford continued, "And as you were just ready to push off down the hill, if there was a boy or girl standing nearby, didn't you sometimes ask them to jump on and have a ride?" Mr. Robins again pleaded guilty. "Why did you do it?" After thinking a moment, Raymond answered, "I suppose I wanted to do them a good turn." Instantly the shrewd master of industry snapped out, "No you didn't, Robins. You took them on because you knew that the more load the toboggan carried, the farther she would go. That's the way with my automobile. Every time I get more folks into my Ford, the bigger success she is. And whenever I lower her price twenty-five dollars, I get a new layer of folks into her."

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The Whole Bible—31 volumes, packed in case with adjustable leather cover. Cloth bound, good print, 18 maps. Price, postpaid, $2.00. Sample volume, five cents. Address Elizabeth Merriam, Framingham, Mass.

To rent—Beautiful twelve-room house, furnished, and garage in Pittsfield to responsible family. One acre land, trees, shrubs, fine view. Very reasonable rent for August and latter July. Payson Pierce, Pittsfield, Mass.

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Day, Robert. Pilgrim, 1634. For his Genealogical record write Frank Day, Weeping Water, Neb.

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Plucky

(*Continued from page 91*)

But with ruler, pencil, paints, Plucky was working hard and it was no easy work either! Her cheeks were flushed and her fingers were smutty. But for a whole week she worked like this and then suddenly, on a late afternoon, she came racing over to the house where Bab and Amy were feeding their chickens. "It's done!" she panted. "I've finished it! It's a *game* and I'm going to try to sell it!"

The two stood transfixed. "A game!" they echoed.

"Sure! I thought of the idea when we were all playing that day. It's all drawn and painted like a real game! I'm going to sell it, if I can, to the same firm that made the one we had that time." She stated the fact as if it were really quite probable that the game would sell, but Bab and Amy had doubts.

"Whoever heard of anybody's making a game to sell?" they questioned. Their minds seemed to run wholly upon chickens! They doubted if even Plucky could make a game, though she was known to have ideas and also known to have taken a modest drawing prize at school.

But when the chickens were in the coop safely, then the three went over together to view the game. And what is more they took it down upon the porch and actually played it! Yes, it went all right and it was surely fun! The two, Bab and Amy, declared that Plucky had made a fortune and the family, who also heard about the game—they said they thought it would sell, too.

It was a great day when the game was expressed to the game publisher. And it was like years and years while they all waited for a letter that should send the check, of course!

But at last when everybody had almost given up hoping, except Plucky, perhaps, the letter marked with the firm's stamp arrived. Plucky tore it open. Her face fell for this is how it read:

> "The game has interested us but we are returning it, nevertheless. In its present form it is far too expensive to publish. A game of this shape would not pay us to publish, but you may be interested to know that your game is one of the most attractive ever submitted to us."

Hot tears struggled in Plucky's eyes but she wiped them off hurriedly. "It's nice of them to have said that," she smiled. "Anyhow, I had the fun of making it and we can always play it here at home." She took the game in its brown paper wrapping upstairs and somehow nobody wanted to undo it. Plucky gave it a boost under the bed where it was quite out of sight and the three turned to other things that day.

But there is no knowing how many times Plucky re-read that letter. When she went to bed, she saw the game lying there and it started the tears again, but after a while, maybe because she was really plucky, she thought of other things and went to sleep.

When she woke with the birds, there came the impulse to look at that game again. She slid out of bed and cut the cord—it did look like a good game! Why not write to the firm and ask that they let her change the shape if that was what was against the game? Why not, indeed! It would be quite possible, she reflected. And it didn't take long for Plucky to write that letter, I tell you! She was out before breakfast to mail it, though nobody knew where she had gone and nary a word did she breath concerning the game and its sad fate!

Four days passed and then came the reply:

> "We shall be glad to reconsider our decision and shall be glad to have you make your game into an oblong shape instead of a round one, like the enclosed lithograph we are sending you. We will pay our usual rates."

Well, that was just becauce Plucky was *plucky*, so Bab declared. Anyhow, the sign went back on the door and stayed there for another whole week while Plucky worked hard upon a new piece of cardboard and got her fingers all smutty and her cheeks all flushed while "genius burned."

The game was played again when done, and it was all right! It was sent off with jollifications too! The three celebrated with chocolate ice-cream soda and then returned to the hammock to talk about the event.

"I tell you," said Plucky, "what I'll do with the money. Half of it is going into the bank for a nest egg and with the other half—guess?"

They waited.

"Daddy and Mother *are* going to let me have the chickens," she beamed. "I'm going to have a splendid coop and the very best stock and I hope you'll teach me how to take care of the enterprise. Won't we have fun!"

Yes, it surely was fun when that check came, and lots more work when the independent business venture started. But one thing I know: the bank account grew that summer, and lots of children played Plucky's plucky game. There were others, too, after that, but that is another story!

In the Church School

(*Continued from page 88*)

nity tell the Superintendent of the Church school that you will be one to take the work if he will arrange a class. Or if that is impossible get the books anyway and study in your own home. The Educational Department at 14 Beacon St., Boston, will be glad to give you the tests and credits for work done. Write Rev. Frank F. Sheldon about it at the above address. Read little children. One little child companion is worth a thousand volumes on child nature. The writer owes it to a small brother who came into his home and for whose training he was personally responsible, for any working knowledge of child nature which he may possess.

2. Observe. Watch how other folks work. Sit in at some successful Church school class with a discerning eye for the failures as well as the successes.

3. Go ahead and do some one thing that lies within your powers. Do the next thing. Waiting for the big task is a lonesome job. Just go to it and do the thing that lies next to you waiting to be done. Don't wait to be asked. It may be to open a window and let a little air on the preacher's sermon! It may be to do a very simple task. But the main thing is to do it! It may be to prepare a room for a meeting. But it is sure to be that thing which nobody has thought worth while doing, the thing which everybody thinks somebody else ought to do. Let that "somebody else" be you! There is real distinction in doing all the left over and forgotten jobs in a Church school or Endeavor service. It is the man who has done the small task well who wakes up some day to find himself "in a large place" and is never conscious just how he got there!

F. G.

The Kansas City Creed

Dear Mr. Editor:

The Apostles' Creed is recited by millions of persons every Sunday as a part of their church worship. Many Congregationalists have wished that the so-called Kansas City Creed might be similarly used in our churches. The objection has been made that the Kansas City Creed has no rhythm and cannot be recited successfully by persons speaking together. At a first reading of the creed, that seems correct, yet my old preceptor drilled into his pupils the belief that all prose has rhythm or, at the least, a sequence

(*Continued on next page*)

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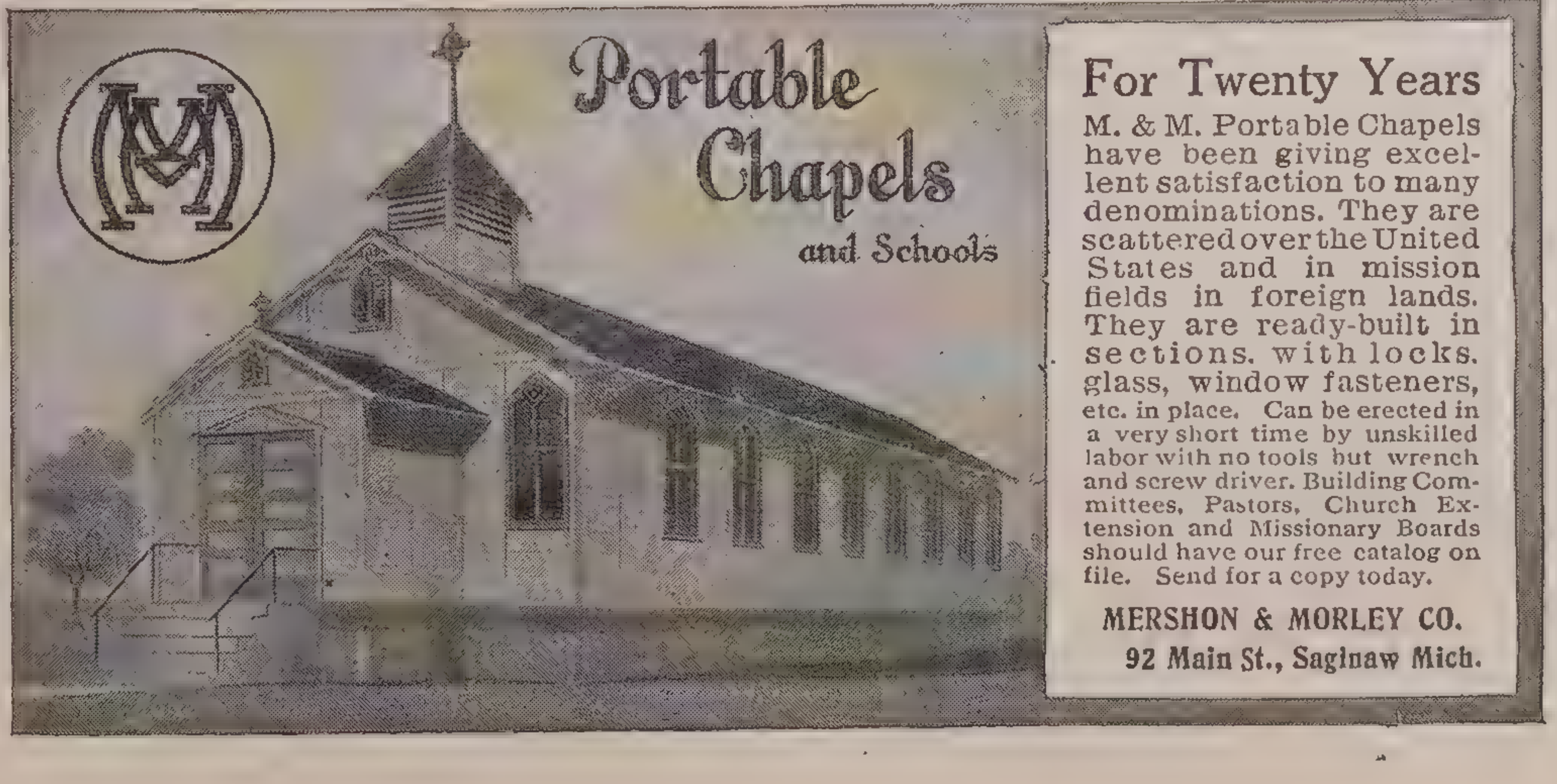

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(*Continued from preceding page*)

of emphases, which can be made apparent by arranging the words in rhythmic lines. I have tried to do this with the Kansas City Creed, and the result follows:

We believe in God the Father,
infinite in wisdom,
goodness and love;
and in Jesus Christ, His Son,
our Lord and Saviour,
who for us and our salvation
lived and died and rose again,
and liveth evermore;
and in the Holy Spirit,
who taketh of the things of Christ
and revealeth them to us,
renewing, comforting and inspiring
the souls of men.

We are united
in striving to know
the will of God,
as taught in the Holy Scriptures, and
in our purpose to walk
in the ways of the Lord
made known or to be made known to us.

We hold it to be
the mission of the church of Christ
to proclaim the gospel
to all mankind,
exalting the worship of
the one true God,
and laboring for
the progress of knowledge,
the promotion of justice,
the reign of peace,
and the realization of
human brotherhood.

Depending,
as did our fathers,
upon the continued
guidance of the Holy Spirit,
to lead us into all truth,
we work and pray
for the transformation of the world
into the Kingdom of God,
and we look with faith
for the triumph of righteousness
and the life everlasting.
Amen.

The fact that I think this arrangement would make the creed easy for a congregation to recite does not prove that such is the case. The real test would be for some church to have this printed and pasted in the hymn books, and given the actual test of use as part of the worship.

A CONGREGATIONAL LAYMAN.

It was said of John Jay that when the judicial ermine fell upon his shoulders it touched nothing which was not as pure as itself.—*G. W. Curtis.*

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The Congregationalist and Advance

Vol. CV. No. 30

July 22, 1920

GROUP OF ENGLISH DELEGATES TO INTERNATIONAL COUNCIL, AT PLYMOUTH ROCK

Front Row, Left to Right: *W. H. Okey, Miss Haworth, Sir Arthur Haworth, Rev. J. D. Jones, Sir Arthur Stephen Collins.* Second Row: *B. L. Woolf, Dr. Albert Peel.* Third Row: *Rev. S. M. Berry, Rev. A. R. Henderson, R. Lyon Carrick-Fergus and Dr. Robert Mackintosh.*

THE PROMISE OF A NEW SOCIAL ORDER, by Charles R. Brown

LITTLE PILGRIMAGES WITH THE FATHERS, by Isaac Ogden Rankin

INTERNATIONAL COUNCIL AFTERMATH

A BRITISHER'S IMPRESSIONS OF THE COUNCIL

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ADDITIONAL FROM MASSACHUSETTS

Nantucket
which went far "over the top" very early in the campaign.

The Congregationalist and Advance

July 22, 1920

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The Talk of the Sanctum

In the Circulation Department—

Our readers who were not privileged to attend the International Council in Boston will be interested to know that an attractive souvenir of the great meetings may be secured by sending 25 cents to the Circulation Department. We refer to the Official Boston Guide Book, which was prepared especially for the delegates. It contains a complete program of the meetings, a list of the official delegates, and a brief résumé of the three previous councils, as well as an excellent alphabetically arranged guide to historic Boston and a map of the city. Attractive illustrations of places of interest in and about Boston appear frequently throughout the book. You will find it a useful help whenever you visit Boston, and undoubtedly many of you will be led to the home of the Pilgrims during this Tercentenary year. We would call your attention to our special announcement on page 24.

Next Week—Our Annual Education Number

This, like its predecessors through the years, will open many windows into the broad field of education, both as it relates to the public school system and to the higher institutions of learning the country over. Some of the features are:

HOW TO GET AND HOW TO KEEP PREPARED TEACHERS, by *A. E. Winship*, editor of the *Journal of Education.*

EDUCATING THE NATION'S CHILDREN, by *Frank E. Spaulding*, recently superintendent of schools in Cleveland and now called to be head of the new Department of Education at Yale University.

PRESIDENT BURTON GOES TO MICHIGAN UNIVERSITY—a little study of an interesting career.

SCHOOL AND COLLEGE, a page or two of fresh and interesting news, with special emphasis on institutions associated with Congregationalism.

WHAT I HAVE GOTTEN OUT OF MY COLLEGE EDUCATION, a broadside from our readers.

Our Council Reports

The International Council has been such a major event in the life of Congregationalism that we are sure our readers are appreciating the space we are devoting in current issues to material relating to the gathering. Our staff of writers has sought to give something besides a routine report, but along with the record of what was said and done, to suggest the color and personnel of the remarkable gathering. Special credit is due Rev. Henry L. Bailey, of Longmeadow, Mass., a veteran convention reporter of *The Congregationalist*, for his day-by-day running story that has constituted the backbone of the report. Other writers who, either under their own name or anonymously, have sketched various phases of the assembly include Rev. Herbert A. Jump, Rev. F. B. Noyes, and Dr. H. J. Kilbourn. So much of the spice and permanent value also of the Council disclosed itself in the smaller gatherings of a social character that we have included brief statements concerning a number of them in our review of the week.

In this week's issue we print our English correspondent's impressions of the gathering; and in an early issue we shall publish a little broadside, entitled "The Best Thing in the Council," in which several delegates will set forth what it meant to them personally.

Will the Spirit of The International Council —The Spirit of Brotherhood— Survive after the Great Meetings?

Only as you keep in touch with your brothers and keep intelligently informed regarding the forward movements in all our churches.

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The Congregationalist
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English and American Preaching

To all who listen to preaching, to those who train preachers and to preachers themselves, the subject of the content of the pulpit message is one of perennial interest. It has been freshly accentuated by the presence in scores of American pulpits of men from England, Scotland, Canada, and Australia. Only once in about twenty years does a chance like this come to compare the manner and matter of English and American pulpit discourse.

When the International Council of 1899 met in Boston, attendants upon the sessions commented upon the warmly evangelical character of several of the outstanding addresses, notably those of Principal Fairbairn, Dr. Forsyth, and Dr. J. D. Jones. At that time our American churches had hardly emerged from controversies over Biblical criticism. Our English brethren, further advanced than we and fully accepting the method and many of the conclusions of the higher criticism, were not dwelling upon it in their pulpit or platform work. As they went from point to point in this country, they helped to stabilize the thought of the younger men and to clarify anew the Christian message.

Will English participation in the recent Council have the same salutary effect upon American church life? We hope so, and without undertaking any elaborate and invidious comparisons, we wish to point out what seem to us to be the leading notes of English preaching today. We base our characterization upon addresses at the Council, sermons preached in Boston, New York, and elsewhere, and upon conversations with English delegates concerning their pulpit methods and ideals.

The typical English sermon today is a message, not an essay.

Our English brethren preach as men who have found out something important about God and man and life, who have found it usually between the covers of the Bible, who have tested it in their own experience, and who therefore pass it on with authority. You would seldom mistake an English sermon for a Forum address or a popular magazine article. It is a spiritual message, to the preparation of which much careful and scholarly thought has been given. It has substance and the component parts are blended with the single purpose to win the attention and the adherence of the listener. These English brethren do not draw their bows at a venture. They shoot straight at a target.

The Gospel for the individual as well as for society is central in English preaching.

Our Congregational brethren from across the Atlantic are not indifferent to the grievous injustices connected with our present industrial and social order. Many of them voted the labor ticket at the last election. At the same time, English preaching has not become a one-sided plea for socialism or semi-socialism. It reckons with the fact that after you have secured fair wages, decent homes, a just distribution of profits, and the right treatment of the customer, the preacher still has to deal with humanity, man by man, each with his own hopes, fears, yearnings, temptations, and struggles. Our English brethren conceive it to be their business to help the individual hearer to win his fight with circumstances and temperament, with the monotony of toil, with youthful lusts, with the responsibilities of parenthood, and the loneliness of old age. They do not cease to cry from the housetops, "Let the oppressed go free," but they try to show the freed man what to do with his liberty and his opportunity.

The English ministers preach Christ.

The present generation of English preachers, if we may judge it by the hundred men who have been going about in this country, believe as deeply as did any preceding generation that Christ himself is the source and center of effective pulpit speech. He gives color and direction even to sermons in which his name may not be frequently mentioned. It is true that variations in Christology appear. Not all of these English visitors would put the accent precisely where Dr. J. D. Jones put it in his beautiful Council sermon, but all of them find ample and congenial pulpit material in the teachings, character, career, and cross of Jesus Christ. Everything in the way of literary embellishment is subordinated to the effort to bring the hearer into vital contact with the mind of Christ, and to lead him to reckon seriously with the fact of Christ in the background of human history, and the great force in the life of the modern world.

It is quite possible that the American pulpit, speaking broadly, is more brilliant today than the English pulpit, but it would be more influential if preachers all over the land should make it their deliberate purpose to edify and feed Christ's sheep and Christ's lambs. They want and need the personal message that goes straight home, that makes Christ real.

An English delegate in private conversation spoke of the series of sermons which he preached last winter on the Personality of Jesus. It included these topics: The Hands of Jesus, the Eyes of Jesus, the Face of Jesus, the Feet of Jesus. The congregations steadily increased from the first to the last of the series, and when it was over, his Boys' Brigade sent him this message: "When are you going to preach another exciting series of sermons?"

There is no class of subjects available to the modern preacher that compares in interest, richness, and suggestiveness with those suggested by the life, the teachings, and the death of Christ. May the visit of our English brethren put new meaning and power into the stereotyped injunction: "Preach Christ."

EDITORIAL

Electing the Right Men to Congress

In the concentration of interest upon the presidential campaign, the importance of choosing the best men to the Senate and the House of Representatives should not be overlooked. Congress is still an influential factor in American politics, as the present occupant of the White House has found out to his own surprise and sorrow.

Two issues in some form or other are likely to face the next Congress. With regard to them it should register the convictions of the great majority of the American people. We assume that most of our unselfishly minded citizens desire two things; first, the speedy participation of the United States in an effective League of Nations, and second, the continuation of national prohibition.

If the election were to be held this month, it would not be easy for those who consider these two issues paramount to decide which man to support for President. We must await Senator Harding's formal letter of acceptance before deciding whether he is really for a genuine League of Nations; but his statement issued July 14 hardly satisfies those who have been fighting for a League. It harks back to the old and selfish excuse that America may be involved disastrously in all the petty disputes overseas. It is cold toward the idea of a mandate for Armenia, and it is totally lacking in constructive suggestions. We hope Mr. Harding's letter of acceptance will be more explicit and satisfactory than this preliminary statement. On the other hand, Governor Cox has indicated his strong approval of a real League.

But when it comes to the prohibition issue, up to the present time the Democratic candidate is distinctly at a disadvantage. It seems to be clear that he owes his nomination at San Francisco largely to the wet forces. They are evidently banking much on his sympathy if elected, even if he now says, as all candidates do before the voting begins, that he is in favor of enforcing all the laws on the statute books.

With this present stand-off between the nominees on the two outstanding issues of the day, it becomes all the more important to scrutinize the record of the candidates for Congress and to ascertain by direct inquiry how much they personally care for a League of Nations and the continuance of national prohibition. Every man who aspires to a seat in Congress ought to be willing to be catechized and on the public platform to announce his position. Of course, if he faces one way on the League and another way on prohibition, the voter who thinks the world will get on much better if it is a sober world and if the nations associate themselves for the purpose of reducing armaments and preventing warfare will be in a quandary. But it ought to be possible to find in every Congressional district in this country capable and honest men who take the larger and more progressive view and take it sincerely and earnestly. If we are to have such men in Congress, it is none too early to be looking out for them and for their election.

A Shadow of Forgotten Years

Not many of us are old enough to remember much about the days of power and grandeur which came to the former Empress Eugenie of France, who died in her native Spain last week at the age of 94. A good many of us, no doubt, had quite forgotten that she was still alive. The Second Empire seems as remote almost as the First, and the second emperor only a vague shadow. But Eugenie was much more than that. A Spanish lady of noble blood, in which there was a Scottish and even an American strain, she came to Paris to find her place in life by a brilliant marriage. France, weary of war and unstable government, had turned to the Prince-President, Louis Napoleon, for rest and security, and at last accepted the tinsel glory of his new empire. He was at the time negotiating for a wife from some royal house, and negotiating in vain. He fell in love with the Spanish belle, the most beautiful woman of the moment in Paris, and made her his consort. Eugenie had better brains than he. She gave the glory of social leadership to his court. The world has even forgiven her the absurdities of crinoline in laughter at the pictured figure of its own grandmother topping a balloon skirt. The tragedy of defeat at the hands of Prussia and the greater personal tragedy of the death of her son in a skirmish with savages in South Africa touched the heart of the world. She made her refuge in England, and will be buried there.

It is a tribute to the real but unexpressive sympathy of the English people, and of Queen Victoria in particular, that Eugenie felt at home there in the days of her sorrowful retirement. Her death seems the final closing of a chapter of European history, a hint that we must turn our attention to that future which looms in such threatening wise before us. Her brief splendor and power, her deep sorrows, her errors, and even her absurdities, are matters for the historian and the moralist. France, perhaps, will feel her passing least of all, for the victorious and strenuous France of today is strangely unlike the frivolous imperial France in which she reigned and shone.

* *

They are still lynching people down in Texas and burning them at the stake. We wonder whether any of the presidential candidates can find time to tell us what they think of this continuing barbarism in a community which calls itself free and American. We note that the Texas sheriff is reported as saying of a particular brace of burned Negroes that one "was not the right one" and that he was not at all sure about the other. We believe that the best Christian people in the South are as opposed to lynch law as they are in the North. It is a common problem how to make that sentiment effective.

On Asking Too Much at Once

A temptation to be fought against is that of despair in regard to the world or to the essential good will of humanity. We are to trust in God, who has his own plans, both for men and events. In our work for better times we are to count ourselves his instruments and co-operators. But we are neither to fall into the error of hurrying God nor of thinking that we know as much as he about what ought to be done and the possible ways of forwarding righteousness at this stage of the proceedings. For our own conscious sense of imperfection should be a warning to us of the difficulties with which God has to work in us and other men.

We know men who are tripped up and hindered in practical work for righteousness by the inflexibility of their own idealism. They ask too much at once. They wish to make the world over completely by day after tomorrow, at the very latest. And because men do not share their ideas of what the world should be and the lower aims of other people seem to put a drag on progress, these uncompromising idealists are ready to play the part of Job on the dunghill and despair of their age and generation. The disenchantments and disgusts of good men are in themselves a part of the hindrance which holds back the millennium of which we dream.

The answer to such doubts and disillusionments comes with the remembrance that Christian faith lives and works in the sphere of personal relations. No one of us is strong enough, even in his imagination, to get under the whole burden of the wrongs of his own time. There lies the opportunity of faith in God. But that faith is not something to lie down upon: it is an urgent motive for endeavor. And it is a motive also for co-operative endeavor. The first thing a Christian who begins to despair of the world and of humanity should do is to make sure that he is sufficiently engaged in co-operative work for the bettering of the world. Is he making the most of his church opportunities? Is he investing time and money to a sufficient degree in Christian co-operative undertakings? If we put ourselves, at any moment of the progress of the world, into the place of the idealists who were living then we shall discover that the people who counted for progress were not those who lamented because they could not make the world over at once into the image of their ideals. Philip of Spain had an ideal for the world and did his best to impose it on everybody. Suppose he had succeeded! We would not compare the ideal of our despairing Christian man today with that of Philip; but there have been more

Christian ideals than his which might have cramped the life of the world. The people who counted then, and who count today, are those who by God's help try to make themselves over in the image of their ideals, and who also strive to help others to fulfill themselves at their highest and best. There is work enough here for everybody—work which ought to keep men cheerful. Suppose we try it when we are discouraged and leave the ordering of other things to God.

The Parables of Safed the Sage

The Parable of Heroes and Heroines

There came to me a man and a woman, even an Husband and his Wedded Wife, and they said, We are weary one of the other.

And I said, Why is it thus?

And they said, We have grown commonplace to each other. Once we were to each other an Hero and an Heroine, but now we are Neither.

And I said, Napoleon did not look heroic to Josephine after she had seen him with his Suspenders hanging down his back; neither did Joan of Arc look heroic when she held her Front Hair in her mouth while she did up her back hair.

And they said, But he was an Hero and she was an Heroine.

And I said, Heroes and Heroines cannot appear heroic all the time. Cæsar did not look heroic when he had pushed his slippers too far back under the bed, and he had to get down and fish them out with an umbrella; but that be a necessary thing, even to Heroes and Heroines.

And I said to the woman, When the Baby was sick, eight years ago, did not this thine Husband watch with thee day and night?

And she said, He did.

And I said unto the man, When thou hadst lost half thy money in a Fool Speculation, did she not stick by thee like a Little Burr, and cheer thee up, and never say, I told thee so?

And he said, It is even so.

And I said, Go down on your knees.

And they knelt.

And I said, Join hands.

And they did so.

And I prayed to God on their behalf, till there came to their eyes tears of Memory and Love.

And I Smote them lightly on the back, and I said, I dub thee an Hero; I dub thee an Heroine.

And I sent them forth.

And they lived happily ever afterward.

In Brief

Rats have killed more people than wars, the health authorities tell us. Now that we are quarantining ships in our ports and reports of bubonic plague come from a few of our cities, the advice remains urgent: "Kill rats!"

* *

The men who push the chairs on the board walk at Atlantic City are on strike, demanding that their wages should be doubled. We suppose a tariff by weight is not feasible, but they certainly seem to earn fifty cents an hour in wheeling some people up and down.

* *

A great deal more than most of us realize depends upon the struggle in Japan between a military autocracy and the democratic spirit which is aroused among the people. Japan as a helper and friend of its weaker neighbors means peace in the Far East and in the world. Japan has renewed its treaty with Great Britain for a year on the old terms of a strict alliance. But the fact that the British Government was not prepared to renew it for a longer period now is eloquent of the unsettled and difficult conditions in the whole Asiatic world.

* *

Long-standing differences of ideals and methods between the secretary and directors of the Lord's Day League of New England and their New Hampshire representative, Rev. Edward A. Tuck, a Congregational minister, have now culminated in a severance of his connection with the League and a prompt acceptance of his services by the New Hampshire Sabbath Conference, a recently formed and more broad-gauged organization. Patriculars appear on page 133. We think the Lord's Day League makes a mistake in adhering to a too restrictive policy. Its present attitude tends to divide rather than unite the real friends of the Sabbath.

* *

A telegram from our Chicago editor announces the sudden death of Dr. John P. Sanderson. He was one of the faithful attendants upon the International Council meetings, and while in Boston had an attack of neuralgia of the heart. He returned to Chicago Thursday and died July 11. The burial was at Springfield, Ohio. Dr. Sanderson has filled a large place in Congregationalism. In Michigan, where a large part of his ministerial life was spent, he was counted a leader, both in counsel and action. Since removing to Chicago, where he has been Western representative of the Church Building Society, he has exerted an even wider influence. In the national assemblies his advice on questions of polity was especially valued. Somewhat retiring in temperament and never seeking public recognition, Dr. Sanderson, by the sheer force of his character and abilities, won his way to leadership. He was a royal companion and friend, and will be missed by many.

* *

We have received one or two letters criticizing the non-appearance of certain men scheduled among the leading speakers of the recent International Council in Boston. The real reason why Ambassador Geddes and Mayor Peters did not meet the expectations engendered by the printed program is not as yet apparent to the unitiated. But in the case of Dr. Cadman it should be understood that he was in no way responsible for his failure to speak Monday evening, when one of the largest evening audiences had assembled, partly in his honor. A week before he had sent to this office a copy of his address written in his own hand. So he was fully prepared to meet the expectations of his auditors, but on the eve of starting for Boston he met with an accident that incapacitated him temporarily for platform work. He sent at once to Dr. Herring a telegram, whose delivery was delayed on account of the holiday. Dr. Cadman is always so scrupulous about fulfilling his engagements that this word of explanation is due him.

* *

In his article on the Republican Convention in Chicago and conventions of previous years, Dr. Barton stated that in 1860 there were no lengthy nominating speeches; that Mr. Judd of Illinois, in nominating Abraham Lincoln, placed his name before the convention in a single sentence without eulogy. This statement has been challenged, with the suggestion that Mr. Judd nominated Lincoln as "a man who could split rails and maul Democrats." Dr. Barton replies that his original statement was correct, and that the other declaration is not wholly wrong. Mr. Denio, of Ohio, in a second seconding of the nomination of Lincoln, used those words, which comprised the whole of his speech. The same brevity characterized the nominations of Seward and the other candidates of 1860. The other type of nominating speech was of gradual evolution, and reached its zenith in Ingersoll's "plumed knight" speech for Blaine, and Roscoe Conkling's famous Appomattox speech nominating Grant for the third term. It very nearly reached its nadir in the speech that nominated Johnson in 1920—which was everything that such a speech ought not to have been.

* *

The free world owes a considerable debt to Admiral of the Fleet Lord Fisher, the British naval administrator and commander who made the British Navy efficient for the protection of the seas against the German sea forces. A soldier's son, he entered the navy as long ago as 1854. When he came to authority, he collected the scattered squadrons, scrapped obsolete ships, planned and built the famous battleship Dreadnaught. His recent book of reminiscences showed the enormous force and courage of a man who broke precedents, overrode conventions, spoke his mind directly, was loved and feared and hated. He never concealed his convictions or minced words in criticism. A man of the highest character and individuality, he stands out as one of the great men of the war period. His counsel as to military plans was not taken—fortunately, perhaps, for he was nothing if not bold. Whether the attack with the whole British naval force on the Baltic shores of Prussia in conjunction with a landing force of Russians would have won in the early days of the war must always be a matter of conjecture. For the future he prophesied that wars at sea would henceforth be fought by submersibles and overhead by airships.

The Promise of a New Social Order

The Message from Two Recent Books

By Dean Charles R. Brown

Yale University

Here are two readable books—"The Bible As a Community Book," by Arthur E. Holt, Secretary of the Social Service Department of the Congregational Education Society, and "The New Social Order," by Harry F. Ward, professor of Christian Ethics in Union Theological Seminary. They are both suggestive, hopeful, forward-looking expressions of the dominant interest in this day of rebuilding.

DR. HOLT'S BOOK

The first is admirable as a compilation and as an interpretation of those passages of Scripture which bear directly on the age-long task of social reconstruction according to the pattern showed us from above. It has in it almost as many quotable sentences as the Sermon on the Mount. It will furnish to the preacher intent upon the proclamation of a social gospel the very best sort of method. The Bible itself offers us the best kind of field for the grounding of those principles and ideals which can be effectively applied to modern conditions and problems. It offers us a much better point of departure or line of approach than is to be found even in so noble a statement of principle as that contained in the program of the British Labor Party to say nothing of the more radical utterances in the Constitution of the Soviet Government in Russia.

The Bible has been from the start, is now, and in the judgment of many will continue to be "a book of final values for all who would live nobly." There is an unapproached primacy in its ability to declare with power the deeper meaning of everyday life. Its words are "spirit and life" in a sense which cannot be predicated of any other single volume of literature. And all this is brought out with remarkable clearness and cogency by Mr. Holt in his splendidly arranged exhibit of the Bible as a Community Book.

Two of the finest chapters in it are those in which he portrays the social ideals of Nehemiah and of Jesus. "The first person to attempt to carry out in terms of community reconstruction the vision of the prophets was a young man named Nehemiah. Many mourned the loss of the ancient city of David but he alone mourned to a purpose. With a crowd of exiles he had gone as a pilgrim to the city of Artaxerxes in the valley of the Euphrates. He had all the likeableness of youth and culture and had been appointed cup-bearer to the king. He could have had for the remainder of his life a position of security and ease but the ruin of the city of his fathers tugged at his heart-strings. His sorrow showed in his countenance and to the courteous inquiry of the king he replied, 'Why should not my countenance be sad when the city, the place of my fathers' sepulchres, lieth waste and the gates thereof are consumed with fire. If it please the king, send me unto Judah that I may rebuild it.'"

"The king granted his appeal, gave him letters of safe conduct and orders for the necessary supplies. Upon arriving at Jerusalem he keeps his mission secret. He does not flood the community with advance notices of what he proposes to do for its upbuilding. He goes about the city at night, taking stock of his task and of his resources. He will not allow the wishes of a good heart to be a substitute for the knowledge of a good head. Accurate information is the price he proposes to pay for leadership in community building. He returns from the survey with definite information. His first problem is to arouse in the people a mind to build. He calls them together, presents his case, outlines his plan, paints for them the glory of the city that can be." And the success of the undertaking is promptly underwritten in the response they made—"The people said, Let us rise up and build."

What a capital syllabus for a course of lessons in social reconstruction! What a royal scriptural basis for a series of sermons in a day of industrial and political rebuilding! The man who wrote this little book has studied to show himself approved unto God, a workman that need not be dismayed, rightly dividing and rightly applying the word of truth.

Here also are his words about the method of the Master: "Jesus had drunk deep from the springs of Hebrew idealism. He had a vision of a community held together by something stronger than the compulsion of force and fear. With true social insight he saw the coming disintegration of the Roman Empire due to the hatreds which it inevitably bred. His critique of the old order was severe. It was wrong in principle and must ultimately break down."

"Ye know that they who are accounted to rule over the Gentiles lord it over them and the great ones exercise authority. It shall not be so among you. If any would be great among you let him serve—the greatest of all is the servant of all, even as the Son of Man came not to be ministered unto but to serve and to give his life a ransom for many."

"The builders of the new order will seek as their main concern in life the righteousness of God, confident that the other privileges and necessities of life can be secured by a social order which has paid the price of a right attitude between man and man. A world now facing starvation because of the disruption, through war, of the forces of production and the channels of trade may well heed Jesus' thought that the maintaining of right relationships among men is the key to the solution of the problem of food and drink. The price of the new community was the high price of self-discipline in the giving of justice. All depended on whether he could secure men to follow him who loved justice enough to give it and give it first and who would give it for the sake of its faith-creating power in society."

These are samples! The reader who tastes them will want another helping and when he reads the little book through to the end he will be repaid. He will thank God and take courage.

PROFESSOR WARD'S OUTLOOK

The book of Professor Ward is a larger and more ambitious book but not nearly so interesting or suggestive to a man with a nose for social and spiritual values. The author would greatly increase the number of his readers and add to the force of his appeal if he would give more attention to the acquiring of a good English style. He splits his infinitives and sins against many of the established canons of good literary form with a high hand and an outstretched arm. He writes long, involved, obscure sentences with no consciousness apparently that he is thereby defeating his own ends. He does not "veil his meaning" by his lack of good style—he often hangs a blanket between his ideas and the minds of his readers. If this book were compressed into one-third of its present size the volume of ideas need not be in any way curtailed and it would add immeasurably to the interest and effectiveness of his presentation.

Furthermore, for a useful social document there is altogether too much of the abstract and altogether too little of concrete fact. It smells of the lamp rather than of life. He does not adduce anything like a proportionate amount of actual material to illustrate and support his wealth of fine-spun theory. His head and his heart may have been among the stars as he produced these pages—the generous impulses which here find expression makes one feel sure that it was so—but his feet were all too rarely on the solid earth.

However, if one has the patience to make his way through this thick forest of verbiage he will be repaid by finding many wholesome and stimulating aspirations for a new and better social order. For example, "One of the great migrations of history is happening. It is not as in days past a people swarming out to find new pastures and new lands to till: it is a movement of the race in search for more space for the development of the human spirit." Here is another! "To diffuse economic power throughout a community is not sufficient. It is only a part of the next step toward equality. It simply clears the road for social development. There remains to be developed the discipline of education and the spirit of good will which will make effective this diffusion of power in general standards of living. There remains also to be achieved the general understanding of life as a process of unceasing development."

He has very little use for the ideas of "the official circles of the American Federation of Labor." They seem altogether too tame in the light of the more radical programs he would espouse. He also shows scant regard for the Christian Church even though he is a professor in a theological seminary endowed by the gifts of churchmen for the training of young men for the work of the ministry in the church of Jesus Christ. Many of us who are in hearty sympathy with his social ideals at their best would draw back from such expressions as these: "Among all social institutions the church pre-eminently preserves the past. Its creeds and ceremonies prolong the power of the dead hand with greater power than the majesty of the law. . . . The church more than any other institution tends to perpetuate the ignorance and fears of the past."

How far this is from the atmosphere of that other volume which shows The Bible to be a Community Book! Upon what meat have the mighty social leaders of the past been fed if not upon the great truths of religion as spread abroad throughout the world by the organized efforts of the Church! From the days of Nehemiah or of Jesus down to the days of Washington Gladden and of Walter Rauschenbusch where have the prophets of a better social order been born and bred if not within the life of the Church of the Living God!

The men who get beneath the surface of current indications are not for the most part looking to see the kingdom of God come with power and great glory as the result of some new and clever device in economic or political organization. The problems are too vast and too grave to be settled off-hand by an Act of Congress. Here at this hour we have in our own land resources enough, brains enough, man-power enough, organizing and administrative ability enough to cover the country with industrial peace and prosperity as the waters cover the sea. But the sad fact stands that we have not character enough. We have not enough of the sense of social justice, enough of regard for the interests and welfare of the other man and the other class, enough of the insistent spirit of good will. So the solution waits for a wider and a more thorough regeneration of the human heart by the grace of God manifested supremely in the work of His Son, our Saviour, Jesus Christ.

International Council Aftermath

An Overflow Meeting with a Feast of Good Things

The Conference on Church Music

In Paul Revere Hall on Friday afternoon was held one of the most interesting sectional conferences on "Pilgrim Songs and Their Sequels," under the Chairmanship of Rev. Charles H. Richards. A large and intensely interested audience appeared for this event. Prof. Waldo S. Pratt gave a piece of hitherto unexplored historical research in his account of the very first musical utterances of the Plymouth Colony, as expressed in The Psalm Book of the Pilgrims, showing how, in that time when there was no such thing as a keyboard instrument, and no instrument of any kind was allowed in the house of God, the Psalms were sung in unison; and giving, with the piano, some of the more worthy of those ancient Psalm melodies.

Dr. Charles F. Carter of Hartford gave an aeroplane view of the "Stages of Development" of spiritual music in America through the three past centuries. He showed that although the Puritans had made something of a reputation as organ-smashers, and "had chased musicians from the organ gallery," yet the animus was more against the use of music in the church than against the art itself—for it is remembered that Milton, and Cromwell himself, had a degree of musical skill. And the Pilgrims sang, and the fact that they could sing, standing there on the bleak New England coast, will always resound as a note of comfort and joy. So long as they could sing there was courage and hope. With a few copies of the Ainsworth Psalter the old, mighty words were memorized, and were far more important to the fathers than the tune. It took real and sometimes bitter controversy to establish singing by note and with instruments. For the first hundred and fifty years Thomas Ravencroft's collection was the leading one.

From these beginnings the speaker showed the march upward, group by group, of our American hymnody, taking on the great worship harmonies of Europe and adding from generation to generation the tunes which have lifted men's spirits with the name of Christ and the sounds of his coming kingdom—such as the works of Lowell Mason, Oliver Holden with "Coronation," Thomas Hastings with "Rock of Ages," "Retreat," and "Peniel;" Organist George Webb of Old South, who furnished our "Webb," of "Stand Up, Stand Up for Jesus;" the work of Bradbury, Emerson, George F. Root and many others.

Dr. Carter sums up with the cheering assurance that, out of the great volume of religious music of today a sifting process is going on, in which the cheaper and less worthy tunes are being quietly dropped and harmonies founded in accurate scholarship, built to last for the ages, are taking their rightful place.

PROF. H. AUGUSTINE SMITH
Music Director

Following this paper came Prof. H. Augustine Smith with his "Pilgrim Hymns Visualized through Art." Dr. Smith put forth with convincing enthusiasm a plea for the united use of picture and music in presentation of the Gospel teachings. He then gave a concrete illustration of his proposition by putting on the screen an exquisite series of pictures of the life of Christ while he led the audience in the hymns suggested by the successive scenes, and ending with the triumph of the risen Redeemer. It may well be expected that this form of Christian teaching will win a permanent place in our churches.

H. J. K.

The Normal and Abnormal

At Central Church on Monday afternoon a sectional meeting was devoted to "The Normal and Abnormal in Religion," with Rev. John Gordon of Rockford, Ill., presiding. Severe criticism of the Christian Scientists, praise for the Emmanuel Movement, and a statement of faith in Hickson, the healer, marked the address of Dr. William T. McElveen of Portland, Ore., who spoke on "The Relation of Religion to Bodily Healing."

"Those who have tried to imitate the healing of Jesus," he said, "are charlatans—among them the Christian Scientists, the Lydia Pinkhams of religion, whose goal is the dollar, and whose motto is not 'come all ye and be healed,' but 'come ye and buy a copy of "Science and Health" at $6 a volume.' Eddyism is neither Christian nor scientific, and its pretending that there is nothing to fear in the world is bravado, not bravery."

On the other hand, the speaker characterized the Emmanuel Movement as neither bombastic nor commercial, and added a word of praise for Mr. Hickson, the faith healer. Though of the opinion that there was much in the Gospel not yet utilized for purposes of healing, Dr. McElveen concluded by advising preachers to leave that art to men of the medical profession, who were infinitely more qualified to teach it.

After a short discussion Rev. Morton Stanley of England read a paper written by Capt. J. A. Hadfield, an English preacher, formerly a physician, on "The Meaning of Current Spiritualistic Movements," in which the author pointed out how the great healing forces of the soul are always ready to spring to life for the curing of both moral and physical disease.

Speaking on the same topic, Rev. Hugh Elmer Brown of Evanston, Ill., admitted the value of psychic research as a science for experts, but disapproved its popularization in the form of spiritism, terming Sir Oliver Lodge a mere eager layman. "At the present rate," he said, "we will soon slip back to witchcraft, demonology and the bane of the 'evil eye.' Let us have more faith and less inquiry, for communion through prayer is better than communication through mediocre mediums."

Rev. Stanley H. Fisher of the American Church in Paris outlined the plans for a united Protestant church and a social service building for American students in that city, and announced that already over one-half of the required $2,000,000 had been pledged.

The Ethics of Liberty

The stately arches of Old South Church rang on Monday afternoon with a passionate discussion of our rights in freedom of speech and the press, a theme which lies at the tap root of the life of democratic peoples. Here found expression a protest against sundry violent actions by our authorities, both during and since the war, in suppression of radical utterances in press and public gatherings.

The presiding officer was William Shaw of the United Society of Christian Endeavor. Bishop Frederick B. Fisher of the Methodist Episcopal Church opened with "The American Idea of Freedom." He showed that we had fairly achieved the religious freedom for which the fathers came in the beginning, as well as the political freedom won in 1776 and defended since. We are now summoned to the period of economic liberty, inseparable from which is the power of public utterance for the whole people.

The Bishop cited the Christian ideals of certain leading Socialists, who, though accustomed to repeat from memory entire chapters of the Gospels, had turned against the entire Church, as one of them asserted, "Because the living Christ has left your churches." Bishop Fisher voiced the vigorous demand that "we must let all the people know all the truth, and let them make their individual judgments."

Principal Garvie of England, heartily greeted by the audience, gave an inspiring address on "Free Speech in England," which, he said, England owes to the presence of her free churches. Freedom must not be construed to mean doing just as we please—only that men shall be free to obey the voice of God in their own consciences.

Paul U. Kellogg, editor of the *Survey*, came to grips with the task of "Bringing Free Speech down to Date." Recognizing that we are becoming a nation of wage-earners, he stressed the primary necessity for such a nation of freedom of speech and communication. But fundamental to freedom of speech and communication is the literacy of the people. Having taught all to write and read we must look to the control of our cables, telegraphs and newspapers. Government control of any of these is subversive of liberty. The people must have the power to get the facts. Here the Church can function. We should and can see to it that the press rings true to freedom of speech. "There are today in prison in this country Porto Ricans, not because of any criminal act but because they had not abandoned the hope of a nationality like that of Cuba; Socialists, for speaking that which they had been saying for the last thirty years, and pacifists for believing that war is wrong. I would like to know what the Congregational churches think about that."

At the climax of this discussion came Dr. Charles M. Sheldon, lately become the editor of the *Christian Herald*, with his clean-cut, absolute and uncompromising views on "The Newspaper and the Moral Health of the Nation." He stated frankly that the modern newspaper was a non-Christian institution. It is what the papers do *not* say that constitutes their failure to be the moral leaders of the nation. There does not appear to be a single Christian daily newspaper in America. There is a universal fear to mix business, politics and religion. Newspapers should choose their reporters with as great care for their Christian character as a church would use in choosing a minister. The voice of the author of "What Would Jesus Do?" pleaded with emotion as the ending of his address: "Oh, that the great Christian denominations would establish daily newspapers that would urge the settlement of our great national and industrial questions by the principles of Jesus. They could abolish war, secure world-wide prohibition and bring the universal brotherhood."

Immediately an intense discussion opened by delegates from the floor, both British and American and several startling searchlights were thrown upon the press situation, showing the need of some means whereby the great news-gathering agencies and individual papers can be held to responsibility for a full and truthful rendering of all the facts to all the people.

H. J. K.

CONGREGATIONAL HOUSE IN BOSTON
Decorated for 1920 International Council

Noon Meetings at Park St. Church

On Wednesday Rev. J. Morgan Gibbon of Stamford Hill, London, spoke on the facts and fallacies of the Tercentenary, asserting that we have a misconception in speaking of "good and bad times." Men give the times all their quality. If present times are bad, bad men make them so. We have no immutable fate to fight against, only to deal with men very like ourselves. God or the devil do things mediately. The devil inspires with hatred but man kills. The present situation in our expensive living costs, makes us talk of the "good old times," and the kindness of men, when no one sold anything, but simply gave it away over the counter. The war did not fall from the sky like a bomb, weak and foolish men made the war. Dr. Gibbon was warmly applauded when he alluded to those who have lost the spirit of sacrifice of the war, that they are trying to make the Church over into a commercial proposition. "Their speech is like the wheezy talk of old men in clubs, about their physical complaints."

This ex-chairman of the British Congregational Council closed by calling for a tonic that would satisfy the heart's thirst and not for "meek and mild meetings for mothers and pleasant afternoons for the people."

On Thursday, Rev. H. H. Proctor of Brooklyn, N. Y., spoke. He believed that it was the Pilgrims who had made the American Negro, the "Negro American." Before coming to Park Street Church he had just taken his two daughters to what he called the greatest spot in America, the corner of Congress and Water Streets where Garrison began the publication of the *Liberator*. He deplored the view that there was "any race in brain" and called his own people "the Pilgrims in bronze." After quoting the Southern orators who drew the pathetic picture of the "men who came back from the lost cause," Dr. Proctor contrasted the sad condition of the ex-slave. And yet the largest single contributions to the Liberty Loan in Louisiana and Arkansas were by Negroes. Turning from the thrift to the patriotism of the "Pilgrims in bronze," he pointed to two monuments in the city where he was speaking, that to Crispus Attucks and the Shaw Memorial. He touched upon the movement of Negroes to the North as the beginning of an international movement back to Africa.

On Friday, Rev. Frederick F. Shannon of Chicago spoke, alluding to Independence Day and drawing attention to the historical fact that independence always completed itself in interdependence and dependence on God. One atom is always beckoning another. No one ever heard of an independent flower, or apple except the one Adam ate.

If in the large congregation which filled Park Street Church Monday noon were either those who have been opposing the League of Nations or who have grown lukewarm in their devotion to it, Rev. A. C. Hill's torrential and cogent eloquence must have swept away their objections and revived the drooping courage of many others. For this Abraham Lincolnesque Scotchman was as logical as he was passionate. He was also noticeably courteous and intelligent in his allusions to counter-considerations raised in this country because of our historic policy of isolation. Nevertheless he asserted that, whether we like it or not, the nations of the world are forever one. He did not think that America would be the loser if it conceded a small fraction of its national sovereignty. The address came to a moving climax as Mr. Hill pictured the tremendous aid America could bring to the League in the direction of open diplomacy and of shaping the future of the world.

In closing the meeting Dr. Conrad said: "We have been listening to one of the sanest, most significant and most instructive addresses since the Gospel began," and all the people said, "Amen."

Australian Morality

At the noon meeting in Park Street Church on Tuesday the speaker was Rev. C. B. Cockett of Melbourne, Australia. He spoke on the topic, "Battles for Public Morality in Australia." He said in part: We are very free in Australia because we can profit by the battle of the old world with its sins, and also by America's battle, still we have many of the old forms of wickedness still with us. Our churches are united in the battle upon gambling. We keep after the police department and thus obtain a good enforcement of the law. Our great trouble comes from the fact that in some places the municipality or commonwealth shares in the profits of gambling so that we find it difficult to make headway against it. We are, however, constantly battling and are doing a great deal to overcome the gambling spirit engendered by the war.

Practically all of our motion pictures come from America and on that account we must censor them more closely. Putting joking aside, many of them are silly—few of them are bad. I go myself often and enjoy many of the reels. In Sunday observance we seem to be far ahead of America. There are no theaters open in our country on the Sabbath and in some provinces there are no trains and no tram service; in others the tram service is maintained at the church hour for the sake of the church people. It is only fair to say, however, that the desecration of the Sabbath is on the increase and we shall find ourselves fast coming to a state of affairs that makes the Sabbath practically a holiday.

We are making a great fight against the liquor traffic through our various organizations. We find our best arguments come from America. We are indebted greatly to some of your foremost leaders, among them Rev. Howard H. Russell. We are going out to destroy absolutely the liquor traffic.

The speaker then made one of the plainest and most searching of appeals against the growing impurity and lowering of sex standards. His report of conditions in Australia was not entirely reassuring, although his account reminded us of our own situation.

In the fight for industrial freedom he reported that the Labor influence and Capital were well-organized fighting forces, and between them the middle class was suffering greatly. The many associations, however, organized in Australia for collective purchasing promise much for the future. There is also much significant welfare work in industry. The churches in Australia are emerging from the middle-class spirit. Illiteracy is practically unknown. The schools are free clear through the university period. Religious education is at the minimum, although the Bible is in use in some of our schools. We have no race question. Our country is practically a white man's country.

Mr. Calkins paid a high tribute to women and believes that all industry, so far as they are able to meet the conditions, should be open to them and that they should receive equal pay for equal work. He said some caustic things about indecency in the dress of women at the present time and the extravagant use of cosmetics.

He also reported that the churches in Australia have united to become a force in politics and to drive out of power the gangster and the dirty politician.

International Council Jottings

First prize for resonant, effective and agreeable articulation: Sir Robert Falconer.

"Quit you like men," quoted Professor Buckham, and instantly the buzzer echoed "Quit."

"I thought this note was a warning to stop," said Miss Addams, "but I find it's a warning to go on; the next speaker isn't here."

Perhaps the name most frequently on the lips of English speakers—and some Americans—was Dale, whereby he being dead yet speaketh.

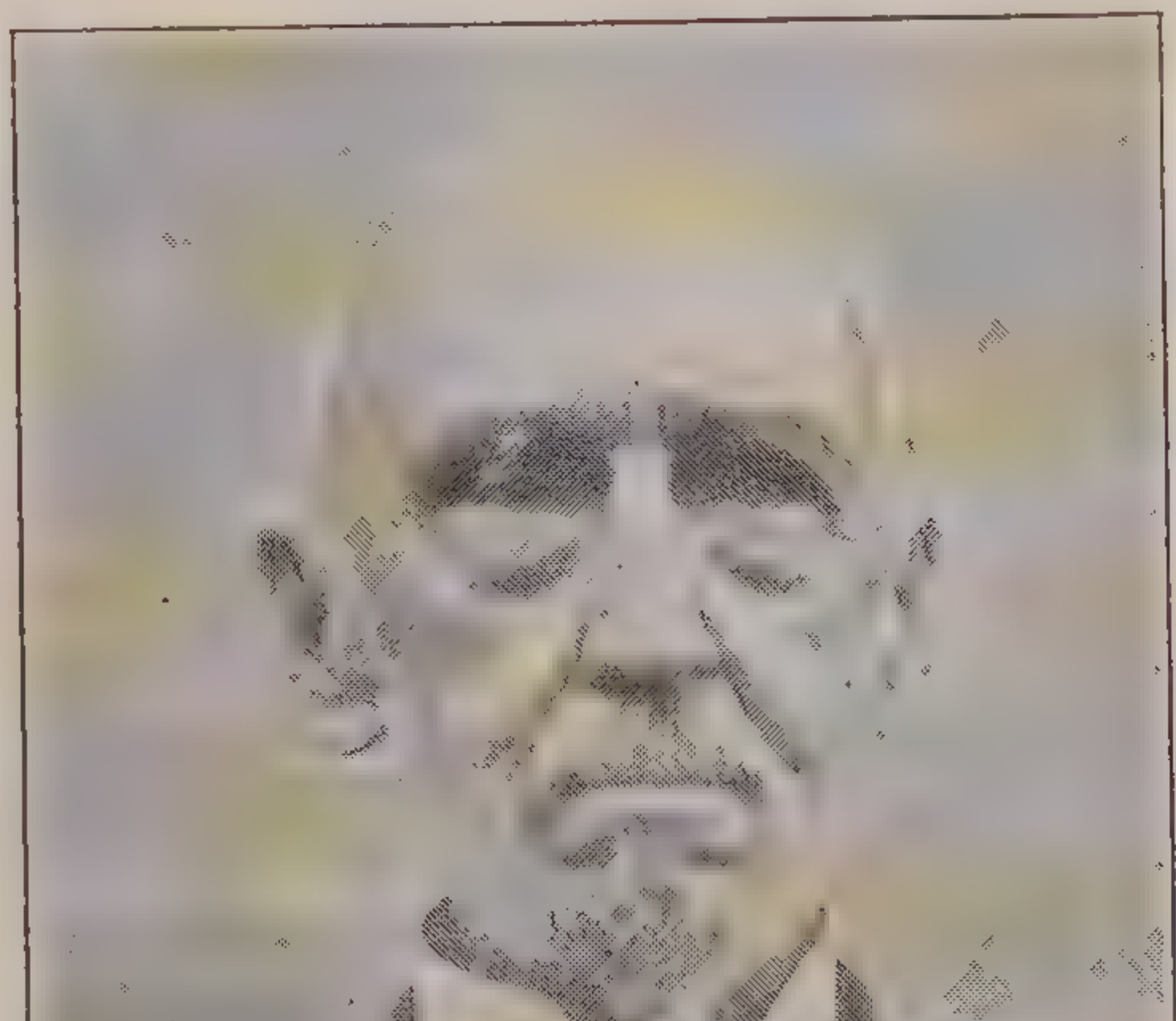
Andover Seminary men joined with members of the Boston Monday Club in entertaining at luncheon a group of English and Scottish delegates. Later in the afternoon a reception was tendered them at the Seminary building.

The automobile in its numerous varieties of type undoubtedly helped to swell the attendance. Some of them came from beyond the Mississippi and one of these trans-Mississippi cars was driven by Hon. Henry M. Beardsley of Kansas City, a former Moderator of the National Council.

Judging from his address the battle against intrenched wrong in every field, in Australia, is going forward amazingly well. Mr. Calkins in his manner of public address was more like an American reformer preacher than any one of his British brethren. He is what the small boy would unhesitatingly call "a live wire," and received generous applause as he made his red-hot statements. R. W. G.

The Council with Film and Stereopticon

Not least among the inspirations of the Council was the series of moving pictures, stereopticon lectures and plays in Paul Revere Hall, showing many phases of Congregational service in many lands. These were under the immediate management of Rev. H. B. Catlin, a young missionary, graduate from New Hampshire State College, Hartford and Union Seminaries, who with his wife, *née* Miss Laura Cristeson, graduate of the Philadelphia Conservatory of Music, is to sail for the South Africa Mission this fall.



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REV. H. A. MINER, D. D.

Celebrated his 91st birthday on July 1, by going on the International Council pilgrimage to Plymouth. Dr. Miner has attended three International Councils. He was formerly Home Missionary Superintendent of Wisconsin.

Among the reels was the story, "Miracle Money," showing the work and the love story of a young medical missionary in China; "The Conversion of Magan Lal," an episode from the wonderful mass movement in India from Hinduism to Christianity; also the Hoover reels, shown by Rev. William F. English, Jr., illustrating the present conditions in the Near East, with a vivid story of the American relief work among the Turk-harried Armenian populations. With this came a play, "War Days in Turkey," by twenty actors from the Currie School of Expression, reproducing an actual occurrence from the school at Marsovan. "A Motor Missionary Trip Through New Mexico and Arizona," with reels shown by Mr. Franklin Warner, gave a most interesting view of the work of the five American Missionary schools in Northern New Mexico, and scenes from the life of many of the Congregational churches in New Mexico and Arizona, all of whom Mr. Warner and his wife visited last summer.

With slides were shown, by Rev. F. C. Laubach, many of our Congregational results in the Philippines, where the Island of Mindanao, covering one-third of the territory of the archipelago, is given wholly to the Congregational body for a parish.

Mrs. Ida Vose Woodbury inspired and entertained large audiences with stereopticon lectures on "The Grandchildren of Uncle Tom" and "Americanizing Americans." Dr. Henry J. Kilbourn gave "American Congregationalism in Picture." Pres. Howard M. Briggs furnished moving pictures on the daily life of students at Straight College with classes at their regular work, the trade school activities, home-making in all its branches, as well as the students at play. The college owns a picture equipment for showing the life of the school in homes as well as in churches and other auditoriums. The pictures of the school at play tell the story of a day in celebration of the successful drive in the interest of the Congregational World Movement. The school was asked to raise $350. Entirely on student initiative more than $600 was raised. Because of this effort President Briggs declared all regular work suspended.

Rev. Frank C. Laubach, Ph.D., gave an illustrated address on the great work which the United States Government has already done in the Philippine Islands, resulting in the magnificent system of roads, disease-infested regions given healthful and beautiful cities, stable and honest government established, and, above all, the excellent system of education. One thing, however, the government cannot do, and that is, to teach religion. This must be done by the church. For this work the islands were divided among the denominations. The Congregational body was given the Island of Mindanao, which comprises one-third of the territory of the Philippine Archipelago. There are three classes of inhabitants. (1) The more civilized on the northern coast; (2) In the interior the pagan tribes; (3) On the western and southern shores the Mohammedan Moros, 350,000. On the north coast congregations are growing rapidly. Among the pagans a hospital has been established and religious education is going on. For want of an adequate missionary force no missionaries have yet been sent to the Moros although these people constitute the most serious problem in all the Philippines.

There was also an hour of choral singing with illuminated slides, led by Prof. Augustine Smith; lectures on "The Black Man in White Man's Africa," by Mr. Stick; "The Japanese

Prodigal Son," by Rev. Mr. Allchin; "What Shall We Do with the Children?" by Mr. Sheldon of the Congregational Education Society; "My Native Land" (Africa) illustrated, by Mr. Kamba Simango, and "Personal Experiences in Turkey Today," a cinema by Mrs. Richards of the Near East Relief. H. J. K.

Delegates at Play

A Council Postlude

By H. A. B.

Those who did not see some of the International Council Delegates from overseas on occasions when they had demitted official responsibilities missed something. So here follows the true, unvarnished tale, of a Post-Council excursion participated in by a highly favored few, the memory of which will abide for many a day.

The summer morning was in its earliest stages, when two capacious cars honked away from a Back Bay hotel. We, the occupants, were speeded on our way by the Secretary of the Congregational National Council, who generously wished us good luck, and then turned sadly but heroically away to resume for the next two days his customary diversions in connection with important denominational and interdenominational committee meetings.

Over the Harvard Bridge we went, past Harvard University, and a little farther on the childhood haunts of our noble host, who instigated the party. We delayed long enough on Andover Hill to recall some of the famous worthies of an earlier generation and to realize that it is Phillips Academy today and its substantial group of buildings, and not the ancient school of the prophet, that gives distinction to the town and its sightly summit. But we had no time or inclination for regrets. The New Hampshire and the Maine beaches were calling us. How clean and invigorating they looked, and what a splendid strip of sea and shore it is from Hampton, on through Wells, to the beautiful wooded slopes that girdled Casco Bay.

The season at the beaches was only just beginning, but enough people were visible around the little cottages and the more pretentious estates to give that human touch to the scene that constitutes Nature's finest and most irresistible appeal.

The Maine border crossed, we were soon threading the streets of Portland, than which there are few more attractive cities in America, and a little later caught a passing glimpse of the Bowdoin College buildings and campus. Then another fifty-mile stretch, the last fifteen of which constituted the climax of the journey. We were off the line of travel. The road wound up hill and down dale, affording us entrancing glimpses of uplands and meadows, of coves and inlets, and now and then of the shining sea itself. We should have wept to have the ride end had we not known that the "best was yet to be," in the shape of a little island, only a short row from the mainland, which for the next seventy-two hours became to us an Isle of Avalon, or perhaps a combination of Avalon and Patmos.

It has been the summer home of our host ever since he was in knee breeches. There he learned to swim, to row, to sail and to fish. And there, though now a grandfather, he continues to pursue these avocations, especially the piscatorial art. He calls his own modest cottage, one of less than a dozen scattered over the little island, "The Parson's Paradise." Within, for many summers past, traveling brethren from different parts of the United States and overseas have found a princely welcome and refreshment for mind and body.

We were all tired after the strain of listening to one hundred and thirty-four addresses, and the excitement that went with the crowded Council days. It was good to "let down." Our delegation included three Englishmen, one Scotchman, and one Australian. And how they did enjoy themselves! Talk about American exuberance and kiddishness! We steady-going New Englanders were hardly in it compared with them. From the moment they caught their first glimpse of the island until they waved their last farewell they were breaking out every now and then with "I say now," "My Word," and other such rapturous expressions into which the stolid Britisher condenses the deepest emotions of a heart that may be always the warmer because it isn't worn on the sleeve. They put on their "White Flowers" as they call their flannel suits, got out their pipes, for an Englishman at intervals does indulge in a smoke, to relieve the war tension I suppose, and gave themselves over to ease and jollity.

It was hard at times to recognize the modest London correspondent of *The Congregationalist* in the nattily costumed youth, who one moment would be putting up a joke on his fellows and the next would be feigning seasickness with the success of a skilled actor; to identify in the portly, round-faced man, with his string of funny Scotch stories, the dignified principal of an Edinburgh College, and to realize that the sunny, gentle soul, capering over the grass, was the same man whom we had heard a few days before in Boston electrifying a large audience with a carefully studied address.

Some Initial-grams

By Herbert Atchinson Jump

President James L. Barton, Boston
B-ringer of A-merican R-eligion T-o the
O-ld world N-ations

Rev. S. M. Berry, Birmingham
B-estowing E-verywhere his R-ich and
R-everent Y-outhfulness

Rev. Nelson Bitton, London
B-ritish I-nternationalist but T-hinking the
T-houghts of O-ur N-ation

Rev. Nehemiah Boynton, Brooklyn
B-undle of O-rotund Y-outh N-ever
T-olerant O-f N-arrowness

Rev. Ernest Davies, Australia
D-ignified A-ustralian V-isitor I-nviting our
E-ncouraging S-ympathy

Rev. A. J. Grieve, Edinburgh
G-enial R-aconteur, I-nspiring E-ducator,
V-ariously E-ndowed

Sir Arthur A. Haworth, Manchester
H-is A-ristocracy W-ins O-ur R-espectful
and T-hankful H-omage

Rev. A. C. Hill, Glasgow
H-onest and I-ntense L-over of L-iberty

Rev. Robert F. Horton, London
H-eroic O-pponent of R-eactionary T-radition, Open-minded and N-oble

Mechanics Hall
M-assive E-difice C-onstructed after the
H-istoric A-rk of N-oah I-n whose
C-apaciousness the S-ounds of
H-uman A-ddress L-anguished
and were L-ost

Rev. Carl Patton, Los Angeles
P-iquant A-dvanced T-hinker, T-heologian
of the O-mnipotent N-ature

The Pilgrims
P-iloted by an I-nfinite and L-oving G-od,
they R-eared the I-nstitutions whereby
M-en are S-aved

Rev. Henry H. Proctor, Brooklyn
P-rophet R-oyal O-f the C-olored T-ribe,
O-ptimist and R-econciler

Rev. Thomas Yates, London
Y-ou A-ssert the T-ruth of the E-ternally
S-piritual

Nothing was quite as enjoyable as the evenings around the big fireplace, when banter and story-telling gave place to serious talk on the attitude of Christian men, toward war, toward internationalism and other deep-going subjects. Nor shall we ever forget family prayers, as the head of the house, blessed with sons and sons-in-law in the ministry, and with daughters and daughters-in-law who have grown up to noble and useful womanhood, sat in the midst of his big household, while a London minister read most interpretatively from the chapter in Mark, the passage beginning, "So is the Kingdom of God upon the earth," and the host himself read the eighth Psalm, and we were led in prayer by others of the group, who knew the way to the Throne of Grace, and how to conduct seeking souls thither.

Would that many more Americans and Britishers could have had so rich an experience! Perhaps there were other Post-Council gatherings of this type up and down the Atlantic Coast. If so they must have cemented powerfully the ties between America and England, between American Congregationalists and their brethren from other lands.

Certainly those were glorious days of fellowship! Concerning them we can say with Lowell, "Such days are not the prey of setting suns."

Theological Seminary Reunions

Yale

The men of Yale got together in Copley Square Hotel, ninety-five strong, under the chairmanship of Prof. Williston Walker. The effervescence of student days came back in a number of songs, with words by Dr. E. G. Guthrie and music by Dr. Jason Pierce. The principal speech was that of Dean Charles R. Brown, in which he rejoiced upon the present evidences of the Yale fellowship and urged an increased recruiting of men for Christian service and a strong perpetuation of the faith of the Pilgrim Fathers.

Bangor

Bangor drew forty men to the tables in Garrison Hall, where, after a sufficient number of salads had entered the ministry, Toastmaster Asa Merrick Parker presented as speakers Pres. David N. Beach, Professor Moulton and Professor Denio, whose presence is always a pleasure at Bangor anniversaries. Dr. Beach showed that while doing its work on one-thirteenth of the average resources of the other seminaries, Bangor has given in men and service one-sixth of the aggregate work of the Congregational body.

Canada

Our Canadian delegates met at one on Tuesday in the Savoy, nearly forty, and the largest number of Congregational leaders from across the line that have ever attended a Council in the United States. Chairman Dr. Frank J. Day rapped the tables to order and introduced Dr. William H. Warriner, of the Congregational Theological College in Montreal, Principal Ritchie who has come from England to serve that institution, and others. In their own gathering, as well as in other more public moments, our Canadian brethren clearly struck the note of desire for increased confidence and co-operation between America and Canada.

ANDOVER AND THE MONDAY CLUB

The sons of Andover assembled on Saturday, July 2, in the Copley Square Hotel together with the members of the Monday Club, under the chairmanship of Dr. William R. Campbell, with Rev. Russell Boynton as toastmaster. They had as guests a number of our British brethren. It was a most happy occasion. For the Andover Trustees spoke Dr. C. F. Carter, and for the Faculty, Dean J. W. Platner. For the Britishers, Rev. Dr. A. J. Grieve and others spoke in heartiest response. Following the luncheon a number of the men repaired to Cambridge, by invitation of the faculty, for a visit to the halls and grounds of Andover Seminary.

H. J. K.

The International Council

A Britisher's Impressions

By Our London Correspondent

The time has hardly arrived for classifying one's impressions of the general work of the Council. Possibly not until we are homeward bound, calmed by the vast silence of the Atlantic Ocean, shall we Britishers be in a fit state of mind to survey quietly and dispassionately the spiritual and intellectual contribution which the Council has made to our minds and souls. We shall have to revalue things before we can assess that side of things. At the moment, writing before the end of the Council has arrived, one hesitates to generalize. But without hesitation I can say that the abiding memory of "Boston 1920" will be, not of the sessions of the Council nor of the sectional meetings, but of the splendid fellowship we have enjoyed and the sacramental intimacy which has been ours with men inspired by the same spiritual ideals and gropingly thrusting forth toward the Kingdom of God, which is the goal of our work and hope.

The very composition of the program made it almost impossible for us to move toward any crescendo of thought and feeling. We have been bewildered by the infinite variety of the dishes on the menu till we are in a state of acute intellectual dyspepsia for which rest is the only safe cure. Once restored to mental poise we shall feast again, in memory, on the dishes that reflection will prove to have been most satisfying.

Not willingly would one criticize the program of the Council. Its compilation must have been a gigantic task and those responsible for it must have agonized in soul over their labors. Perhaps now we all nurse the egotistical notion that we could have prepared a richer feast by omitting much rich food that seems only to have made a crude surfeit of the banquet.

BOSTON HOSPITALITY

I may be forgiven for saying that after all the intervals between the sermons have made the Council an ineffaceable thing to us all. The hospitality of Bostonians has swept us off our feet. We have been overwhelmed by kindness and affection. We were conscious that nothing was being spared to satisfy our every wish. Over festive boards at dinner and supper we have had feasts of reason and flows of soul that will stand out like Himalayas in the days on the plains that await us as we return to our daily rounds and common tasks. Boston will be the spot that whenever our eyes catch it on the map will flood us with joyous recollections of fellowship, merry and grave, and of exchanges of deepest feelings which will be forever rich and abiding experiences within our souls. Our hearts are full of gratitude for goodness and mercy and for tables spread before us with lavish love.

IMPERISHABLE MEMORIES

A few things will be imperishable in our memories. We shall never forget that communion service in Tremont Temple and we shall be forever debtors to Dr. Maurer for the prevision that must have gone to the making of that service. How long we shall discuss from our differing standpoints that amazing speech of Mr. Raymond Robins I dare not speculate. The passion for humanity that gave the speech its thrill gripped us. Through the crudities—and parts of the speech did certainly strike us as crude—we saw a brave, self-sacrificial soul living out the Christ impulse and fighting the cause of the crushed and dispossessed of the

BRITISH DELEGATES ON BOARD THE ADRIATIC

THE GOVERNOR WELCOMES ROBERT CUSHMAN

earth. Another speech which will abide with us was Dr. Carl Patton's coruscation upon reality and religion.

The certitude with which Dr. Patton pricked bubbles and nailed down the counterfeiters reminded us of Dr. Parker in his best days. Again we shall remember—but not I fear so well as we could wish—that address on the place the Congregational college has taken in American educational advance, made by Dr. Cowling. We shall turn eagerly to that address when the official volume of the Council's proceedings is published. Dr. Gordon's weighty utterance on the originality of Jesus impressed us as one of the mountain peaks of the Council. And then Dr. Boynton, the Great-Heart we all love in England; did not our hearts burn within us when he spoke in memory of our glorious dead on Independence Day?

It would be invidious to institute comparisons between English and American speakers and I shall not do it. But we were proud of Dr. Garvie for his brave treatment of the vital issues in present-day theology—so sound in its essential evangelicalism, so ready to scrap the unessential lumber. If I were asked to say what was the choicest British speech I should have no option but to give it as my opinion that Rev. W. S. Hampton's chaste after-dinner speech at the joint meeting of the L. M. S. and the A. B. C. F. M. at the City Club. That speech was a cameo, exquisite in thought and perfect in expression. We cannot conceal either our pride in Rev. Sidney Berry's fine address at the Sunday afternoon meeting. That gathering was in every respect the climax of the Council's program.

The Plymouth Thrill

The excursion to Plymouth Rock provided the supreme thrill of the week for some of us. We have a historic stone of our own over in England—the stone of Scone upon which Scottish kings were crowned when Scotland was an independent kingdom and over which the royal throne has been placed whenever English monarchs have been enthroned since the Act of Union with Scotland. But we see that stone without a thrill. It stands for kings and dynasties and is remote from our most cherished things. But Plymouth Rock sent a quiver through the very soul of us. It lies there, a symbol of a people's upsurging craving for liberty on the basis of the liberty by which Christ makes us free. Reverently we stood beside it, feeling—in the words of Jesus discovered on the papyrus found by Hunt and Grenfell at Gayrhinchus, that "Cleave the wood and there you find me, lift the stone and there am I."

We could have wished that the pilgrimage to Plymouth had been less of a picnic and that the jocularities had been omitted from the speeches. Why had we no ceremonial around the stone? If we could have moved in sober procession from the station to the Rock, and then passed it, two by two, an American and a Britisher clasping hands over the sacred stone, an ineffaceable memory would have been registered. Of course, it would have been a little histrionic. But is there no place for the dramatic in a great international commemoration?

Future Councils

Ought there to be any more International Councils? Of course there should. We know that the continuance of the sequence depends on Boston, 1920. If it had failed, the Fourth would have been the last International. But it has not failed. If the formal sessions have seemed like the bombardment of each other with essays from which perhaps neither has learned greatly from the other, the informal gatherings have brought us very near to each other. And if in the providence of God our nations—American and British—should link hands in an English-speaking moral leadership of the world, we shall need constant renewals of our vows of spiritual oneness.

Finally, I have been asked if I have found Americans very different from my own fellow countrymen. I have not. There are outcrops which are different, but beneath there is a common strength, deriving from a common faith and a common idealism, upon which the feet of both peoples are firmly ground. And it is upon that rock that we Congregationalists of the world have to build the Church which shall, in the years to be, usher in the Kingdom of Heaven on earth. A. P.

Department of Religious Drama

Religious Drama During the International Council

Conducted by Dr. Mary Alice Emerson

The most notable dramatic offering of the International Council was "A Pageant of Pilgrims," written and directed by Esther Willard Bates, of Roslindale. This was given twice to capacity audiences in Jordan Hall on the evening of July 1, under the auspices of the Pilgrim Press, which recently published the text in attractive book form.

The cast was made up of young people from Boston University and Union Church, except the dancers who were the pupils of Mrs. Lilla Viles Wyman. Mrs. Wyman directed all the dances except the Indian dance, which was in charge of Miss French. Mr. Raymond C. Robbins of Boston University directed the choruses, and Miss Elizabeth Lobdell, the orchestral trio. Mr. Munroe R. Pevear supervised the light effects, which were of unusual artistry. Dr. Mary Alice Emerson had charge of the casting and the costumes, and Mr. Wilbur Davies of the properties. Rev. Oliver W. Bell of Union Church was business manager.

Hearty applause and the later congratulations proved the appreciation of the audience for this gift of the Pilgrim Press to the visiting delegates. One of the many delegates who hastened from the Pilgrim excursion to the second performance of the pageant said, "This is a fitting 'end of a perfect day' of beauty, patriotism and inspiration."

This "Pageant of Pilgrims" was outlined in *The Congregationalist* of May 6 but it may be reviewed again here. The Questioner and the Interpreter, two symbolic figures on each side of the stage, hear the slow tread of Pilgrims moving across the face of continents. The Interpreter bids his companion note the impulse for religious freedom that sends the Pilgrims of 1620 on their way.

The first episode is laid in the Inn upon the Old North Road in Scrooby where William Brewster keeps the post. The meeting is broken up, and Brewster is led away to jail. In the darkness an angel appears to Bradford, telling him to seek a Commonwealth of God in another land.

The Questioner and the Interpreter relate the journey into Holland, and the later embarkation for America. The crossing of the ocean is represented by a dance of wind, thunder, rain, lightning and the stormy sea, which oppose the passage of the Pilgrims. The angel prophesies safety and great achievement.

The second episode shows the landing and the treaty with the Indians. Famine, Cold and Pestilence, representing the hardships of the first winter, thread their way among the savage Indians, and haunt three somber Pilgrim men who sow corn upon the graves to hide their losses from the Indians.

In the third episode the Pilgrims celebrate a Thanksgiving Day. Priscilla and her girl friends remain away from church on the pretext of preparing the meal, and are discovered by Myles Standish while they are prancing gaily about with Squanto and his friends, led by the music of Degory Priest's smuggled fiddle. Their punishment is interrupted by the arrival of the ship *Fortune* with supplies, new colonists and the longed-for charter from the king.

Adventurous Spirits, dressed in the colors of the sunset, dance while a procession of gold-seekers, pioneers, Puritan clergymen, woodsmen, trappers and Jesuits, led on by Indians, follow the lure of unseen voices. The Interpreter announces the coming of the Pilgrims of a later day. The Goddess of Liberty, mounts a pedestal, is joined by the Spirit of Brotherhood, and the two are surrounded by immigrants from all nations. The Interpreter says,

"The wheel has turned full circle and the road
The Pilgrims trod now winds about the earth,
A way for all the people of the earth,
A bond of brotherhood for all the world."

The name of the author and director, Esther Willard Bates, is sufficient guarantee of the artistry of the production. The story is significant in theme and compelling in human interest. There is a simple but well-knit plot, coming to a strong and legitimate climax. The same unity that is seen in the plot is evident in the proportioning of music, tableau and light effects. Great emphasis is laid upon beauty, but not merely for spectacular purposes. It is by no means easy to keep beauty of detail properly subordinated to a great idea, and much credit is due the artist who works to that end. Though art is not didactic, and "beauty is its own excuse for being," yet a religious pageant should be first of all meaningful.

The attractive and illuminating short plays of life in India, China, Japan, Turkey, Africa and other foreign lands, given in Paul Revere Hall every day during the Council, under the auspices of the Missionary Education Society, must be reserved for a later article.

AMONG THE NEW BOOKS

On Religious Themes

The Use of the Story in Religious Education, by Margaret W. Eggleston (Doran). Mrs. Eggleston is instructor in story-telling in the Boston University School of Religious Education. She is also an artist and past master in the art. What is more, she has a faculty for telling others how to do it. The book is a course in itself—for teachers in community schools or church schools, recreational leaders or mothers. The whole field of story telling is covered in a fascinating way, and there are some valuable samples of original stories.

Plans for Sunday School Evangelism, by Frank L. Brown (Revell). The Sunday school furnishes between eighty and ninety per cent. of the new church members. This statement is enough to show that it ought to be the chief field of evangelism. To McKinley's epoch-making phrase of "educational evangelism," the author adds "graded evangelism." He indicates that the time of decision is in the intermediate department and that there the appeal should be "to follow Christ as the world's greatest Leader and Guide, who meets the need of life for an ideal Saviour and Comrade." It is a sane, sensible book for pastors, superintendents, teachers and parents.

Summit Views, by John Edward Russell (Revell). The author of this volume of sermons is a Presbyterian pastor in Minneapolis. He has a faculty for framing titles—The Cross in the Crisis, The Bitter Sweet Year, Is America Discovered Yet? Inspiration to Date. The text for The Secret of the Offensive is Galatians 1: 16-17. Paul says: "I conferred not with flesh and blood, . . . but I went into Arabia." There is a sympathetic heart tone in these messages as well as a fine interpretation of the themes.

Pre-millennialism, by George P. Mains (The Abingdon Press). A sharp and sane criticism of pre-millennial claims. The author shows that they are based largely on a single book, the Apocalypse, and on an unscientific use of Scripture. Pre-millennialism is Jewish, not Christian, is unscientific and is based on a false psychology of history. Dr. Mains says that he thoroughly believes that "it represents a false and harmful philosophy of Christ's spiritual plans for the human world, therefore have I written." The little book is clear, concise and conclusive. It needed to be done.

A Short History of the Doctrine of the Atonement, by L. W. Grensted (Longmans). As this is the latest so also it is the best brief survey of the varying interpretations of the Atonement held by theologians of the Christian Church from the beginning to the present time. Nearly every writer of importance is considered, including such modern authors as Edwards, Hodge, Shedd, Bushnell, G. B. Stevens, among Americans, and Dale, Denny, Lidgett, McLeod, Campbell, Jowett, Maurice, Westcott and Moberley among English writers, Schliermacher, Ritschl and Sabatier on the continent. Well-chosen quotations are employed from each writer, the interpretation is remarkably lucid and the presentation interesting. The volume closes with several pages on R. C. Moberley's "Atonement and Personality" concerning which Dr. Grensted says in his closing sentence: "Few recent writings are at once so sane and so constructive, and, despite much misunderstanding, it is in such attempts that the hope of the future lies." We commend the volume to all ministers and students of theology.

St. Luke, the Man and His Work, by H. McLachlan (Longmans). A scholarly and exhaustive study of the great apostle. Some chapter headings will indicate the sometimes unusual method of treatment: The Man of Letters, The Linguist, The Editor, The Theologian, The Humorist, The Letter-Writer, The Reporter, The Diarist, Luke and His Friends, etc. This is not a "popular" volume, but all who care to study the subject will find it exceedingly suggestive, informing and helpful.

The Problem of Evil, by Peter Green, Canon of Manchester (Longmans). An elaborate study of a persistent problem, the theme of the Book of Job and of innumerable subsequent discussions. It contains much of theory, such as the statement, "Christ took human nature, we must believe, before the foundation of the world"; and this, "The Fall must have occurred, if at all, in some state of being very different from our present state." At many points the reader may take issue with the author. Nevertheless the treatise is thought provoking, and in its general trend, as well as in many points in the discussion, will probably be satisfactory to most readers who have given any careful thought to the subject.

A More Christian Industrial Order, by Henry Sloane Coffin (Macmillan). An admirable little book presenting the practical workings of real Christianity, the kind that has not yet been tried, the kind that will prevent social war as well as military war. It considers the Christian as Producer, as Consumer, as Owner, as Investor, as Employer and Employee, and the final chapter is on Democracy and Faith. There cannot be too much of this kind of preaching. At last men are asking, "What is the matter with our Christianity?" And here it is answered, not in a system of dogmas, but in the practical application of the fundamental teachings of Christ, in a God who is paternal and a Christ who makes all men brothers.

Short Stories

Ships Across the Sea, by Ralph Paine (Houghton Mifflin). Nine short stories of the American Navy in war time. Life on a destroyer, submarine battles, merchant marine, the British "Q Boat," German plots on the Maine coast, are some of the themes of these thrilling tales. Every one is a gem. No one can write a better sea story than this same Ralph Paine.

The Ruling Passion, and The Blue Flower, by Henry van Dyke (Scribners). These are volumes V. and VI. in the admirable Avalon Edition of Dr. van Dyke's works. The first contains eight short "stories and romances," among them being "The Keeper of the Light"; and the second contains nine stories, among them are "The Blue Flower," "The Other Wise Man" and the "First Christmas Tree." This edition is sold only by subscription.

In Lincoln's Chair, by Ida M. Tarbell (Macmillan). Another beautiful story, similar to "He Knew Lincoln." This relates what the man who knew Lincoln said about Lincoln's faith in God and in the righteousness of his fight against slavery. It is a fine interpretation of the religious side of Lincoln's nature, and it is undoubtedly true. One sentence quoted from Lincoln contains a message for our time: "What it seems to me He's trying to do is to get men to see that there can't be any peace or happiness in this world so long as they ain't fair to one another."

History and Travel

Adventurers of Oregon, by Constance Lindsay Skinner (Yale University Press). Miss Skinner was born at a fur-trading post and spent her childhood in the wilderness. Therefore she is able to give a spirited account of the persistent courage and the romance which belonged to the old days of the dominant fur trade. The life with all its ramifications was strange and barbaric in its toilsomeness, its wild pleasures and its fierce rivalries. There is a fine chapter on the Lewis and Clark Expedition, a topic not often so well treated, with just enough detail. The voyages of Gray and of Vancouver are described and also the struggles of the Astoria Overlanders, heroic but marked by "deplorable ignorance and inefficiency." All in all, this is a picturesque piece of writing. It is Vol. 22 in the Chronicles of America.

The Fight for a Free Sea, by Ralph D. Paine (Yale University Press). Vol. 17 of "The Chronicles of America" takes up the half shameful, half glorious record of the War of 1812 and does full justice to both phases. Unpreparedness was more excusable then than recently, but, with no allies to hold the front while we made ready, the consequences were fearful. The war as waged on land and on the Great Lakes has due attention without encroaching on that belonging to "The Navy on Blue Water." Elsewhere the same author has dealt with the great history of the Yankee privateers. In the navy the ships and the men were of the same caliber. That we had larger and better ships is a fact often used to excuse British failure. "But it detracts not at all from the glory these ships won to remember that they were larger and of better design and armament than the British frigates they shot to pieces with such methodical accuracy." The racy description of the capture of Washington is balanced by the masterly account of the Battle of New Orleans. To read these two gems with care illuminates the mind as to democracy in general and the American variety in particular.

Wanderings, by Richard Curle (Dutton). An entertaining book of travel to many lands, familiar and unfamiliar. There are unusual scenes near at hand, like "Summer on the Isle of Sark," and "London Sidelights," but most of the chapters take us to remote places like British Guiana, the Victoria Falls, the Heart of Swaziland, In Peru, Winter in Rhodesia, etc. The record covers many years and some of it is reminiscent of a departed past. The author has a discerning eye and a pleasing gift of description.

The Shadow-Show, by J. H. Curle (Doran). Adopting as title a phrase from the "Rubaiyat," the author in this book of travels, also assumes the appropriate manner of cynical aloofness. The least pleasing passages are those which exhibit his own brand of philosophy. Yet many of his comments by the way are shrewd, such as his criticism of the Turk as a ruler and his views about the modern woman. He seems to have been everywhere, in regions known and unknown. A love of travel, the power to absorb impressions and a facile pen are gifts which produce an entertaining book.

Little Pilgrimages with the Fathers

VIII. The World the Pilgrims Knew

By Isaac Ogden Rankin

Ours is the first generation in history without an unknown land of promise, a fairyland of expectation and tradition somewhere on the earth. Such a title as "The Indies" can never mean to us what it meant to the people of the Pilgrim time. Our opportunity of exploration is nearly at an end. The world is mapped. English-speaking men have stood upon the ice at both the poles. What remains for the adventurer is merely the filling in of small details of knowledge in Arctic and Antarctic seas and continents—in the dripping forests of the Congo and the Amazon, among the homes of the head-hunters in the hot islands of the China seas, and in the deserts of Asia, Africa and Australia.

It was otherwise with the Pilgrims when in Leyden their leaders looked about the world to discover a refuge and an opportunity of witness for Christ. There was a great background then of unexplored territory in the world. India was the fairyland of the Pilgrim time, as it had been for centuries before them. But India was out of the range for settlement for the Pilgrims because it was an occupied and a dangerous land. In this direction there were plenty of old tales of travel to fill the imagination—tales from the crusades and from books of travel, half experience and half legend, like those of Sir John Maundeville and Marco Polo. The latter of these lived long in China and even tells us of the existence of Japan. But his first interest as a Venetian trader, like that of Maundeville, the traveler, is with India.

From the painting by Sir John Everett Millais

THE BOYHOOD OF RALEIGH

This love of adventure, this craving to know more of the world and to explore its unknown places, was in the air of the whole century which revealed America and the southern path around the African cape to India. There was a glamour in these tales which appealed to boys and men alike, as it does to the two lads who in Sir John Everett Millais' imaginative picture of The Boyhood of Raleigh are listening to the adventures of the sailor on the pier.

India

Now what did India mean to the Pilgrims and their generation? Very much what it had meant for nearly three hundred years, back to the time of Maundeville, and earlier, to all Western Europe. It was to find a way to India that Columbus went west and Diaz south. To the romantic and the imaginative it meant gold and jewels. But to the practical man, and to the merchant class especially, it did not mean that, it meant chiefly pepper and spice and silk and calico. That was the trade of which the Venetians tried to keep a monopoly. In the "Merchant of Venice," the stone of which the church is built reminds Antonio's acquaintance

> "Of dangerous rocks
> Which, touching but my gentle vessel's side,
> Would scatter all her spices on the stream,
> Enrobe the roaring waters with my silks . . ."

And Shylock tells us of Antonio's ports of call for argosies: "He hath an argosy bound to Tripolis, another to the Indies; I understand moreover upon the Rialto, he hath a third at Mexico, a fourth for England, and other ventures, he hath squand'red abroad." This was written in the Pilgrim time and gives us an intelligent Englishman's estimate of the scope of Venetian commerce. Venice, you might say, was mainly built out of pepper and spice. As long ago as the time of Alaric, the Goth, 1,200 years before the founding of the Pilgrim Church, the ransom demanded of Rome by the barbarian army included gold and silver and 3,000 pounds of pepper.

Pepper and Spice

Pepper was a luxury, you see. And so were nutmegs and cloves. In his famous voyage around the world—the first one made by Englishmen—Francis Drake, you may remember, robbed the Spanish ships and ports all the way up the coast of Western America from Chili to California. Then he crossed the Pacific to the spice islands. His ship, first called the *Pelican* and then *The Golden Hind*—a ship much smaller than the *Mayflower*—ran aground one night on a rock off the coast of Celebes; "Where we stuck fast," writes Francis Pretty, the chronicler of the voyage, "from eight of the clock at night till four of the clock in the afternoon the next day, being indeed out of hope to escape the danger." But Drake was not a man to be beaten. He proceeded to lighten his ship on the rocks. And the very first thing he took out of her was "three ton of cloves." When the ship floated they put back the cloves and the cannon and sailed on to the Island of Batjan, of which Pretty says: "Their fruits be divers and plentiful; as nutmegs, ginger, long pepper, lemons, cucumbers, cocos (cocoanuts), etc."

One explanation of all this interest in pepper and spice is simple and has already been stated. The people of Europe had no ice. Nothing would keep in its natural state. They ate salted or pickled meat and fish most of the time. And they craved pepper and spice and had to send to India to find them.

Many legends grow about the hot lands where the pepper vines grow: Here is what Maundeville says about one of them: "In that country are many kinds of serpents and other vermin, in consequence of the great heat of the country and of the pepper. And some men say that when they will gather the pepper, they make fires and burn thereabouts, to make the serpents and cocodrills to fly; but this is not true. But this they do: they anoint their hands and feet with a juice made of snails and other things, of which the serpents and other venomous beasts hate the savor; and that makes them fly before them, because of the smell, and then they gather in the pepper in safety."

Much more sane and sensible is Marco Polo's description, more than three hundred years before the Pilgrims came to Holland, of the Indian kingdom of Malabar, a name which has survived through all the centuries: "In this kingdom there is vast abundance of pepper, ginger, cubebs, and Indian nuts; and the finest and most beautiful cottons are manufactured that can be found in any part of the world."

Why India Would Not Do

Now it happens that we know a good deal about India just in the Pilgrim time. The great Mogul, Emperor Akbar, was reigning and conquering during the reign of Elizabeth and died only two years later than she. India then was a poor country with rich rulers who sucked their people dry with taxes. Akbar was perhaps the wisest and most considerate monarch India has known until the English came. But Akbar demanded a third of all their crops from the farmers. India is one of the poorest of all countries now. But it did grow pepper. And one of the first things first the Portuguese and then the Dutch did in India and further India was to set up a monopoly in pepper and spice. And that monopoly passed to Spain when the Spanish king took Lisbon.

India, then for all its romance of treasure and spice, lay quite outside the Pilgrim purpose. For it was already fully occupied as well as wholly out of reach. Neither the Dutch nor the English, much less the Portuguese, encouraged European settlements in the East. And what was wanted was a place to settle and not first of all a place to trade, a place with abundant elbow room, though not without missionary opportunity.

The Glamour of Guiana

The inquiring Pilgrims came next, for a little time, under the spell of one of the most remarkable romances of travel and inventive imagination the world has ever known—the book they knew as Raleigh's "Discovery of Guiana." I have called it a romance, for it is neither more nor less than this, as those who have read the book will remember. Raleigh explored widely in what is now the territory of Venezuela, in the valley of the Orinoco. He had come upon the tradition of a golden city, the famous city of El Dorado, and he had pursued this tradition among the Indian villages very much as wanderers in the desert follow a mirage.

Now Raleigh in the days of Bradford's childhood was a great man in English common talk. He had been for a long time a favorite in Queen Elizabeth's court and then a sailor and explorer, about whom every Englishman had heard. His book is all expectation and invitation. His Indian geese of village chieftains are all royal swans as he tells the tale. And he makes an eloquent appeal for taking possession of this famous empire of the kings of El Dorado by Englishmen. "To conclude, Guiana is a country . . . never sacked, turned nor wrought. . . . The graves have not been opened for gold, the mines not broken with sledges, nor their images pulled down out of their temples. It hath never been entered by any army of strength, and never conquered or possessed by any Christian prince. . . . Besides, by keeping one good fort, or building one town of strength, the whole empire is guarded. . . . And I am resolved that if there were but a small army afoot in Guiana, marching toward Manoa, the chief city of Inga, he would yield to her Majesty by way of composition so many hundred thousand yearly as should both defend all enemies abroad, and defray all expenses at home." And the curious thing about the story, is that, for one reason or another, Raleigh expected none of his native allies to care about having any of the gold.

Raleigh's credulity is rather surprising but it is not at all wonderful that his geography is wrong, for the whole interior of South America was then quite unknown. By modern knowledge the site he gives for his golden city would be somewhere in the Amazon forests, perhaps near that hitherto unexplored river which Roosevelt navigated. The wonderful stories of Mexico and Peru were surging in Raleigh's brain. In Guiana he finds no pepper nor spices; but abundant fruits. He tells of the beautiful valley of Amariocapana, "Whose plains stretch themselves some sixty miles in length, east and west; as fair ground and beautiful fields as any man hath seen, with divers copses scattered here and there by the river's side, and all as full of deer as any forest or park in England, and in every lake and river the like abundance of fish and fowl." Raleigh's adventures are the basis on which Charles Kingsley built his romance of "Westward Ho!" though he takes his adventurers over the mountains into what is now Columbia and brings them home with a captured Spanish galleon and a cargo of gold.

No wonder many of the hard-working Pilgrims liked this picture of an easy life and that the weaker heads among them ignored the winters that suffered from torrential rains and the discussions of a cure for poisoned arrows which the Spaniards had never been able to extort by promises or torments from those who shot them. The cooler and wiser heads dismissed the thought of Guiana, and Bradford tells us the reasons why: "Those for Guiana aledged yt the cuntrie was rich, fruitful & blessed with a perpetuall spring, and a flourishing greenes; where vigorous nature brought forth all things in abundance & plentie without any great labour or art of man. So as it must needs make ye inhabitants rich, seing less provisions of clothing and other things would serve, then in more coulder & less fruitfull countries must be had. As also yt the Spaniards (having much more than they could possess) had not yet planted there, nor were anywhere very near ye same. But to this it was answered, that out of question ye countrie was both fruitfull and pleasante, and might yeeld riches & maintenance to ye possessors, more easily than any othere; yet, other things being considered, it would not be so fitt for them. And first, yt such hot countries are subject to greevuos diseases, and many noisome impediments, which other, more temperate places are freer from, and would not so well agree with our English bodys, Again, if they should live & doe well, the jealous Spaniard would never suffer them long, but would displante or overthrow them, as he did ye French in Florida, who were seated furder from his richest countries; and the sooner because they should have none to protect them, & their owne strength would be too smale to resiste so potent an enemie, & so neare a neighbor."

Here again it was the Spaniard who closed the door, quite fortunately for the Pilgrim Church. For if more than half of them died of scurvy and lack of food and shelter in the icy New England winter few would have been likely to survive the malarial fevers and the poisoned arrows of the Orinoco. The history of Venezuela is comment enough on the wisdom of this refusal of Guiana. And yet it was only three years after the Pilgrims landed in New England that the first permanent English settlement was founded in the little island of St. Christopher (St. Kitts).

Florida

The story of Florida was evidently well known to the Pilgrim leaders. There too discovery, by the Spaniards, followed after a mirage—the story of the Fountain of Youth, which Ponce de Leon sought. The troubles and the destruction of the French Huguenot settlers at Port Royal and on the St. John's River served the Pilgrims as a warning. No Englishman would deliberately choose the Spaniard as a neighbor. Even farther north Raleigh's first settlement at Roanoke did not last a year and the second and third attempts were just as unsuccessful.

Virginia

Virginia was the first successful British colony, and even Virginia very nearly failed. Jamestown was founded in 1607, the year when the Pilgrims under persecution were trying to escape from Scrooby to Holland. The next year the infant colony was set in order by the famous Captain John Smith. In 1610, when the Pilgrims were settling down quietly in Leyden, the Jamestown settlers were so much at the end of their resources and their courage that they packed up their possessions and abandoned the colony—only to be turned back at the river's mouth by the arrival of reinforcements and supplies under Lord Delaware. There was famine in Virginia. There was sickness. There were wars with the Indians. But by the time the Pilgrims were making their arrangements to cross the Atlantic, 20,000 pounds of tobacco were exported in 1619 from Virginia to England and the beginnings were made of the importation into the colony of Negroes from Africa and "indentured Servants" from England. Two years later the home people sent them a shipload of English wives. It took twelve years to make the Virginia colony self-supporting; the Plymouth colony was on its own feet in a year. If we wish to read about conditions in Virginia at about the time of the founding of Plymouth, Mary Johnson has given us a powerful and truthful imaginative picture of them in her story, "To Have and to Hold," the action of which begins the year after the landing of the Pilgrims.

Captain John Smith

The most powerful single figure in the Virginia history is that of Captain John Smith. The story of his rescue from death by Pocohontas is probably quite true. He gave a new lease of life to the dying colony. But he immediately concerns the Pilgrim Fathers by his voyage of exploration up the coast of North America in 1611, in the course of which he visited and named the port of Plymouth and gave the name of New England to the whole territory which ever since has borne it. Smith's map and book were in the hands of the Pilgrims while they were considering the place of their settlement, though neither Plymouth nor Cape Cod much interested them then, for they did not intend to settle where they finally did.

It would be interesting to follow the career of Smith, perhaps the most adventurous man of his generation and one of the great pioneers of the America we know. Half a century ago it was the fashion to set him down as a braggart and a liar, but cooler study of the evidence has convinced historians that he underwent the adventures of which he himself tells, fought as champion of Christendom against a Turk in the tournament between the camps, was slave to a Turkish Sultana and escaped to Russia, saved the Virginia colony in its first feeble anarchy and was saved by the Indian princess, named and mapped New England. His force and skill as governor of Virginia in handling the suspicious Indian tribes preclude a judgment that he was an empty braggart. And it is enough to quote his own words about the qualities needed by a colonist to show that he was both clear-seeing and wise. It is in his "Description of New England" that he says: "But it is not a worke for every one, to manage such an affaire as makes a discoverie, and plants a Colony: It requires all the best parts of Art, Judgment, Courage, Honesty, Constancy, Diligence and Industrie, to do but neare well."

And he adds, thinking, no doubt, of what he himself had seen and done: "Columbus, Cortez, Pitzara, Soto, Magelleanes and the rest served more than apprentiship to learne how to begin their most memorable attempts in the West Indies; which to the wonder of all ages successfully they effected, when many hundreds of others farre above them in the world's opinion, beeing instructed but by relation, came to shame and confusion in actions of small moment, who doubtless in other matters, were both wise, discreet, generous and courageous."

How far the Leyden Pilgrims measured up to this high estimate by a great captain and colonizer the next few years were to show. But we may imagine Robinson and Brewster, Bradford and Carver, and Winslow and Cushman and Fuller, stopping at this passage to consider whether the Pilgrim Church were equal to these things and could provide these high qualities in some new venture of faith. It was not for lack of warning, both from history and precept, that the Pilgrim leaders hesitated as to how they should use their small resources for the great ends they had in view.

The next article in this series will be: What the Pilgrims Knew about New England.

From Day to Day

By Allen Chesterfield

I spent a delightful half hour recently inspecting the old First Parish Church in Deerfield in the Connecticut Valley. The organization dates back over two hundred years. The present edifice was built in 1824 and represents the finest type of colonial architecture. The massive, high pulpit is at the end of the structure nearest the street, so that late-comers have to face the reproachful gaze of their more punctual fellow worshipers. The old-fashioned box pews, the white walls and the quiet, churchly atmosphere conduce to the spirit of reverence. In the vestibule are tablets to the memory of former pastors who figured prominently in the ecclesiastical affairs of their day—a Mather who was a pioneer missionary in the Connecticut Valley, John Williams, whose capture by the Indians in 1702 after his wife had been murdered and whose return to Deerfield after several years of exile constitute one of the romantic episodes of New England history. A third tablet commemorates the labors of Samuel Willard, whom an orthodox council found too heretical for fellowship, but whose statement of belief by which he was judged and condemned is said to be stiff enough for Mark Mathews of Seattle and R. A. Torrey of Los Angeles.

This is certainly one of the shrines the existence and attractiveness of which should be more widely known throughout New England this Tercentenary year. Parties motoring through the lovely main street of old Deerfield often pause to look into this historic sanctuary. Tours now being planned for this and next summer, should certainly include an hour's stay within the walls of this most beautiful and impressive temple. If a service of prayer and praise could be arranged for a specific afternoon each week, so much the better. Even motorists tearing from town to town with no other motive than to see what time they can make might be induced to tarry a while and rest and pray. Our fine old New England edifices should not only be centers of interest for the curious but fountains whence the waters of life should continually proceed.

* *

Speaking of John Williams, the heroic and almost martyred Deerfield minister of the early eighteenth century, I was interested to find that the house set apart in the first days of the settlement by vote of the town for the parish minister is now the abode of a dozen lively boys in their teens, who constitute a part of the membership of Deerfield Academy. The house itself has been preserved substantially in the form in which it was built more than two centuries ago, but a large addition in the rear and the introduction of those modern touches which do not sacrifice the beauty of the ancient finishings make it a delightful dwelling-place today. The academy itself has come to be an important institution in the life of the town and of the Connecticut Valley. For many decades it has fulfilled the functions of a town high school, as is the case in so many other old-time New England academies, but its broader service was gradually being contracted, until about twenty years ago, Mr. Frank L. Boyden, a young Amherst graduate, took the principalship.

A most interesting experiment it is that Mr. Boyden and his competent associates on the teaching staff of the Deerfield Academy are working out. Indeed, it may be said to have passed the experimental stage, for the institution is stronger today in its hold upon the community than ever before in its long and honorable history. The distinctive feature about the school is that it ministers with equal effectiveness to two classes of pupils. One class consists of twenty-five boys from fourteen to eighteen, who come from places at a considerable distance and who room and board in the dormitories. The second comprises one hundred or more boys and girls in their later teens who come from up and down the Connecticut Valley and who are registered as day pupils only. But the boys in both classes of students spend the late afternoon together on the athletic field, or in the winter enjoy indoor sports, with Principal Boyden as their coach. All the school teams are made up jointly of boys from the two classes of pupils. Consequently the old line between "town and gown," so to speak, is practically obliterated. Boys and young men from other parts of the country find all the advantages of a first-class boarding school, with unusually careful personal oversight and direction in forming habits of scholarship, while the town itself and other neighboring villages are altogether satisfied with what the academy offers to their own boys and girls. The combination is so unusual that the Deerfield idea has been made the subject of several magazine articles and the method is attracting the attention of educational leaders in many places. A school like this is doing much toward increasing the attractiveness of rural life and thus helping to solve the oft-debated country problem. Mr. Boyden's personal popularity is as great among the townspeople as among the students and he has held numerous civic offices including that of Chief of Police, the duties of which in this well-behaved, conservative New England town are not onerous. He represented the town in the Massachusetts Constitutional Convention. The good will of the community was clearly shown in connection with the recent alumni banquet, which was attended by three hundred persons and addressed by President Meiklejohn of Amherst and C. L. Underhill of Somerville, a prominent former member of the Massachusetts Legislature. The way the townspeople flocked in and the eagerness with which they listened to the after-dinner speaking, as well as the subsidy which they grant the school every year, all go to prove that it is far better for some New England academies to reconstruct their methods rather than go out of business entirely.

The Rose Beyond the Wall

Near shaded wall a rose once grew,
  Budded and blossomed in God's free light,
Watered and fed by morning dew,
  Shedding its sweetness day and night.

As it grew and blossomed fair and tall,
  Slowly rising to a loftier height,
It came to a crevice in the wall,
  Through whch there shone a beam of light.

Onward it crept with added strength,
  With never a thought of fear or pride;
And it followed the light through the crevice's
    length,
  And unfolded itself on the other side.

The light, the dew, the broadening view,
  Were found the same as they were before;
And it lost itself in beauties new,
  Breathing its fragrance more and more.

Shall claim of death cause us to grieve,
  And make our courage faint or fall?
Nay, let us faith and hope receive—
  The rose still grows beyond the wall,

Scattering fragrance far and wide,
  Just as it did in days of yore,
Just as it did on the other side,
  Just as it will forevermore.

A. L. Fink.

* *

Speaking of the commencement season, I am sorry for any man who does not take a day or at least an evening off to attend some graduation exercises, even if they be those only of a grammar school. There is nothing quite so inspiring in these days when many causes for discouragement can readily be found than the sight of fresh young faces and the words and bearing of those who have completed a given course and are just being speeded forward to begin a new chapter in their careers. It is hard to be pessimistic as you listen to their cheers and songs or catch the tenor of their essays and orations, or see them produce a pageant or a play in such a fashion as to do credit to their appreciation of poetry and art, and which reveal sometimes unexpected capacities for acting and interpretation. Even better it is to mark the response which the youth of today seldom fail to make when a baccalaureate preacher or commencement orator or after-dinner speaker appeals to that which is deepest and best in young life. The youth of today may not speak or feel or even think exactly as their elders do or would like to have them speak or think or feel, but as I have seen them on more than one graduation platform these fair summer days, the sight has refreshed my confidence in the youth of America and given me great hope that they will come up in due season to better the record of the generation which they will so soon succeed.

American Boarders of Japan in Annual Meeting

By M. E. Hall

The American Board's Japan Mission held its annual meeting at Arima from May 19–24. Those attending the session this year were struck with one thing above all others, the thinned ranks of the Mission. How meet the extraordinary situation that now exists in Japan with a depleted force is indeed a question. One encounters in Japan today on every hand a feeling that the nation has not bettered itself through its commercialism and that the Gospel of Jesus is the only hope of this country. To meet this need and to fill the empty places in the ranks, the Mission is asking for seven new families and some 15 single men and women to invest their lives in Japan.

The annual report by Mr. Beam was a sort of "Educational Film," picturing the varied interests and activities of the entire Mission. It was hopeful and stimulating. It showed the Mission fillng an important place in the work of the Kingdom and further showed some tremendous openings here for consecrated leadership. Japan still has its sections of a million souls without a single worker! This is a real challenge for pioneer work.

Returning from a tour of investigation of the Board's work in the South Pacific Islands, Dr. and Mrs. Pedley gave the Mission a look into the work of another world, a work showing that the days of heroic missionary effort are not things of the past. An interesting light was thrown on the work among the natives. After taking over the rule of these Islands the Japanese Government immediately financed an undertaking of sending a score of Christian workers to the new possessions as missionaries of the Gospel—footing the entire bill and promising continued support.

The new President of the Doshisha University, Dr. Ebina, left his work and came to the Mission meeting to give a stirring appeal for support of his recently assumed office and for the forward movement of the University.

The Mission faces a new year with hope and courage. It would be hard to conceive of a time when the Gospel of Jesus had the opportunity that it now has to meet the growing consciousness of this people, to turn its commercial spirit into the spirit of righteousness and to place in the hearts of the nation the spirit of Jesus as the only hope of true greatness. To this end the Mission pledges itself to renewed action and consecration.

Maebashi, Japan.

Knockabout Paper—No. 4

By George Lawrence Parker

Now in this "Knockabout," I am asking myself if the good Lord has not some smiling little angels whose chief business is to smile over our shoulders and make fun of us when we pull our long faces.

For instance, there was "me" last Thanksgiving Day. My family and my turkey were enjoying each other in our two-by-four house on Cape Cod. But "me"? I was in a lonesome hotel in Pittsburgh, a wandering "unknown." After breakfast I was "all dressed up but nowhere to go." I almost asked the waiter to take dinner with me. Why not?

In my loneliness I picked up a Pittsburgh paper to see if there were notices of Thanksgiving services. And I blessed the ministers who were not too lazy to publish the Good Tidings in the daily press.

The notice I finally obeyed was one that told of a union service in Carnegie Hall, the gift of the noble Andrew. Perhaps if I mixed some intellectual curiosity with my devotional aim I may be forgiven. Whoever said that religion and intellect should be divorced?

Now, I thought, if this union service is true to type I will come away as lonely as I go. I had in mind some union services I have attended and helped to conduct within a radius of a few miles of Boston Common. But I made up my mind to go, anyhow.

And I was proud of the noble Andrew and of America as I saw the art treasures gathered in Carnegie Library. I hate to think that New York and Boston, or even Chicago, have a monopoly on what all Americans ought to see. And I also mused as I saw all of this, "Why not have more real pictures and replicas of the Great Masters in our ordinary churches? Why not make our vestibules more like beautiful gates of the temple?"

When I got into the Assembly Hall not many folk were there. But in ten minutes it was full, although neither Gabriel nor W. J. Bryan were advertised to speak.

Before I had been seated many minutes a lady came clear across the hall and greeted me. And behold she was an old friend whom I had not seen for two years and she knew Cape Cod and the two-by-four house and all that therein was! And as I mixed social renewal with spiritual renewal I think the Lord was not displeased. Try the mixture, all ye Boards of Deacons and Elders!

As I looked up to the platform I saw another friend, Dr. L. H. B., once of Boston and Malden, now ministering to a large congregation of sooty but clean-souled Pittsburghers. And when I saw him I said, "The world is a small place, but it is this union service that has brought me and these friends together." And I was reminded that the Christian Church renders many a service that the world never hears of by advertisement. Her right hand of public reform is often ignorant of her left hand of kindly personal ministry. But we do not know which hand is most prized by the Lord. Let the church do the one, but not leave the other undone. I trust I do not here need to use quotation marks!

Yes, the preacher preached a good sermon. But that is not the main point.

The main point is that the church on Thanksgiving and every other day must serve a three-course meal, feeding men religiously, mentally and socially. The meal is incomplete if any of these is lacking. I think that just now the mental course needs enrichment. My other main point is this. I went back to my hotel to end my Thanksgiving Day no longer lonely. I had seen six hundred or more American people keeping the feast of the Pilgrims. And though I was far from Cape Cod and the two-by-four house I was warmed and cheered. The reason was, I think, that I had been reminded of Another Home which Chesterton says is "a fairer place than Eden, and a taller town than Rome," and which was, once, more beautifully called "My Father's House." Yes, union services are worth while, after all!

This is why I think that the good Lord keeps some little Optimistic Angels to smile at our long faces. And I hear one of them say now that here endeth the fourth "Knockabout."

OUR READERS' FORUM

Help Armenia

Dear Mr. Editor:

Does not the action of our Senate toward Armenia suggest the thought that we need a new sense of stewardship? Our government should not hesitate to extend to the suffering Armenians our sympathy, our aid and our strong protecting arm.

Let me ask another question: Are not our churches hoarding up money for future use that should be used today to help the millions of helpless, starving orphans? The best way to prepare for the future, is to meet God's requirements of today. Are we not warranted by the promises of Christ in asking that all the means of communication and transportation which have conveyed messages of death, may now be used to carry messengers of peace, with the Bread of Life? So shall we receive an answer to that prayer, "Hallowed be thy name; thy Kingdom come; thy will be done on earth as it is in heaven," and the nations instead of being mutual haters will become mutual friends.

G. G. Rice

Council Bluffs, Io.

Editors' Note: The writer of the above letter celebrated his one hundredth birthday last September.

December or May?

Dear Mr. Editor:

Allow me to add a word of approval to the article written by Rev. Edwin H. Byington, appearing in your issue of July 1 and entitled, "May vs. December." It has taken several years for this church in Stratford to get the Every Member Canvass running in good shape. Any change to another date would, I am sure, be unadvisable. With the business of the church following so closely the fiscal year, it becomes quite necessary to make some provision for funds at the end of the year.

In regard to the Canvass another year, for the larger work, the tentative plan for this church is as follows: We plan to have the regular Every Member Canvass in December; at that time we will ask our people to continue their Emergency Fund pledges six months longer, from May, 1921, to December, 1921. Then in December, 1921, we will be ready to combine both regular Benevolent pledges, with Emergency benevolent pledges, asking our people to assume both as the future pledge.

Of course there are many churches which now take their Every Member Canvass in May. Why not leave it to the individual church to follow its usual custom? The main thing is to get the pledges. If they can be obtained better at one time than another, let the local church determine it. Past experience has proven, has it not, that it is almost impossible to have all of our churches follow the same details in any program.

Yours for the December Canvass,

R. C. Whitehead.

Stratford, Ct.

Wisconsin Bears Testimony

Dear Mr. Editor:

It is well known that Wisconsin has been one of the wettest states in the Union, especially in the larger centers of population. For its size, La Crosse was as decidedly a liquor town as Milwaukee. We had five breweries, and the number of saloons ranged around 150 for 35,000 people. Roadhouses along our principal highways were a constant nuisance, and there were plenty of fellows "doing time" on account of them. The following item, which appeared on the first page of our local paper recently is, therefore, of special interest to us, and may be to others:

> Wanted—A prisoner to keep the fires going at the county jail.
>
> That's the kind of an advertisement that Sheriff Lund is contemplating.
>
> "Only one left out there and he has plenty of work to do," said the sheriff. "I need another one. But they don't seem to come."
>
> Business was never so poor as at the present. In past years the jail has been full of tramps by this time, anxious to get a place to sleep and eat free of charge. In fact some of them used to wait until a policeman was around, then they would steal a pair of mittens, shoes or socks, just to be sure of a place to stay during the winter. But nothing like that happens any more.
>
> "No beer, no work—for us," said Judge Brindley when asked about the lack of business in his court, the place where the "30 days at the county jail" sentences come from.

One of our saloon keepers was a genuine humorist. His name is August Mueller. A year ago last June he had this placed on the front of his saloon: "The first of July will be the last of August."

Though there is meanness enough left, the effects of the prohibition law in Wisconsin are simply marvelous. In 1918, Congressman Esch did not receive the support of La Crosse, his home town, for re-election because he voted to submit the prohibition amendment. We are of the opinion that there would be no such antagonism to his re-election again on this score.

Deer hunters in the Wisconsin woods report far fewer accidents during the hunting season this year than in former years, and attribute this to the absence of booze among the hunters.

C. C. Rowlinson.

First Congregational Church,
La Crosse, Wis.

Change More Than the Name

Dear Mr. Editor:

Good people seem to think it is necessary to change the name of the Sunday school. Some want to call it the "Bible School." Congregational leaders, as well as others, are trying to have us call it the "Church School." I have inquired why a change is necessary and the answer given is that the young people despise the Sunday school because of its inefficiency, and that in order to gain favorable attention from them we must give it a new name.

This point is well taken. Our terminology needs to be revised. When a theological term or institutional name has been spoiled by misuse, or is commonly misunderstood, it is generally better to throw it away and find a new name. But we cannot remove the popular prejudice against the Sunday school simply by changing its name. There must be corresponding change of character. It must be a real school, with pedagogical methods which will command respect.

William Colton Clark.

Wilmington, Vt.

IN THE CHURCH SCHOOL

DR. DAVIS' BIBLE CLASS

David Brings the Ark to Jerusalem

International Sunday School Lesson for Aug. 1. 2 Sam. 6:11-19; Ps. 24:7-10.

In order to understand the meaning and value of the ark of the covenant to the Jewish people let us think of the most sacred object or act connected with our own church. Even this will give but a faint notion of the way in which this holy object was venerated by all the people.

1. *Reverence and Prosperity.* Obed-edom was the visible proof of the wisdom and reward of reverence. He had welcomed the ark to his home and blessings had come steadily from its presence there. His treatment of the ark was for all practical purposes the same as his relation to God. When he took the ark into his house he took God into all the relations of his family. Study this lesson in its application to our modern homes. We say that we need a new building with modern plumbing or new furniture or more books. Is it not true that what we need supremely is God?

2. *Bringing the Ark Home.* Was it because David desired to have the ark or because he wanted the blessings that came with its possessions that he set about to bring it to Jerusalem? Were both motives worthy?

The way in which the ark was brought home is interesting. It was a profoundly religious act and so it was carried out with all the processions and stateliness appropriate to a great religious ceremony. We are less formal in our expression of religious feeling. Note the factor of joy in this religious act. We take our religion seriously. Our three hundred years of Pilgrim history have been marked by a sober and orderly manner. We do not go to church joyfully as we go to the picnic. We worship with seriousness and church never suggests particular happiness to the majority of our children. Ought this to be changed? How can we change it?

Then came the sacrifices. We do not associate the killing of an ox with worship. If we did the stockyards would be our temples. We read the Bible, sing, pray, think when we worship; David had an ox killed and sang and danced with all his might in order to express his reverence and trust in God. How unlike our methods! On the other hand it was the expression of the same emotion that we are seeking to render when we go to church. Worship involves sacrifice. In this case it was the giving of the life of an animal which had cost money. In our case it ought also to be giving a life of love and service.

3. *The Mocker.* Michal was watching the procession. She saw David in the free expression of his joy and she despised him. It is generally the onlookers who leap into the seats of the scornful and show their contempt for others. The severest critics of the players are the most self-satisfied and comfortable spectators of the game. So Michal despised David and the incident may be followed out in vs. 20-23. Watch for this tendency to be scornful of those who do not live in our way or act from the motives which control us. Scorn is one of the deadliest enemies of the soul.

4. *Blessing the People.* The real significance of this act of honor to God was its result in the people's life. They were the real object of the love and blessing of God. The feast that the king provided was only a symbol of the popular share in the home-coming of the ark. Perhaps few of them finally received the full blessing that was involved; but the purpose of it was general. This is the final test of any religious ceremony or act. It is not what the leaders or the favored few get out of it that counts; it is the enrichment of the popular life which is desirable. Neither churches nor worship are meant for the few but for all. How deeply is our church touching the community? Does it minister chiefly to the families that have grown up around it and enjoy its services; or is it a real power in the whole community, shaping the life of those who are not its members?

5. *A Song of Long Ago.* When we read the Psalms we seldom think of the actual conditions out of which they grew. They seem like pious poems in a sacred book. But they originated as all real songs do in an actual condition of life. Use your imagination to interpret Ps. 24. Let it be a part of the processional as the ark was brought to Jerusalem. We are given only vs. 7-10. The whole song should be taken together.

First the people in the procession sing. They call for the opening of the gates in order that the ark may be brought in. The King of Glory or the glorious King is another name for Jehovah God. Then the question is naturally asked by a solo voice, Who is this King of Glory? And the reply comes back, Jehovah mighty in battle. Nearer and nearer comes the procession and the demand is made and the question asked and answered a second time before the gate is opened. The whole song is vibrant with life and real in a concrete situation.

Ozora S Davis

Chicago Theological Seminary.

The Creed of a College Man

Recently several articles have appeared in this department on work with young people. Possibly a little light may be thrown on the subject by a statement from the young people themselves. The following, somewhat abbreviated, is by a young man about twenty who graduated from college this year. It was written on the subject, "The Creed of a College Man":

"Creeds do not find favor in this day and age of the world. This is especially true with the college man of the twentieth century. He does not want his beliefs ready-made. He does not want to be compelled to believe anything. The cry of "deeds not creeds" goes up from hundreds of thousands of young throats today.

Yet every college man has a creed. He must believe something, and not only that, but he must act upon his beliefs. Before he enters college he does not give his beliefs much thought. He readily accepts the word and beliefs of others. But as he proceeds in college a change takes place. He is no longer satisfied with ready-made beliefs. He makes a careful invoice of all his mental stock and rejects everything that does not accord with his developing reason.

Before the young man enters college he has scarcely given matters of religion a moment's serious thought. But now he zealously turns his attention to his religious beliefs and subjects them to the acid test. Many vague and childish beliefs are discarded. But usually the college man will not "lose his religion." He may trim off some of the fringes of religion that are often mistaken for Christianity, but in the end his religion will come to be a more vital and significant thing than before. Religion will become alive and vital, something that will appeal to him as a red-blooded member of society.

As a consequence of this mental reconstruction the college man develops a creed. It usually is not well formulated, is not very definite, nor is it written, but at the same time he has a more or less complete system of religious beliefs which make up his creed. This creed may indeed not be like any devised by ecclesiastics, it may not be like that of older people, but is just as deeply religious and probably more vital.

The following then is my creed, and I believe that it is not radically different from the creed of an average college man:

1. *I believe in the existence of God.* I believe that he is a good God, a loving God, the Creator and Spirit of the Universe, the Father of all mankind.

2. *I believe in Jesus Christ* who though in human form was Divine in goodness, Divine in love, and Divine in service for all mankind, and that his great love for man was shown by his death on the cross. As a teacher of right living Christ will never be surpassed.

3. *I believe in Immortality.* My college course has only served to strengthen my belief in the survival of personality after bodily death.

4. *I believe in the Holy Bible* as a book worthy of the study of a college man. I believe the Bible to be above all a book of life, not history, nor statutes, nor science, but *life,* and as a guide to right living it is unequaled.

5. *I believe in prayer* as a normal and necessary communion with God. It furnishes strength and help at all times.

6. *I believe in the Church of Jesus Christ,* which in spite of its failings is worthy of my heartiest support and co-operation as the organized force in the advancement of Christianity throughout the world.

7. *I believe in my fellow men* who though subject to failings and shortcomings are worthy of my trust and confidence.

8. Lastly, *I believe in the life of service* as the life truly befitting a college man. In whatever station of life I shall find myself, I believe it my duty to unselfishly serve God and man to the best of my ability."

H. E. Tyler.

Doane College.

THE HOUR OF PRAYER

Occupations and the Kingdom

Comment on the Midweek Prayer Meeting Topic for July 25-31

BY ISAAC OGDEN RANKIN

How Should the Laboring Man Think of the Kingdom? Scripture Passage. James 2:1-20.

The Present Duty. The advancing thought of the church moves forward, now here, now there. We are just now attempting to give full emphasis to social and economic relations, one to another, under the teaching of Christ and of the Holy Spirit in experience. Underlying all our class divisions is the unity of our common relation to God and Christ. The first duty is that of a good and, so far as possible, complete understanding of the facts. The purpose of this meeting is to call the working man to the front to show us his ideal of God's kingdom and what it should become in the life of men. It will be best, if possible, to ask a man who labors how he does, or should, think of the Kingdom of Christ in the actual life of today and in the life we all desire tomorrow. It is not a case for comparing stresses and wearinesses, or asking who goes home most tired at night. It is a case of comparing notes in the common fellowship of living and it is the working man's turn to tell us what he does and what he thinks is his duty to God and to the rest of us.

The Forward Look. How would the workingman reshape society in justice not merely to his own class, but to those of all the rest? How would he function in advancing the common interest, which is his own interest as well? What are his rights, which are too often neglected or but partially attained? What are his duties, which are not always quite fulfilled? How can he advance his claims without destroying the rights and claims of others? It is along this line that we are earnestly seeking to do what is just and generous not only for one group, but for all. For any fruitful discussion of this matter must take its start with the scriptural proposition, *For ye are members one of another.* We have a great abundance of theories and some of them, when tried out in actual living, produce results quite contrary to expectation. A little history helps us here. We have to remember that the Christian Church in Jerusalem and the Christian Church in Plymouth both started on a basis of having all things in common; and that both found that method of social organization unworkable and intolerable. One use of history is to keep us from the waste of trying experiments over again.

The Partnership with God. For the individual in any society, the basis of all true living is the sense of a partnership with God. We have to try to fulfill what our knowledge of his character demands of us. And that excludes mere selfishness. The Kingdom of God is the order where each man instinctively and deliberately thinks of the other man. If we try to find the facts on this basis of taking God into our counsels, as well as making him a partner in our work, the more completely we look the facts of a confessedly difficult situation in the face the better it will be for our making God's Kingdom real in our own lives and bearing witness of it to other men.

Closet and Altar

THE FORWARD-LOOKING CHRIST

And they were in the way going up to Jerusalem; and Jesus was going before them.—Mark 10:32.

That we come after him and continue that which he began—this is our glory and our power. The life which other men have illustrated and ennobled in fragments Jesus Christ has glorified the whole of it.—*George Adam Smith.*

Our faith is in the Christ who walks
  With men today, in street and mart;
The constant friend who thinks and talks
  With those who seek him with the heart.

His gospel calls for living men,
  With singing blood and minds alert;
Strong men who fall to rise again,
  Who strive and bleed, with courage girt.

We serve no God whose work is done,
  Who rests within his firmament:
Our God, his labors just begun,
  Toils evermore, with power unspent.

God was and is and e'er shall be;
  Christ lived and loved—and loves us still;
And man goes forward, proud and free,
  God's present purpose to fulfill.

—*Thomas Curtis Clark, Abr.*

What I needed, and what Mr. Moody gave me, was a vision of the possibility of the opportunities that lie before a single human life. Of course, you can be good doctors and good lawyers and good in the army and navy or whatever else your position is, but if you could get a vision, a right perspective of what possibilities there are for you and for me; if you could say, As for me, I am going to follow Jesus Christ where he leads me, I will follow him where he leads, what he tells me to do I will do; and my prayer will always be, not to be orthodox and conventional, but to do the thing always that will please Jesus Christ. It is a simple theology and it opens to you the greatest field and the widest field for life.—*Wilfred T. Grenfell.*

Lord Jesus Christ, who for our gain refused not the way of suffering and death, help us to have faith and courage to follow thee wherever thou leadest. Teach us to look beyond present troubles to the triumph which we shall share with thee, and thou with us—the triumph of our overcoming and the victory of our faith. Teach us not to mistake the means of our growth for the reward of our endeavors, nor let us think of this life only as the scene and purpose of thy thought in our behalf. By thy passion and thy cross, the thought thou hadst for thy disciples before death and after thou hadst risen, bring us into fellowship with thee and all who suffer, that we may be sympathetic and helpbringing; not asking all things for ourselves, but remembering in our prayers and thanksgivings the needs and the desires of others. And fulfill what is best for us and them, that we may be one in the love of God and men.
—*Isaac Ogden Rankin.*

Making the Best of Ourselves

Comment on the Christian Endeavor Prayer Meeting Topic for August 1-7

BY CHARLES ERNEST WHITE

Topic: Self-improvement. Ps. 25:1-12. (Consecration Meeting.)

Light from the Bible Passage

God did not intend us to be selfish but did make us custodians of our own soul's welfare. We make the best impression on others when our own lives are on a high plane. So must one lift up his own soul to the Lord, put his trust in him, seek his leadership, find his way into truth and pray to him faithfully. Self-improvement will involve self-study. No one can examine his life honestly without finding much to regret. That he must ask to have forgiven. Infilling follows forgiveness. A forgiven man is a docile and tractable man and God stands ready to teach him and to guide him into ways that are conspicuous for happiness, kindness and truth.

Leads for the Leader

The social emphasis is the thing today, and justly. Concern for our own welfare is not Christlike. On the other hand the person who makes his own life as strongly Christian as possible will be the most valued worker for his master. Our consecration service is an ideal time to think this thought through and perhaps start out afresh.

Here are two dangers worth noting:

One: The neglect of self, physically and spiritually. Note how this comes about through concentration on other matters that interest us. It is a grave peril. How may it affect our effectiveness?

Two: The over-emphasis on self, physically, intellectually and spiritually. In this case, note how one's horizon is often bounded only by his own interests. Show how greatly this may limit his usefulness in the Kingdom.

Thoughts for Members

Self-criticism is the first step in self-improvement. Self-improvement depends upon the measure of faith one has in himself.

One may easily become morbid in studying himself. But it is true that no one else has quite so much interest in us as we ourselves.

"Many a good intention dies from inattention. If, through carelessness or indolence, or selfishness, a good intention is not put into effect, we have lost an opportunity, demoralized ourselves, and stolen from the pile of possible good. To be born and not fed, is to perish. To launch a ship and neglect it is to lose it. To have a talent and bury it, is to be a "wicked and slothful servant." For in the end we shall be judged, not alone by what we have done, but by what we could have done."

A Moment of Prayer

O Master, whose we are and whom we serve, we thank thee for every yearning thou dost put within us that bids us make our every good still better and our better best. Open to our eyes anew the beauty and the strength of thine own life that we may ever day by day come to likeness to thyself. Amen.

WITH THE CHILDREN

Tit for Tat

By Anna Burnham Bryant

"You gotta annee monnie, eh?" asked the Banana Man, sharply.

The little children who tagged him from door to door were not used to hearing him speak sharply. They had long been acquainted with him, and it was the first time they had ever heard him speak that way. Without a smile, too! Victor's brown eyes grew bigger and browner in his white face as he looked up, startled, to see what the matter was, and Rosalie, the washerwoman's little girl from the mouth of the alley, flushed as pink as her rose-pink calico. But she answered bravely:

"It's me mother. She says an' wud ye come to the alley?"

"Ni' sweet awnge! Toofa ten cent! Toofa ten cent!" called the Banana Man, slowly turning his wagon-stand toward the mouth of the alley.

It wasn't Italian he was speaking, though it didn't sound as if it could be spelled in English. But the tagging children understood him. They ran a little before, now, and piloted him to their door, as if he needed to be shown how to get there. They were still tagging when he stopped at the basement entrance. Johnny, the youngest, blue-speckled from head to foot in his long blue tier, was holding him by the loose, baggy trousers, for fear he might vanish suddenly.

A lady was standing there. She had come to bring some washing that she was in a hurry for.

"I am just home from the shore, you see," she explained apologetically, "and everything is mussed or soiled, or I wouldn't hurry you. The little boy, Jasper—didn't I bring him to see you once?—he hasn't a linen suit left, and it promises to be warm Sunday. You will try, won't you? Nobody flutes the blouse ruffles the way—oh, am I blocking the way? Thank you! I was sure you would do it, if it *is* late in the week. What a crowd of little folks! Well, Jasper! Where did *you* come from?"

She laughed musically, recognizing her own boy in the flock that followed the fruit wagon. His dainty, spotless blouse and beribboned hat looked strangely out of place among the others, but she only laughed indulgently, and slipped a coin into his hand as she went past him.

"Treat the children, Jasper," she said, in a low voice. "And then come home to Mamma quickly. Mamma wants you."

Her smile overflowed like morning sunshine as she went by, and rested for an instant on the Banana Man. She wondered that he met it so gloomily. The next minute she had passed on serenely, and just then he caught the gleam of the silver quarter in the boy's hand, and snatched it almost before it was offered to him.

"You taka banan'!" he cried, poising himself to run, and waving frantic hands backward toward the cart. "You taka anyt'ing, awnge, banan', peanutta—anyt'ing! I notta care. I mus' go 'way one leetla minute! You tend peanutta for me!"

Rosalie, to whom this wonderful charge was made, was quite overcome with the magnificence of the office, and just then her mother appeared in the doorway, protesting loudly that she must not do it.

"And here, come back here, you Eye-tal-ian, and sell me something for lunch for the childher! Here's your money—you needn't to be scart you won't get it!".

He did stop at that, for the thought came to him that maybe one quarter might not be enough. Druggists were very dear, and he must have the medicine. He waved both hands full of apologies to the sharp-tongued Irish woman, and came back an instant to serve her. Barely stopping to make change, off he darted again, calling back, earnestly:

"Firsta monnie I gotta—and leetla boy so seeck! He die, I notta bring dose medicine!"

Dashing into an apothecary store on the nearest corner, he nearly overset two or three leisurely passers-by, among them the mother of Jasper, met again, as it seemed by some purposeful accident, as she waited on the corner for her car. People righted themselves more or less angrily, according to their tempers, and the lady turned and looked after him with interest as he almost leaped inside the door. She had caught a word or two of his broken English, as he tried to frame hasty apologies.

"What is it about the little boy?" she asked kindly, going in after him and laying a gentle hand on his arm, as he vainly tried to make the clerk understand what he wanted.

"He verra seeck!" he cried, with big, earnest eyes fixed on her face; "and oh, they *notta* know what ees eet here to maka well! The doctor he sa-ay"—

"Have you a prescription?" asked the lady. "A paper—directions—something written?"

Suddenly the man tore a crumpled scrap from his blouse, and the clerk, taking it from him, began quickly to put up the prescription.

"I will go with you," she said, quietly.

Trying with short, quick steps to match his long ones, she was soon out of the gay streets and into alleys such as she had seldom seen, swarming with noisy children. Down some dark, narrow steps they went, and there certainly was a sick boy, all alone. The mother of Jasper knew that breathing. It was growing toward night and the croup was coming on.

"Moder she die. Haf die tree week. A man he notta *know!*" said the poor, distracted father.

Jasper's mother knew, and her knowledge was kindly and wholly at his service. Some neighbors came from upstairs and brought hot water and things as she needed them. It was not long before she had done what medicines alone would have failed to do, and the little fellow was softly sleeping, his head against her breast. Then she laid him down and went away, telling them what to do in case of any further trouble.

"I notta pay you notting!" half sobbed the poor Italian, brokenly, following her to the door, and trying to express his gratitude. "I on'y poor Italiana. I haf on'y banan'—peanutta"—

"Pay it to the next child you see!" said Jasper's mother. "'Tit for tat,' we English say! Pass it on—help some other boy. That is 'paying back.'"

The father returned with a beaming face to his boy's bedside. One look showed him that all was right, and he set off to bring home his fruit cart, for it was now too late to do more in the way of peddling. It was the time of short days and early twilights.

"'Tit for tat' she say! Firsta leetla child, see? I s'all pay eet! I vill be ver' kin' to dose

(*Continued on page 133*)

The Comrades' Corner

Dear Comrades:

I am discovering new things about our *Corner* every day. The last and I think the best is that we are getting newcomers into our *Corner* from all over the world.

Before me is a letter from the Holy Land, that beloved country where Jesus lived. It is from "S. P. C., Beirut, Syria." Who can tell me what those first three letters mean? *Comrade* Esther G. Ward is the writer. I am sure you will agree with me that she ought to have a large amount of space this week. So here goes:

Dear Mr. Alden:

Some time ago in one of your letters you spoke of the mountain Fujiyama. You said the picture had been done in silk. But how many people of our *Corner* have seen *it?* I have, and I think you would like to know how I came to see it. (I am sure we should. *Mr. A.*)

My father is a doctor here in Syria, and we live with him. But when the war broke out we decided that we would be safer in America for just then. Mother had a little baby besides three other children to take care of. So, leaving father here, we went to America where we stayed four years with my mother's mother.

When the armistice was signed, we had already planned how we would go back to father, and we could not exactly change our plans right then and there, so we went by the Pacific.

It was the day before Christmas when we arrived at Yokohama, and in the morning we saw Fujiyama. The sun had just risen and therefore the mountain was all pink. White clouds covered its base.

We are now here with Daddy as you may easily guess and we have settled in a new house. I am afraid that I cannot send you the letters (that is, the ones for a contest) or poems that you ask for, because it takes a month for letters to go to America or to come from America. I hope I may be admitted to the *Corner*. (You surely may. *Mr. A.*)

She then closes her delightful letter by sending good wishes to all her fellow *Comrades*.

If I am not mistaken I knew this *Comrade's* father over twenty years ago when he was a college boy. We of America have reason to be proud of him for the wonderful work he has done for the relief of the suffering Armenians.

So long as we have been across the Pacific, I wonder if some *Comrade* over there can tell us if what I found the other day is really "Rule 2 for motorists in Japan." It reads: "When a passenger of the foot heave in sight tootle the horn trumpet to him melodiously at first. If he still obstacles your passage tootle him with vigor and express by word of mouth the warning: 'Hi, Hi!'"

Now I call that a much nicer way for automobile (you see, I put the whole word) drivers to ask us to get out of their way. If your father has an automobile, can he, or you, sound the horn so that it says, "Please?" If not, it ought to be fixed, don't you think? I am rather afraid we do not use that word often enough.

But I must stop. This is not a preacher's column.

Comradely yours,

Mr Alden

IN THE CONGREGATIONAL CIRCLE

From East to West

NEW HAMPSHIRE

Questionnaire Sent to Churches of State

A tabulation of the replies made to a questionnaire, recently sent to the Congregational churches of the state, may be of interest to the readers of the "Circle." The questionnaire was sent to 173 churches. Eighty-seven of these, or just 50 per cent. were enough interested, or thought the matter of sufficient importance, to reply.

The questions were as follows: 1. Did your church conduct an Every Member Canvass this year? 2. Has your church met its apportionment in missionary giving? 3. Is your church or church school giving its members definite missionary instruction? 4. Does your church conduct a class for its young people, looking toward church membership? 5. Does your church pay the expenses (including equipment and supplies) of the church school? 6. Have you a Christian Endeavor or other young people's society in your church?

Now for the results: question 1. Yes, 52, No, 33; question 2. Yes, 53, No, 33; question 3. Yes, 49, No, 36; question 4. Yes, 33, No, 52; question 5. Yes, 26, Partly, 7, No, 52; question 6. Yes, 51, No, 34. Two churches reported "not holding services," and one was reported closed but still meeting its missionary apportionment. Three churches, in rural communities, reported having almost no young people in their parishes.

E. A. D.

MASSACHUSETTS

To Increase Attendance of Men at Church

A campaign was instituted by Rev. J. H. Dale, pastor of BILLERICA, at New Year's to increase the attendance of men in the morning congregation. The average attendance was 40 but 100 was set as the goal. Through a series of weekly bulletins the members gradually increased until on April 25, 143 men were present. The results have been capitalized in the formation of a Brotherhood. Through the Every Member Canvass the budget and all apportionments have been oversubscribed 50 per cent. and the pastor has been given a second salary increase of $300.

West Newbury Over the Top

SECOND, WEST NEWBURY, exceeded its quota to the Congregational World Movement by over 25 per cent. The quota was $312 and $392 was raised.

New Minister for Italian, Plymouth

Sunday, July 4, was a significant day for ITALIAN, PLYMOUTH, a church of the new pilgrims in the old Pilgrim town. Six young people entered into the covenant of the church on confession and the new pastor, Mr. Frank Fasano, and three members of his family were received by letter. The church, organized in 1903 around a nucleus of Waldensian immigrants, is responding to Mr. Fasano's ministry and facing forward toward larger service among the Italian people. Mr. Fasano is a graduate of the Italian Department of the Bible Teachers' Training School of New York, as is also his wife. He has come to Plymouth after a year as a member of the pastoral staff of the East Side Italian Presbyterian Church in Newark, N. J. His field of service will not be limited to the Italian population of Plymouth and Kingston, but will include the Italian colonies of other towns in that part of Massachusetts.

Richard Roberts at Mt. Vernon, Boston

On Sunday mornings during July and August the preacher at MT. VERNON, BOSTON, is Rev. Richard Roberts of the Church of the Pilgrims, Brooklyn, N. Y. His sermon topics for the remaining Sundays are as follows: July 25, On Living in Two Worlds at the Same Time; Aug. 1, The Blank Bible; Aug. 8, The Insolvency of the Average Man; Aug. 15, The High Cost of Life; Aug. 22, The Wingless Victory, Discussion of Values; Aug. 29, Efficiency and Life.

Mr. Roberts is a Welshman who before coming to the Church of the Pilgrims held pastorates in London. He has written several books which have had considerable circulation.

Culled from Calendars

Why join the church? As a confession not of perfection, not even of goodness, but of sin and weakness and need; a confession of the Mastership of Jesus, a willingness to be helped and to help in the best things. Church membership stands for much more than this, but it stands for this much at least. The church needs you, you need the church. Enlist now.—*Plymouth, Oakland, Cal.*

* *

Plymouth Church is non-sectarian, independent, self-governing and democratic. Believing that the true character and sanction of the church depend wholly upon the presence and guidance of Christ, and not upon conventional or historic standards of orthodoxy, whether of creed, ritual or polity, we seek, in our congregational way, the attainment of the breadth, simplicity and fullness, the freedom and catholicity, that are in Christ. We welcome to our membership all who wish to share in our fellowship, and our quest.—*Plymouth, Fond du Lac, Wis.*

* *

"If there is any one who never stumbles in speech, that man has reached maturity of character and is able to curb his whole nature."

We live in a tongue-damaged world—lives are limited, and spirits unlovely; love circles broken and anger stirred by the little, unruly, cruel member we call the tongue. It may be the expression of great thought and refined soul, a balm and blessing, a guide and inspiration. When such it fills the place God gave it to fill.

The tongue may also be the instrument of lies, the vehicle of gossip, the spreader of scandal, the revealer of jealousy and narrow-mindedness, malice and egotism. When it so acts it distorts its God-given mission and spreads harm and suffering.

Many persons are loved and admired until the tongue speaks. A controlled tongue is the surest sign of inward strength and an unmistakable mark of poise of character.

God's love and truth will give the tongue a beautiful mission in the world. But a tongue that is the servant of sin and selfishness or the dagger of cruel thought or nature will spread harm and sorrow.—*First, Toledo, O.*

CONNECTICUT

In Memory of Col. J. Richard North

The North Memorial Window was unveiled July 11 at NORTH HAVEN and was dedicated with appropriate ceremonies. Col. J. Richard North, widely known in military and business circles and universally beloved among a host of friends, died at Richmond, Va., in March, while on a business trip. His interest in civic and religious affairs, however, was even greater than in military matters and his home church will long remember him for his enthusiasm and constructive work. The Sunday school, of which he was superintendent for 13 years, has erected a window as a tribute to his untiring efforts and devotion. More than 150 members of the school, down to the tots in the primary department, contributed to the window.

The window was supplied by the H. Puddicombe Company which furnished the original windows in the church. It is Gothic in general design, arranged to conform as far as possible to the general architecture and color scheme of the church. On the window is the inscription: "In loving memory of our Superintendent, J. Richard North. 1904—1913, 1917—1920."

Rev. R. F. Markham Ordained at Stratford

An event of much significance for FIRST, STRATFORD, and for the interests of the Kingdom at large, occurred June 23, when Mr. and Mrs. R. F. Markham, under appointment by the American Board as missionaries to Turkey, were commissioned to this work, and Mr. Markham was ordained to the ministry.

Last fall Stratford set for itself the goal—a missionary to Turkey. The goal was set in time to come before the people at the Every Member Canvass in December, and the returns in pledges gave the necessary impetus for the action in January, providing for the partial support of such a missionary. Quite providentially, the church was led in the selection of Mr. and Mrs. Markham as their representatives.

The ordaining council was called for the afternoon, and 10 of the neighboring churches were represented. The examination demonstrated not only the keen thinking and large vision of Mr. Markham, but also gave testimony to his winning personality, and to the vitality of his message. At the commissioning and ordaining service in the evening the sermon was delivered by Dr. E. L. Smith, of the American Board, who also commissioned the missionaries. Prof. E. W. Lyman of Union Seminary gave the ordaining prayer and the charge to the church. Dr. W. H. Day of United, Bridgeport, extended the right hand of fellowship and welcome. Prof. H. P. Beach, of the Department of Missions in Yale, charged the missionaries.

Mr. and Mrs. Markham united with the church by letter at the July communion service and will sail for Turkey sometime in August.

Stratford is rejoicing in the recent acquisition of a Director of Religious Education in the person of Rev. E. F. Nauss of the Yale School of Religion. Mr. Nauss gives part time to this work in connection with his studies in Yale.

The church reported $5,280 raised for the Pilgrim Fund on a quota of $5,000; and recently reported $2,220 on the Congregational World Movement on a quota of $2,115. The consolidation of the Church and Ecclesiastical Society became effective in the new organization at the beginning of 1920.

NEW YORK

New Organ Dedicated at Pulaski

First, Pulaski, Rev. F. H. Herris, pastor, dedicated its new organ June 24. The organist on the occasion was Harry R. Shelley, musical director and organist of Central, Brooklyn, who gave a recital well designed to display the merits of the organ. The committee which had the securing of the new organ in charge consists of Harry A. Moody, Chairman; Louis J. Clark, Herbert W. Damon, George W. Douglas, Frank H. Ferris, Irving G. Hubbs, Clayton I. Miller, and Merrit A. Switzer. C. Seibert Losh of New York City did the work of installation which necessitated extensive changes in the auditorium. In making these changes rooms were made for the use of the pastor as a retiring room, and for the choir as a library and assembly room. The new organ has 1,067 pipes. The installation and changes cost $5,900, of which amount $5,350 has been subscribed.

Pulaski is doing a vigorous work in all branches, its Men's Club being especially energetic. E. A. B.

New Organizations at Paris

Under the leadership of Rev. Lewis Spooner the work of Paris is giving gratifying results. On July 4, 18 new members were received and 10 were baptized. The Sunday school, under the direction of Mrs. Spooner, has increased its membership considerably.

A Junior Christian Endeavor and a Mission Band have been organized, both of which prove to be helpful and interesting to the young people of the community. A Woman's Missionary Society has also been started with a goodly membership.

PENNSYLVANIA

The State Conference

The Pennsylvania State Conference, which met this year at Milroy, proved to be one of the best ever held in the state. The pastor of the entertaining church, Rev. Harry Deiss, and Mrs. Deiss have had an unusual influence in that community for the past 11 years. Milroy is situated in the center of the state and is at least 100 miles from another Congregational church. The hospitality was unmeasured, in true Pilgrim fashion.

The program announced the 34th annual meeting of the Conference and the 14th annual meeting of the Woman's Missionary Union. A memorial service, conducted by the Union for Mrs. E. E. Dexter, honorary president and founder of the State Union, was impressive, as testimony was born to her worth in the cause of the Master.

The themes discussed at the Conference dealt with current problems and each speaker faithfully did his or her best in presenting the subject.

The report for the year shows that the churches increased their givings to the C. H. M. S. in 1919 41 per cent. above their previous record, that 40 churches met or surpassed their apportionment to that Society and that churches sent in their contributions early in 1920.

The Conference voted to renew its efforts to raise the $2,500 in order that it might appoint its own pastor-at-large and so direct his activities. The Home Missionary Society offered to appoint an assistant Superintendent for the state, adding to the sum already subscribed for the pastor-at-large, but it is the hope of the Conference to put in the field its own pastor because of the pressing needs at this time.

A cheering note was sounded in most of the reports from the churches. The large number of pastorless churches was a matter of concern, but the response to the Pilgrim Fund was encouraging.

Rev. Harry Deiss was chosen Moderator and Rev. David Leyshon of Snyder Ave., Philadelphia, who for the last six years has been the efficient secretary of the Philadelphia Missionary Society and Scribe of the Philadelphia Association was chosen as registrar. Rev. J. T. Nichols of Meadville, who reported a substantial gain in membership and the clearing of an indebtedness of several years' standing on the Meadville Church, was re-elected Chairman of the Board of Directors, and Rev. J. R. Thomas of Ebensburg, who has had a splendid year in this, the oldest church of the state, was re-elected secretary of the Board. Rev. H. W. Myers of Philadelphia was re-elected to the Boards, and Rev. E. Belden Hart of Plymouth was elected as a new director.

Rev. W. V. Berg of Central, Philadelphia, gave an address on the Pilgrim's Contribution to Theology. Mr. Berg outlined Philadelphia's

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proposed celebration in the fall and showed the possibilities of the proposed program in which not only the Congregational churches, but every religious body and other organizations will have a part.

The concluding address of the Conference was made by Rev. H. C. King, Moderator of the National Council and President of Oberlin College, on "America's Present Task." He emphasized the need of unselfish service and a world-wide outlook that can catch the Christ vision of a world in need. This was a fitting benediction to the delegates as they departed after such an unusual fellowship in one of the most charming spots in the mountains of Pennsylvania.

H. W. M., JR.

MICHIGAN

Observe Anniversary at Pontiac

On the eighth anniversary of the present pastorate at PONTIAC, which occurred May 2, the pastor and his wife, Rev. and Mrs. M. J. Sweet, were the recipients of a beautiful bouquet of roses, a purse of money and many other tokens of good will and appreciation. During the eight years 667 members have been added to the membership of the church, 497 of these on confession. Of this number 112 were received on May 23, 82 on confession and 30 by letter.

MINNESOTA

Argyle Makes High Record for Accessions

The Lenten period at ARGYLE, Rev. E. P. Baker, pastor, was one of unusual growth. With the reception of 107 new members, Argyle has the state record for Easter accessions this year. The church has subscribed in full its quota to the Congregational World Movement.

IOWA

Good News from Church at Anita

ANITA, Rev. W. M. Boaz, pastor, has raised its quota for the Emergency Fund, increased the pastor's salary $400, and, through the work of the Ladies' Aid Society, is making extensive repairs on the parsonage. So far this year 26 new members have been received.

KANSAS

Young People's Conferences

During June two conferences for young people have been held in Kansas, one at Wichita and one at Lawrence. The total registration was 81 and in addition about 25 unregistered young people attended the classes and meetings. These Conferences were undertaken in faith and hope. Events have justified the whole venture and the unanimous opinion of all is that they proved to be an unqualified success. Over 100 young people from 26 churches have been influenced and helped. Courses in Christian Americanization, Mission study, the Bible and Social Living and Congregational History were given. Afternoons were given over to recreation and evenings to platform meetings. Miss Ella C. Hoxie led the young people in Mission Study and won the enthusiasm and loyalty of the delegates to a remarkable degree. Rev. J. B. Gonzales, Superintendent of the Kansas Conference, Dr. R. W. Sanderson, Dr. C. B. Wells and Miss Wood of Lawrence all taught classes in the Conferences. Rev. Fred Grey, Secretary of Religious Education, was Manager and Secretary. Definite plans were adopted for a continuance of the organization looking toward even greater Conferences next year.

When Sunday Comes

By John Andrew Holmes

I have counted up to 67 excuses for absence from church. But is it not a significant fact that there are no excuses given for church attendance?

Christian Endeavor Union at Great Bend

At the Annual Convention of the Kansas State Christian Endeavor Union at Great Bend, Rev. J. B. Gonzales, Superintendent of the Kansas Conference, was elected president for 1920—1921. Rev. Fred Grey, Secretary of Religious Education was elected chairman of a committee on educational plans and ideals. More than 350 delegates were in attendance. The next meeting will be held at Independence, Kan.

F. G.

NORTH DAKOTA

Degrees for Mr. Hitchcock and Mr. Bloom

WILLISTON continues to respond to the fine leadership of Rev. Samuel Hitchcock, and has added over 50 to its membership this year. The people have also met the first year's quota for the Congregational World Movement, and notwithstanding four successive crop failures have faced the financial situation splendidly. By sacrificial effort they have put the work in a condition whereby every department is encouraged to go ahead.

At the last Commencement of Fargo College, the honorary degree of D. D., was conferred on Mr. Hitchcock. Standing by his side on the happy occasion was a former pastor of the church, Rev. W. K. Bloom, who also received the same degree. The occasion was made especially happy for the two men, on account of the presence of a number of the Williston people and other North Dakota friends.

Day of Rejoicing at Stady

The Fairview Church, the central point of the STADY Larger Parish, had a day of rejoicing on June 13. The congregation, gathered from the surrounding country, some coming 20 miles to the service, united first of all in the Children's Day exercises. Following these, the regular morning worship was held, during which there were four baptisms and two young people made their confession of faith and united with the church. The services of the day closed with the observance of the Sacrament of the Lord's Supper at the evening hour of worship. Rev. W. K. Bloom of New York City, who is specially interested in this church and community, conducted the services and spent four days in a visit to the parish, conferring with the people in connection with the enlargement of the work.

Stady recently met its full missionary apportionment for 1920, plus $50 for special American Board work, and on June 13, took up an offering of $25 for the establishment of a new mission Sunday school, voted an additional $50 for special homeland work, and met its quota for the Congregational World Movement for 1920, a total of $300 from a church of 21 members. This rural church is getting ready a program of community service that will make it increasingly helpful along religious, social and educational lines. Mr. J. E. Slater of New York City is the student pastor for the summer, and a permanent minister to care for the entire parish is now being sought.

Rev. W. C. Lyon Leaves Valley City

Rev. W. C. Lyon has just closed a notable pastorate of nearly 12 years at VALLEY CITY. When Mr. Lyon commenced his work the church was worshiping in a frame building that was poorly equipped, and the people faced a local debt of $3,000. Seven years later ground was broken for a new structure and the entire buildings were completed the same year. The

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church buildings include an auditorium with a pipe organ, and a complete plant for religious educational and social work.

During the years of Mr. Lyon's pastorate, he has received 410 persons into the membership of the church, 209 on confession and 201 by letter. The ordinance of baptism has been administered to 151; 114 couples have been united in marriage, and the message of consolation has been spoken at 132 funerals. At a largely attended farewell reception for Mr. and Mrs. Lyon, a purse containing $510 was presented to them. Mr. Lyon now goes from this long period of service, to First, Gary, Ind., to which he has received a unanimous and enthusiastic call, and where a great work can be accomplished. He is looking forward eagerly to his new work and the people are ready for the strong leadership he will bring to them.

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Oberon Improves Its Property

OBERON, Rev. J. S. B. Nixon, pastor, has enlarged its auditorium, has added a study, basement rooms, including kitchen and dining-rooms, and has purchased new pulpit furniture, communion table and pews. The improvements cost about $5,500.

COLORADO

Young Folks Active at First, Denver

FIRST, DENVER, mother of all the Congregational Churches of Colorado, has taken on a new lease of life. Old members say the congregations are now the largest they have been in a number of years. The Easter ingathering added 43 names to the church roll, 23 on confession and 20 by letter—22 males and 21 females, the majority of them heads of families. The Church school attendance has been doubled during the past year, and a young man, Mr. Ray Frey, has been engaged to devote part of his time to the direction of young folks' activities, and to superintend the work of the school. A gymnasium has been established, and almost every night in the week sees some church school club or group enjoying its privileges. Match games of basketball between these seem to be the popular amusement. A fine troop of Boy Scouts has been organized and promises to be very successful. The minister, Rev. Robert Hopkin, is one of the National Delegates to the International Council and the Trustees voted unanimously and gladly to pay all his expenses to this notable gathering. The outlook for First was never brighter than it is today.

Takes Pastorate of Denver Church

WASHINGTON PARK, DENVER, was much disappointed when Rev. A. E. Norfleet of Mounds, Ill., decided to cancel his acceptance of their call. This disappointment has now been overcome by the arrival of Rev. D. W. Blakely from Buena Vista, Col. Mr. Blakely is to lead in the building of the new Washington Park Church.

Puts Over Emergency Fund at Ault

Rev. George M. Peacock, who has just left AULT for a pastorate at Green River, Wyo., showed his true Congregational loyalty by putting on the Emergency Fund campaign six weeks before the regular date and thus securing the full quota before leaving for his new field. Mr. Peacock's new field at Green River is important, since it is a division point on the Continental railroad system.

Eaton Pledges Quota

Under the leadership of the pastor, Rev. R. V. Hinkle, EATON has pledged the Emergency Fund quota of $1,000 and already paid $735 of it. The Knight Templars of Greeley drove to Eaton Easter night and held their annual service in Mr. Hinkle's church.

Second, Colorado Springs, Pushing Forward

SECOND, COLORADO SPRINGS, is now well established and making rapid strides forward. There is an interesting bit of history back of Rev. S. C. Dickinson's pastorate. Four years ago, the church affairs were at such low ebb that the older members decided to close the church. One sixteen-year-old girl said they must not give up. She rallied the young people, made a trip to Denver and secured a supply for the summer from the C. H. M. S. The salary for the summer was paid by the young working people of the church. Mr. Dickinson was the man sent by the society. He has now been with the church four years and there is no more talk of closing. In the recent Emergency Drive, the church doubled its quota and this same young woman, now 20 years of age, pledged $50 to the Fund.

Montrose Has New Church Almost Completed

The beautiful new building at MONTROSE, Rev. Isaac Cassell, pastor, is practically completed and will be dedicated early in the fall. "A Larger Parish Plan" is being worked out by which this church is to minister to the population in the rich valley developed by the irrigation ditch from the Gunnison tunnel opened by President Roosevelt.

Helping to Beautify Town of Windsor

WINDSOR, Rev. C. L. Stall, pastor, is co-operating with the rest of the community in the setting out of trees. The church is growing in strength and service as the community develops.

Rev. Lawrence Wilson in Important Field

GREELEY is this year celebrating the 50th anniversary of the founding of Union Colony by Horace Greeley. Park Church, the first religious body organized in Colorado, fittingly celebrates its golden jubilee at this same time. The new pastor, Rev. Lawrence Wilson of Denver, will be installed during this program. Mr. Wilson, a graduate of Lawrence College and Yale Divinity School, came to Montana with the Yale band and established work along the main line of the Milwaukee Railroad. He built the new church at Helena, organized and erected the community building at Butte, and was lately Religious Work Director at Camp Lewis. Following this he made two trips to France, serving the "Y" in the educational department. During the past five months, Mr. Wilson has been Regional Director for the Congregational World Movement in the Denver district.

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ministers in the Greeley Church. Dr. Doane, Sec'y F. M. Sheldon, Pres. E. S. Parsons, Secretary Estabrook, Dr. Thompson, and Mr. Rahill are among this number. Mr. Rahill has just gone to Central, Topeka, Kan. Mr. Wilson is a man of strong personality and commanding pulpit ability. Greeley plans to use its powerful organization and central position for an extensive community program. A large community plant is to be erected and in co-operation with the Colorado Teachers' College, a curriculum of religious education will be carried out. The church now has a staff of workers consisting of a trained parish secretary, a boys' worker and two student representatives. The men's club includes many of the leading men of the city and has a wide scope of influence.

Mr. Emery Goes to Minnequa, Pueblo

Rev. C. P. Emery of the Denver office of the Interchurch World Movement has accepted a call to Minnequa, Pueblo. The church is the only one near the great steel plant, which offers a real challenge for service. The Sunday school is already one of the largest Congregational schools in the state.

Nearly Every Church Co-operated

The Congregational World Movement in Colorado reports 25 churches which have reached or exceeded their quotas. Practically every church in the State has participated in the Movement.

Gains in the State

Supt. J. W. Minchin's recent report to the Colorado Conference shows some encouraging gains for Colorado Congregationalism and a promising outlook for the future. The state's quota of $60,000 for the Pilgrim Fund was oversubscribed $2,192.65; $31,000 of the Emergency Fund quota of $37,000 has already been subscribed; the 1919 benevolence total was $18,800 as against an average for the nine years past of $13,100. The new Year Book will show a net gain in membership of 150, as against 50 the preceeding year. Over 500 accessions were reported from the Easter campaign and there are many signs of increased spiritual activity. A number of fields have forward-looking plans ready to put into operation. Many salaries have already been increased the 20 per cent. suggested. During the Conference year, however, there were 25 resignations and 18 calls, a rather discouraging condition of restlessness and one which it is hoped will improve.

W. O. R.

TEXAS

Southern Texas and Emergency Fund

Although the churches in Southern Texas are young and many of them are in process of getting started, they all reached their full quota on the Emergency Fund. Houston led off with a dinner and $500 was at once assured. Austin oversubscribed her allotment of $350. Port Arthur reached the quota of $400 at once. San Antonio, despite the expense of the new church and manse, pledged the full quota of $300. Bellaire Union, smallest and youngest of the churches, not even as yet possessing a church home, accepted and raised their quota of $50. The campaign in Southern Texas was in charge of H. B. Harrison of First, Houston.

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CALIFORNIA

The Passing of Rev. Henry Martin Bissell

The service of Rev. H. M. Bissell in his labors among the Mexicans in Southern California has become memorable in its spirit of genuine sacrifice. For 10 years he gave himself unreservedly to the purpose of winning individuals to Christ. Now that his earthly ministry is ended, his death having occurred in Port Angeles, Wash., in June, the untabulated results carry on his spirit.

Mr. Bissell was born in Indian Territory in 1848, where his parents were teaching in the A. B. C. F. M. Mission to the Choctaws. His education was largely gained in Illinois, his college work being at Wheaton. Eighteen years of service were given in the Mexico Mission. From the understanding of the Mexican people gained in their own country he was well prepared to render continued service to them as they crossed the border to Southern California.

For a large portion of the period of work here, Mr. Bissell was the special missionary of Pilgrim, Pomona. More recently, however, the work had been taken over by the Southern California Conference.

Another New Englander to California

After a two weeks' visit at Calipatria in June, Rev. Eugene Smith has accepted a call to the pastorate there, to begin in September. The church is offering a salary of $2,000 and parsonage and in its pioneering community work presents a challenge to the pastor which the new leader faces with much interest.

A graduate of Bates College and of Hartford Seminary in the class of '09, Mr. Smith is well trained for his work. His first pastorate was in Lebanon, Ct., followed by two years at East Providence, R. I., and three years in New York State. For 19 months he served the army as chaplain. Upon his return from France he was engaged in work in connection with the Pilgrim Memorial Fund in Connecticut and subsequently on the Pacific Coast.

Golden Wedding of Mr. and Mrs. Partridge

A golden wedding anniversary in which the whole community shared the celebration was that at Norwalk in honor of Rev. and Mrs. H. E. Partridge. On June 23 they held open house and in the course of the afternoon and evening practically all the citizens of the town called to express their congratulations.

Many were the tokens of friendship left to these beloved friends of the community. In addition to the personal gifts, a purse of $85 in gold was presented. Originally it was planned to make the gift $50—one dollar for each year of the married life of the couple—but the response to the solicitations was so generous that the sum did not stop at the goal determined on. Mr. Partridge has served the little church at Norwalk for several years and his devoted ministry there has won him a large circle of friends outside as well as within the church membership.

S. E. B.

Church and Ministerial Record

Calls

Blakely, D. W., Buena Vista, Col., to Washington Park, Denver. Accepts and is at work.

Bradley, Rev. and Mrs. James, to Springfield and Comfrey, Minn. At work.

Brewer, F. S., formerly of Naperville, Ill., to Geneseo and to Second, Moline.

Clark, C. G., formerly of Peoria, Ill., more recently connected with the Interchurch World Movement, to Springfield, Vt. Accepts.

Denny, W. B., Central Square, Bridgewater, Mass., to Owosso, Mich. Accepts to begin Sept. 1.

Dimoch, A. V., recently connected with Y. M. C. A. work at Camp Devens, to Groton, Mass. Accepts.

Emery, C. P., recently with Interchurch World Movement in Denver, Col., to Minnequa, Pueblo. Accepts.

English, W. F. Jr., formerly of Kirk St., Lowell, Mass., more recently with the Near East Relief, to District Secretaryship of the American Board, Chicago, Ill. Accepts to begin Sept. 1.

Gallaudet, H. D., Supt. Industrial Service Dept., Scovill Mfg. Co., Waterbury, Ct., to First, Waterbury. Accepts to begin Oct. 1.

Green, C. C., Dover, Kan., to Wakefield. Accepts and is at work.

North, W. H., Billings, Mont., to Warren Ave., Chicago. Accepts to begin Sept. 1.

Peacock, G. M., Ault, Col., to Green River, Wyo. Accepts.

Sargent, W. H., Owen, Wis., to Presbyterian, Chetek. Accepts.

Skidmore, L. H., Plymouth, Wis., to Kewaunee. Accepts to begin Aug. 1.

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Smith, Eugene, recently with Pilgrim Memorial Fund, to Calipatria, Cal. Accepts to begin in September.

Spoolman, Jacob, Rainier, Ore., to Birnamwood and Eland, Wis.

Whitten, E. J., Iron River, Wis., to Owen. Accepts.

Wilson, Lawrence, Denver, Col., to Greeley. Accepts and is at work.

Resignations

Britt, W. M., Wyanet, Ill.
Denny, W. B., Central Square, Bridgewater, Mass.
Green, C. C., Dover, Kan.
North, W. H., Billings, Mont.
Sargent, W. H., Owen, Wis.
Skidmore, L. H., Plymouth, Wis.
Spoolman, Jacob, Rainier, Ore.

Dismissal

Pierce, J. N., Second, Dorchester, Mass., July 12.

Ordinations and Installations

Driver, G. H., *i.*, English, Lansford, Pa., July 7. Sermon by Rev. C. S. Ball; other parts by Rev. Messrs. Bernard Copping, F. H. Pascoe, R. H. Sinclair, E. B. Hart and C. W. Carroll, D. D.

Isely, M. N., *o.*, Wichita, Kan., June 14. Sermon by Dr. H. E. Thayer; other parts by Rev. Messrs. J. B. Gonzales, C. E. Wells and Fred Grey.

Markham, R. F., *o.*, Stratford, Ct. Sermon by Dr. E. L. Smith; other parts by Rev. Messrs. E. W. Lyman, W. H. Day and H. P. Beach.

Pickett, W. W., *i.*, Bethel, Ct., June 25. Sermon by Dr. C. R. Brown; other parts by Rev. Messrs. Hugh Shields, R. M. Houghton, T. B. Lathrop, F. C. Jacobs and A. T. Steele.

Personals

Bailey, G. F., has entered vigorously upon his work with First, Norwich, Ct. Since Nov. 1, he has received 39 into membership. Upon the eve of his installation the young people made the gift of $100 a pleasant indication of their devotion to the new pastor.

Isely, M. N., was married to Miss Mildred Myers in the Fairmount Church, Wichita, Kan., on June 10, Rev. John H. McClumb performing the ceremony. Mr. and Mrs. Isely are under commission of the American Board and expect to sail for Turkey during the summer.

Kent, Evarts, Grafton, Mass., is serving West Medway, Mass., as supply.

Macdonald, D. B., Professor of Semitic Languages and Mohammedanism at Hartford Seminary, has received the degree of LL.D. from the University of Glasgow, Scotland, where he was graduated in 1885. It is interesting to recall the testimony of William G. Shellabear, D.D., the former captain in the English Army who was drafted for mission service in Malaysia by the Methodists and who has been for the last year lecturer on Malaysia in the Kennedy School of Missions. Speaking at the Commencement Luncheon of the School last week, he said that when he was planning to prosecute his studies in Arabic and in Mohammedanism scholars and missionaries in the East and in England told him there was no place where he could pursue those particular studies to such advantage as at Harvard under Professor Macdonald.

McCord, Archibald, recently resigned from First, Randolph, Mass. In their resolutions on his resignation, after a pastorate of nine years, the committee on resolutions appointed says: "We heartily recommend you as an able and scholarly preacher, one who is always abreast of the times, and a minister who has endeavored to fulfill his pastoral duties to the utmost of his ability."

Peabody, Leonard, son of Dr. H. E. Peabody, Appleton, Wis., has been selected to go to China and become instructor in English in a college there. The Oberlin in China Movement is increasing its power and work from year to year. Mr. Peabody was graduated from Oberlin College in June. His selection for this work in the Far East was based on his scholarship record.

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Pressey, E. S., Plymouth, Belmont, Mass., and Mrs. Pressey, have been given a purse by their people, as a token of appreciation and to provide for vacation expenses.

Rowland, J. H., recently of Wakonda, S. D., after 50 years in the active ministry, is compelled to retire. Mr. Rowland has been a Congregational minister in this country for 38 years and during that period has served a number of churches in a splendid way. Sixteen years were spent in missionary service in Ireland, four years of this period as city missionary in Dublin.

Marriage

HOWE–ADAMS—June 12, Myra Norton Adams, daughter of the late Rev. Harry C. Adams, at Sagamore Beach, to Francis Kitchell Howe, by Rev. Francis E. Clark.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Advertising Department, The Congregationalist, 14 Beacon St., Boston.

IDA F. HAYDEN

Ida F. Hayden, for many years a teacher at Fisk University, died at Akron, O., June 20, 1920, and was buried at her home in Medford, Mass., June 25, her pastor, Rev. David Fraser officiating. Miss Hayden was born in Medford, April 22, 1862. For some years she taught in Wellington, South Africa. She was a graduate of Oberlin, and her life was one of earnest Christian service. Her pupils on both sides of the ocean will hold her memory in high honor.

REV. ERNEST C. DAVIS

Rev. Ernest C. Davis, who died April 16, 1920, was born at Rochester, Mass., the son of Nehemiah D. and S. Emmeline Davis. He was graduated from Revere Lay College, 1893, and from Andover Seminary in 1906, being ordained Dec. 5, 1894, at Plympton, Mass.

Mr. Davis held a number of pastorates, including Riverside, Lawrence, Mass., in connection with which he supplied Barker Chapel, Methuen, four years; the growth of this last work called for a new church and regular pastor. He became minister of the new church—Forest St. Union—in 1913, serving there until his death.

He was married to Mary V. Boynton May 25, 1893. His wife and one daughter are now living.

Mr. Davis was a quiet man, who did his work in the spirit of his Master. No finer nor more genuine testimony of his character and worth could be given than that manifested by the presence of the crowd which filled the church at the funeral service, and its deep sorrow because of his death.

Of such men it may in truth be said: "Ye are the salt of the earth," and "the light of the world."

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Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address. Keyed ads. (care *Congregationalist*, Boston) cost fifteen cents additional.

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Pastor wanted. A Congregational church in the country. Four miles from the railroad. Address C. B. C., care *Congregationalist.*

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American lady desires position as companion to elderly person or semi-invalid. Boston or vicinity. Good references furnished. Address "A," *Congregationalist.*

A graduate of Mount Holyoke, with business training and experience and graduate credit, desires social service or church position. References. Address E. W., *Congregationalist.*

HELP WANTED

A gentlewoman as companion or help with children in return for passage to England. References. "F," *Congregationalist.*

Two clerks wanted in Circulation Department of *The Congregationalist.* (Stenography and typewriting unnecessary.) Apply to Miss Ethel M. Wentworth, Cir. Mgr., 14 Beacon Street, Boston.

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The Sunday Question in New Hampshire

A Communication from the Sabbath Conference

The New Hampshire Sabbath Conference, organized Fast Day, 1918, is the agency recognized by the churches, the Grange and the W. C. T. U. for carrying on the campaign for the preservation of the Sabbath.

In response to the request of the Conference a United Legislative Committee has been created by the leading denominations for the purpose of drafting a revision of the Sunday law for presentation before the Governor's Commission on Revision and before the Legislature. As a result of careful and prayerful consideration a tentative draft of a bill for the above purpose has been prepared by this committee. This draft the Lord's Day League of New England refuses to support.

Therefore, since the League has declined to co-operate with the churches of New Hampshire, the Sabbath Conference has assumed the responsibility of conducting this campaign and with this statement makes its appeal for the moral and financial support of the friends of the Sabbath throughout the state to carry out this program which is of such vital importance.

Rev. Edward A. Tuck is no longer the representative of the Lord's Day League of New England, but is the representative of the New Hampshire Sabbath Conference. We commend him as our Field Secretary to the churches and urge them to co-operate heartily with him in this campaign to save the day. All money given in response to his appeal will be spent in New Hampshire. Contributions intended for this purpose should be sent to Mr. Tuck or to Rev. Judson Setzer, Treasurer, both of this city.

It is not expected that the Conference will become a permanent organization. When a fair and effective law has been secured the Conference may no longer be needed.

In view of the fact that the action of the Lord's Day League of New England has practically compelled the Sabbath Conference to carry on the campaign independently, declaring our positions "irreconcilable," it seems fitting that we should define our ideals and methods specially showing the differences between them.

(1) A DIFFERENCE IN IDEAL

The ideal of the League is the enforcement of the fourth commandment in a theocracy. The ideal of the Sabbath Conference is the protection of the Christian Sabbath in a democracy.

We believe that the ideal Sabbath is a day of rest, worship, religious instruction and service of humanity.

We are convinced that these ideals can be attained not by legislation, but only as a result of education in the church, the Sunday school and especially in the home. In accordance with our history and in harmony with the sincere and sane convictions of a majority of our people we believe, however, that legislation in a democracy should protect from disturbance those who are trying to carry on this work of education and that such legislation is neither pharisaical nor sectarian, but a contribution to the public good.

(2) A DIFFERENCE IN METHOD

The method of the League is divisive. The method of the Conference unites the friends of the Sabbath.

We believe that Sabbath legislation should express the consensus of Christian opinion in the state—that if a minority of our citizens believe in a much stricter observance of the Sabbath than do others they should be given opportunity to practice and teach their convictions undisturbed, but should not insist upon enforcing their convictions by legislation, that, if on the other hand a group of our people do not believe in observing as a Sabbath the first day of the week, they should have the privilege of being true to their convictions, but should not be permitted to disturb the quiet Sabbath desired by a majority of our Christian citizens.

We believe that all groups of Christian people may be united in a program which reduces Sunday labor to the minimum, prohibits the commercializing of the day, and compels all who seek recreation on that day to do so in such a manner as not to disturb the rights of those who worship, or to so secularize the day as to make the atmosphere unfavorable for the moral and religious training essential to citizenship.

It is this consensus of Christian opinion we are seeking to express in legislation.

GEORGE H. REED,
Chairman of the Sabbath Conference.
RAYMOND H. HUSE, Secretary.
JUDSON SETZER, Treasurer.
Committee.

Concord, N. H., July 3.

School of Forum Methods

The Summer School of Forum Methods at Chautauqua was so successful last year that the attempt will be made to repeat the experience this year and the school will be in session for eleven days from Aug. 17–27. The program will include morning and afternoon sessions every day, except Saturday and Sunday, for the discussion of methods of conducting a forum. A variety of expert forum leaders will be in charge. Such subjects as the following will receive thorough treatment: The Forum's Relation to Our Time; Principles and Methods of a Model Forum; The Organization and Conduct of a Forum; and the Various Kinds of Forums, Church, Private Club, Motion Picture and Open Air Forum. Every one who is interested is invited to attend. For accommodations, address the Chautauqua Hotel Bureau, Chautauqua, N. Y.

Tit for Tat

(Continued from page 126)

leetla boy. Many peanutta I gif dem—many banan'. I s'all no more"—

Of a sudden the beaming face grew red; the fist was clinched in anger. Rounding the corner of the street his fruit wagon met his seeking eye, but no fruit thereon, no peanuts in the empty pail, and a huddle of children squatted in a group, talking earnestly, did not notice him. A dozen other children were running off in various directions, carrying armfuls of bananas and apples and other fruit. He had been swindled. The children had stolen everything, and these others were enjoying their share. He would fix them! At that instant the group fell apart and a loud hubbub began in which no word was clear to him, though the children and neighbors who ran to their doors heard it plainly.

"He's dyin'!"

"He's chokin'!"

"He's swallered a cent!"

"Oh! oh! Jasper's killed! He's killed! He's choking to death!"

The enraged Italian cared not to know what the trouble was. He knew only that his fruit was gone. He thought only of his living. Seizing the first child within the sweep of his arm, he administered such a cuff that the little fellows ears rang for minutes; the girl babies fled in shrieking terror, and the choking, purple-faced Jasper was the only one who did not discreetly disappear before the whirlwind of his wrath. Him he seized, and strongly boxed and even pounded on the back and sides, finishing by turning him feet uppermost and shaking him with a most ungentle swing that looked as if it might loosen every joint in the helpless little body. Then he set him down right end up, asking:

"How you feela now, eh? Will you do dat some more, eh? Will you"—

"There's your cent!" cried Rosalie, who had run back and now picked up something out of the dust and handed it to him. "There's your cent—you've shook it out of him! And here's the rest of your money. The neighbors was feeling bad about you, and they bought all you had so you could have money for your little sick boy. Me mother kept it for you!"

"And it's you are the fine doctor!" said Rosalie's mother, admiringly. "Sure, an' ye knew in a minute what to do to save the b'y! He's dead by now but for the shakin'!"

Jasper's mother spoke up, with her arms about her boy, and a very unsteady voice to utter her thanks in. Not finding Jasper when she arrived home, she had quickly come to the place where she had seen him last, and reached it just in time to see his danger and the quick remedy applied by the Italian. She well understood the value of promptness.

"You are a brave fellow," she managed to say, gratefully. "I saw it all. Your debt to me is quickly paid! When I said 'Tit for tat' I never thought you would have a chance to act it out in this way!"

In spite of himself the fruit vender went home covered with riches and glory. His English was not equal to explanations. Besides, he did not know as he cared to try any. He was bewildered at their praises, but very glad to find that he had not requited harm where none was intended.

"Ver' fine word, dose Onglis!" he muttered, trundling homeward with full pockets. "'Tit for tat'—she sava *my* boy, I sava *her* boy. I live by dose word all days."

International Council Jottings

Sir Robert Falconer, K. C. M., was almost a repetition of "K. C. at the bat."

"You are cutting me very short," was the expostulation, with charming English accent, of one speaker when the five-minute warning was sounded.

A Boston paper reported that President Wilson's message was "received with cheers from the audience of more than 5,000 people that amounted almost to an *innovation*." Oh, you *Herald!*

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WOMEN'S INTERESTS

The Heart of the Home

By Irene Avery Judson

The Spirit of Fifty Years Ago came back to earth unheralded and found, in the midst of his arduous tasks, the Spirit of Today. After an exchange of friendly greetings, the Spirit of Fifty Years Ago spoke thus:

"I have long wished that I might visit again old haunts I used to know. I can see already that there are many changes. The town hall stood here. And this?"

"This is our new Public Library," proudly explained the Spirit of Today. "A very important factor in our present living. Come with me and I will show you things as they are."

Together they followed the city streets and country roads, entering unseen into the very heart of many business places and homes. The Spirit of Fifty Years Ago was a trifle slow, but overlooked nothing and seemed deeply gratified to find so many splendid improvements.

It was late in the night when they returned to the bustling, rushing corner that the Spirit of Today called home, and even at that hour the Spirit of Fifty Years Ago noted with a sigh the absence of quiet.

"I must be going soon," he said to his host, "and I want to thank you heartily for the time you have given me. Never could I have imagined such wonderful changes as I have seen today. I would have thought many impossible. But it is all true.

"One thing, however, I did not find, though I looked expectantly. In all the homes we visited this nightfall I saw no family altar. Do you not observe that custom now?"

The Spirit of Today seemed lost in thought for the moment and did not reply at once. After a pause he smiled indulgently and said:

"I should have taken you to the homes of ministers and a few workers in the various churches. I am sorry we missed them. They still retain the old form of family worship, I hear, but most of the people now-a-days are too busy.

"You don't understand," he hastened to explain, as a strange expression passed quickly over the face of his guest. "We are too busy doing good—with improvements of many kinds as you witnessed today, vast philanthropic work and religious activities in different fields. There are various engagements for each member of the family in the evening, and in the morning all must hurry to work."

"Surely some specific time could be set aside for that as well as other things," was the rejoinder.

"Then there are so many babies. They are apt to interfere."

"Not nearly so many as we had in the old days, I should judge," sadly reflected the Spirit of Fifty Years Ago.

"Anyway," continued the younger one, and his voice did not sound as it had when he pointed out the sights of the city, "our religion today finds expression in more practical outlets than was the case of old, I believe."

There was a long pause, while he of the past age dreamed, and he of the present rather nervously studied the pattern in the rug. At last the Spirit of Fifty Years Ago spoke again.

"I feel constrained to tell you—not in harsh criticism but in all kindliness—that you are making a grave mistake," he said. "You are losing something vital. If you continue to dispense with the family altar you will find some day that the heart is gone out of your worship, and that one of the strongest factors that contributes to right living has vanished. The children should learn at home to pray. If they do not, they may never learn elsewhere; and without earnest, personal prayer much of your uplift effort will be lost."

There was silence, and at last the Spirit of Today spoke again.

"But of course the people pray alone," he said.

"The element of time must affect that also," ventured the Spirit of the Past.

"Not so much as it does the worship of whole families together," he was assured. "I am positive that many parents pray today as earnestly as parents did of old."

"But the children cannot know of it," reflected the other one. "I have known many a man to resist wrong, strengthened by the knowledge of parents' prayers. Worship is a vital element of the home. If it is omitted you must reckon with the consequences."

"Why not revive the old custom? You will not regret it."

And the Spirit of Fifty Years Ago departed, leaving the Spirit of Today thinking intently and wondering how many families, if frankly reminded of the omission, would resume the old custom of worshiping God together in the quiet of the home.

League of the New Day

Next Week's Readings and Prayers

Week of July 26–Aug. 1

Monday. The Vision of God. Isa. 6:1-13.

Tuesday. Immanuel. Isa. 7:1-22.

Wednesday. The Child. Isa. 9:2-7.

Thursday. The Shoot of Jesse. Isa. 11 1-16; 12:1-6.

Friday. Peace and Trust. Isa. 26:1-15.

Saturday. The Righteous King. Isa. 32:1-20.

Sunday. The Ruler's Daughter. Mark 5:21-43.

Object for Intercession

For Friendless Folk, that They May Learn to be Friendly:

O Lord, implant in our hearts the love of friends that we may look upon our neighbors with kindliness. Remember all who live apart in isolation and suspicion of those who are near to them and bring them into such friendly and helpful relations as shall become for them a key to the fellowship of men and an open door into the brotherhood of saints. Cure our jealousies and suspicions, rid us of foolish self-consciousness that hinders and retards. And have mercy on the lonely of the earth. In the name of Christ. Amen.—*R.*

International Council Nuggets

By Rev. S. M. Berry, There are those who would use the statistics of sacrifice to destroy its fruits.

By President King, Every man who builds over against his own house is doing something to bring back faith in men.

By Sir Arthur Haworth, Let the nations and the churches which are the heart of the nation see to it that they are ever ready to sacrifice, not thinking what they can get but what they can give.

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CONGREGATIONAL BOARD OF PASTORAL SUPPLY, maintained by the Congregational Conferences of the six New England States, offers aid to churches desiring pastors or pulpit supplies in New England and elsewhere. Congregational House, Boston, Rev. Arthur J. Covell, *Secretary,* Rev. Watson L. Phillips, D. D., *Chairman.*

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. C. L. Zeigler, Treasurer, 1257 Columbus Ave., Roxbury, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION OF BOSTON and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Bushnell, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 919 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 503 Congregational House, Mrs. Frank Gaylord Cook, Treas.; Miss Helen B. Calder, Secretary.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, 19 S. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas., Friday Meeting, 10 A. M.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC, 760 Market St., Room 421, San Francisco. Mrs. W. W. Ferrier, Treas.; Miss E. S. Benton, Secretary.

CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION, 289 Fourth Ave., N. Y. Mrs. P. S. Suffern, Treas.; Miss Miriam F. Choate, Sec.

WOMAN'S HOME MISSIONARY ASSOCIATION (of Massachusetts and Rhode Island). Mrs. Amos L. Hatheway, Treasurer; Miss Louise K. Noyes, Sec., 607 Congregational House, Boston.

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Incorporated 1829

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THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

THE MISSIONARY SOCIETY OF CONNECTICUT, a Constituent of the National Society, solicits contributions, administers Special Trusts for Churches and pays Annuities on Conditional Gifts. Rev Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

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Program for the coming year to include Missionary Education, Stewardship, and a Financial Campaign in behalf of our denominational work.

Events to Come

CONGREGATIONAL YOUNG PEOPLE'S SUMMER CONFERENCE, July 26–Aug. 1, Long Beach, Cal. Bible and mission study classes and many interesting features. For information write to Conference Director of Religious Education, Southern California Congregational Conference, 831 S. Hope St., Los Angeles.

SUMMER SCHOOL OF FORUM METHODS, Chautauqua, N. Y., Aug. 17-27.

SUMMER SCHOOL OF MISSIONS, Conference Point, Wis., Aug. 17-24.

PASTORS' CONFERENCE, under auspices of the Pastoral Union and the Hartford Seminary Foundation, Sept. 13-14, Chapel of the Seminary, Hartford, Ct.

SONG DIRECTORS' ASSOCIATION, second annual conference, Winona Lake, Ind., Aug. 14-28.

State Conferences

TEXAS (Colored), Runge, Aug. 12-15.
MISSOURI, Kansas City, Sept. 27-29.
NORTH CAROLINA (Colored), Concord, Sept. 22.
NORTH DAKOTA, Grand Forks, Sept. 28-30.

Missionary and Religious Educational Conferences, 1920

IMED—Interchurch Missionary Education Department.

CWHM—Council of Women for Home Missions.

FWFM—Federation of Women's Board of Foreign Missions.

Where no initials are given the conference is a general religious educational conference under independent management.

OCEAN PARK, ME., IMED., July 20-30.
CHAUTAUQUA, N. Y., Religious Educational Conference, Aug. 1-21.
MOUNTAIN LAKE PARK, MD., CWHM and FWFM, Aug. 1-7.
CHAUTAUQUA, N. Y., FWFM, Aug. 22-28.
LAWRENCE and WICHITA, KAN., General Religious Educational Conferences.
DALLAS, TEX., CWHM, Sept. 20-26.
DALLAS, TEX., FWFM, September, last week.
SEABECK, WASH., IMED, July 28–Aug. 7.
LONG BEACH, CAL., Congregational Conference, July 26–Aug. 1.
NEW WILMINGTON, PA., FWFM, Aug. 14-23.
TUSCALOOSA, ALA., FWFM, Sept. 20-27 (for colored women).
LAKE GENEVA, WIS., IMED, July 23–Aug. 2.
TARKIO, MO., FWFM, Aug. 14-22.
LAKESIDE, O., FWFM, July 20-28.
NEW CONCORD, O., FWFM, Aug. 10-17.
WOOSTER, O., FWFM, Aug. 4-12.
XENIA, O., FWFM, Aug. 10-17.
LAKE GENEVA, WIS., FWFM, Aug. 17-24.

National Societies

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

Congregational House, Boston, Mass.

Corresponding Secretaries	Associate Secretaries
Rev. James L. Barton	Rev. Enoch F. Bell
Rev. Cornelius H. Patton	Rev. D. Brewer Eddy
Rev. Edward Lincoln Smith	Editorial Secretary
(287 Fourth Ave., New York)	Rev. Wm. E. Strong

Treasurer, Frederick A. Gaskins

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

287 Fourth Ave., New York City

Rev. Charles Emerson Burton, General Secretary
Rev. Frank L. Moore, Secretary of Missions
Rev. William S. Beard, Secretary of Promotion
Miss Miriam L. Woodberry,
Secretary of Woman's Dept.
Charles H. Baker, Treasurer

Nineteen self-supporting state organizations are in Federated relations with the National Society. The state Superintendent or Secretary is the official representative of all home mission interests.

AMERICAN MISSIONARY ASSOCIATION

Central Office: 287 Fourth Ave., New York City

Rev. George L. Cady, Secretary
Rev. Samuel Lane Loomis, Associate Secretary
Mrs. F. W. Wilcox, Secretary of Woman's Work
Irving C. Gaylord, Treasurer

Educational and church work in the South among Negroes and Highlanders; in the West among Indians, Eskimos, Chinese, Japanese and Hindus; in Island Territories of Porto Rico and Hawaii. New work in Southwest taken under instruction of National Council.

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289 Fourth Avenue, New York City

Rev. Charles E. Burton, General Secretary
(Church Extension Boards)
Rev. James Robert Smith, Church Building Sec'y
Rev. Charles H. Richards, Associate Secretary
Charles H. Baker, Treasurer

Aids by grants and loans in building churches and parsonages. In sixty-six years it has helped to build 4,982 churches and 1,334 parsonages.

CONGREGATIONAL EDUCATION SOCIETY

Congregational House, Boston, Mass.

Rev. Frank M. Sheldon, General Secretary
Rev. A. E. Holt, Social Service Sec.
Rev. Herbert W. Gates, Missionary Education Sec.
Samuel F. Wilkins, Assistant Treasurer

Directs Denominational Religious Education Program including Social Service and Missionary Education; aids Colleges, Academies, Training Schools, Ministerial Students, University Pastors; directs campaign to secure Recruits for Christian Leadership.

THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

287 Fourth Ave., New York City

Rev. Charles E. Burton, General Secretary
Rev. W. Knighton Bloom, Extension Secretary
Charles H. Baker, Treasurer

Aids and establishes Sunday Schools on the frontier, in the rural community, in new city communities and among immigrants.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

To conserve the welfare of aged ministers or their wives

The Annuity Fund for Congregational Ministers

The opportunities of this Fund should appeal to all our ministers under fifty-five years of age.

375 Lexington Ave., New York City

Rev. William A. Rice, Secretary
B. H. Fancher, Treasurer

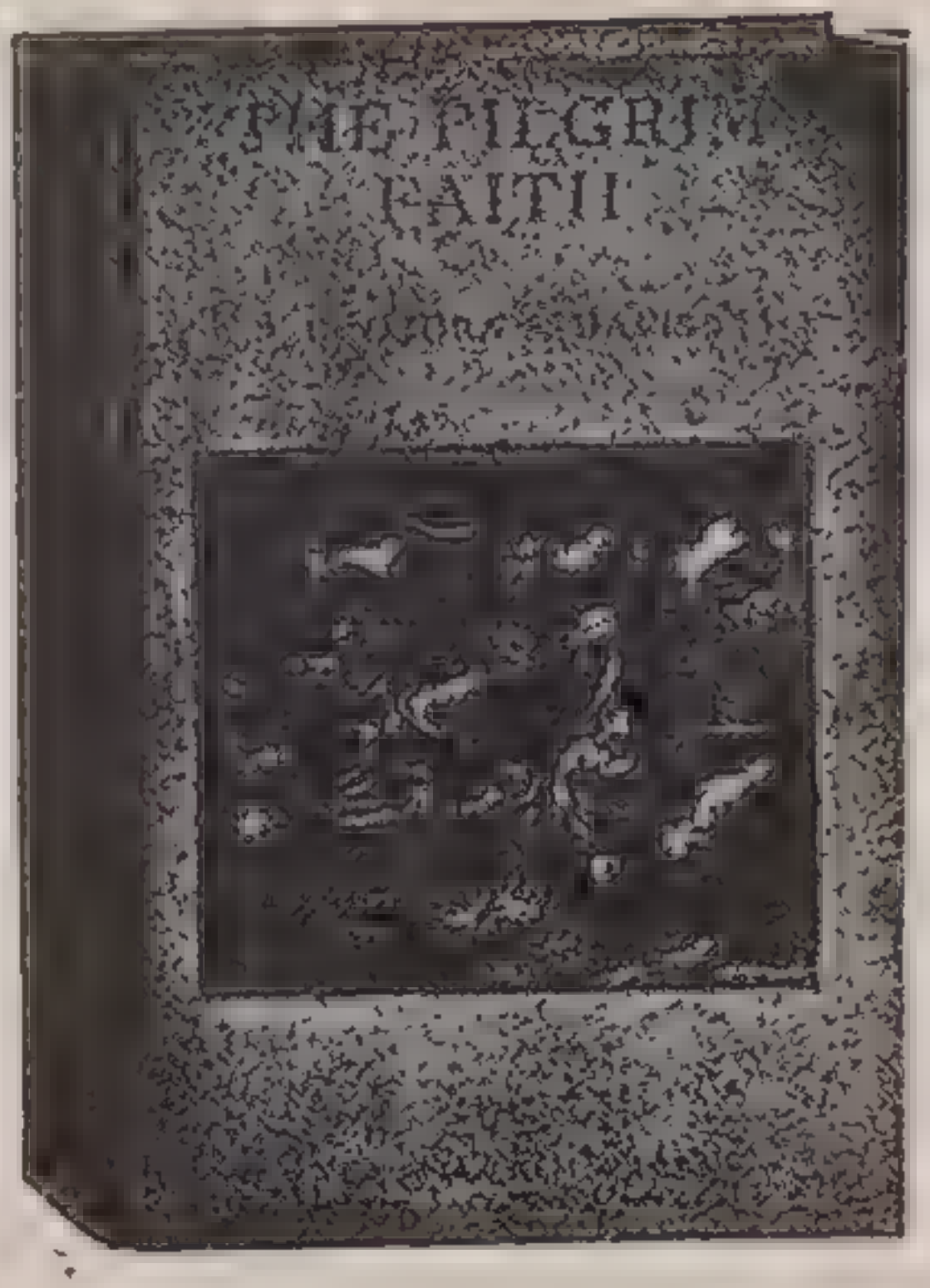
THE PILGRIM MEMORIAL FUND

COMMISSION OF ONE HUNDRED
OF THE NATIONAL COUNCIL
Established at Columbus, Ohio, 1917
375 Lexington Ave., New York City
Charles S. Mills, Chairman
Lewis T. Reed, Executive Secretary

A Permanent Tercentenary Memorial Fund of Five Million Dollars, to provide annuities for the old age and disability of Congregational Ministers. The income to supplement payments made by the ministers. Actuarially Sound. Socially Just.

Make checks payable to the
Pilgrim Memorial Fund Commission

Books for the Pilgrim Tercentenary



The Pageant of the Pilgrims

ESTHER WILLARD BATES

At the recent International Council in Boston Jordan Hall was twice *filled to capacity* the same evening to witness this splendid pageant—hundreds of people holding their places in the outside line for over an hour in order not to miss the second presentation. *Give it in your church.* 75 cents. Postage 5 cents.

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An illuminating analysis of the origin and development of the Pilgrim Faith with particular reference to Congregationalism. $1.00. Postage 10 cents.

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Beginning with the *Mayflower*, Mrs. Davis develops the heroic personalities that have had a marked influence on American religious development. Written for young people.

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New England in the Life of the World

HOWARD A. BRIDGMAN

Editor of The Congregationalist and Advance

The book assembles material never brought together before within the compass of a single volume. It specifies in detail the exact part which men and women of New England stock had in founding and developing great commonwealths like Ohio, Iowa, Kansas, Minnesota, the Dakotas, Oregon, California and other Western and Far Western states. It sets forth the impact of New England upon the Near East, the Far East and the Hawaiian Islands. It describes the share New Englanders had in initiating and carrying forward far-reaching movements in education, reform, philanthropy and religion. The style is animated rather than technical and a series of original charts adds to the usefulness of the book. The early beginnings are graphically sketched, but quite as much emphasis is placed upon present evidences in customs, institutions and laws of the New England seed-sowing.

Numerous charts and illustrations.

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"The Pilgrim is a classic character. His power over imagination and feeling increases the better we know him." —*from the text.*

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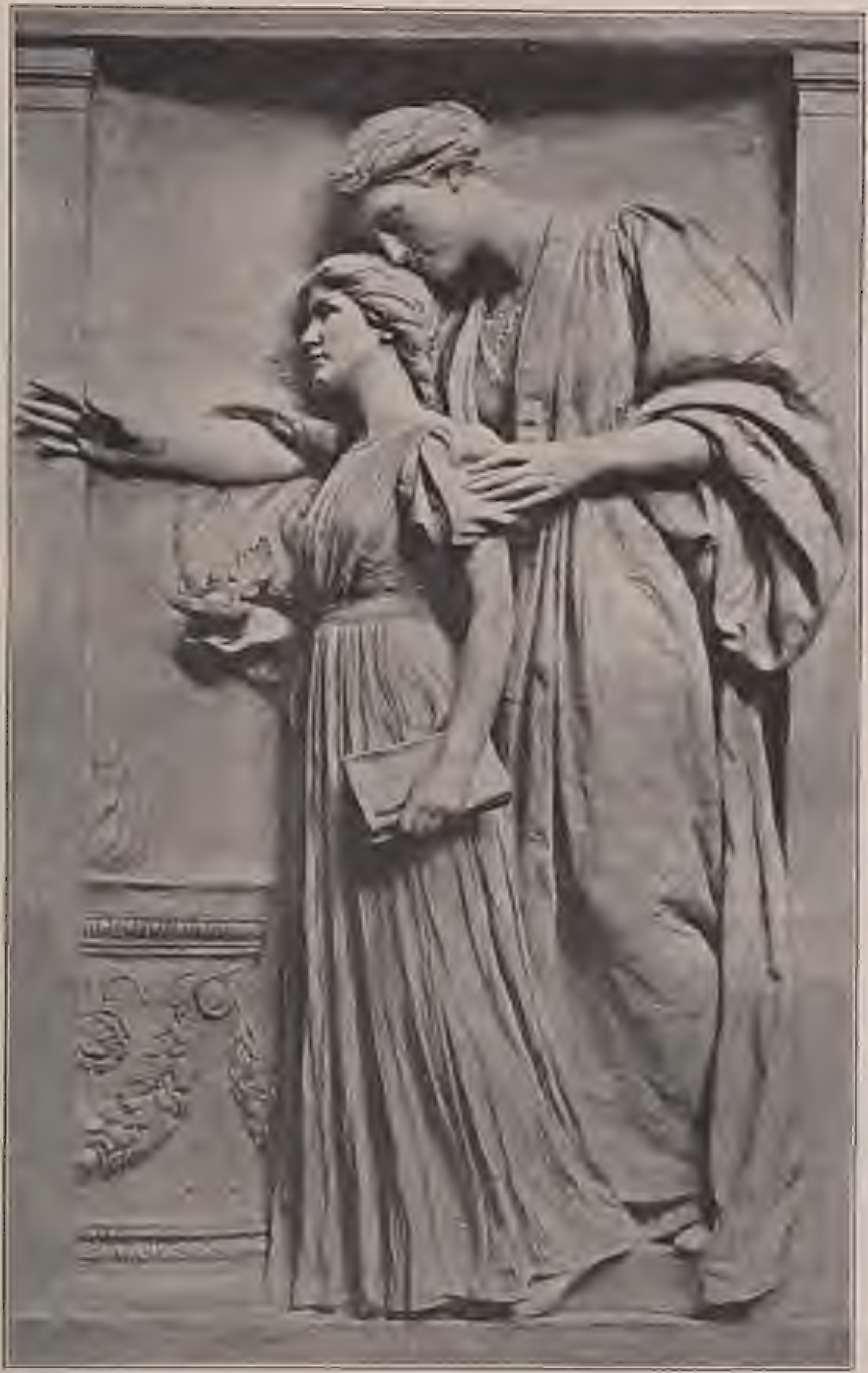

THE ALICE FREEMAN PALMER MEMORIAL AT WELLESLEY COLLEGE
This beautiful bas-relief in white marble, by Daniel Chester French, stands in the Houghton Memorial Chapel at Wellesley, in memory of one of the early and well-beloved presidents of the college, later the wife of Prof. George Herbert Palmer of Harvard. The larger figure, Alma Mater, lovingly guides the undergraduate along the way to knowledge and life.

CONGREGATIONAL WORLD MOVEMENT

287 Fourth Avenue, New York

The following is a list as far as reported of the Churches in Colorado, Idaho, Iowa, Nebraska, Utah and Wyoming that have secured pledges sufficient to cover their quotas for the Congregational World Movement. A few churches are added from Massachusetts that have not been listed before.

Are there not other churches in this district whose members would be glad to see their names appear in this "Roll of Honor"? Send us word as soon as you have reached your quota.

CHURCHES REACHING OR EXCEEDING QUOTAS:

(* STAR INDICATES CHURCHES WHICH HAVE EXCEEDED THEIR QUOTAS.)

COLORADO

Ault
Boulder
*Colorado Springs, Second
Craig
Denver, Boulevard
Denver, Union
*Denver, Fourth Avenue
Denver, Seventh Avenue
East Lake
*Eaton
Flager
*Fountain
Genoa
*Hayden
Henderson
*Highland Lake
*Lafayette
Lyons
*Manitou
Nucla
Newcastle
Pueblo, Pilgrim
Pueblo, Minnequa
Seibert
Steamboat Springs
Stratton

WYOMING

Buffalo
Lusk
Prairie Center
Rock Springs
Sheridan
Shoshoni
Van Tassell

UTAH

Bountiful
*Ogden
Provo

IOWA

Alden
Alexander
Algona
*Allison
Almoral
Alvord
Ames
Anita
*Arion
Atlantic
Belmond
Blairsburg
Blencoe
Buffalo Center
Carnforth
Castana
Cedar Rapids, First
Cedar Rapids, Bethany
*Chapin
Charles City
Clarion
*Clinton
Corning
*Des Moines, Greenwood
Des Moines, Union
Des Moines, Waverland
*Dinsdale
*Doon
Dubuque
Dunlap
Eagle Grove
*Earlville
Eddyville
Edgewood
Eldora
Emmetsburg
Farnhamville
Fontanelle
Forest City
Fort Dodge
*Galt
Garden Prairie
Gardiner
Gaza
Gilman
Golden
*Grand View
Green Island
*Grinnell
Hampton
*Harmony
Humboldt
*Iowa City
Kinsley
Lake View
*La Moille
Lawler
Little Rock
Long Creek
*Marshalltown
*Mason City
Milford
Minden
Monticello
Moorland
*Moville
*Muscatine
Nashua
Newburg
New Hampton
New Hampton, German
*Ocheyedan
Old Man's Creek
Olds
Orchard
*Osage
Oskaloosa
Otho
*Ottumwa
*Parkersburg
Perry
Peterson
*Polk City
Popejoy
Preston
*Primghar
*Red Oak
*Reinbeck
Rockford
Rock Rapids
Rowan
Sabula
*Sheldon
Sibley
Sioux City, First
*Sioux City, Mayflower
Sioux City, No. Riverside
*Spencer
Steamboat Rock
Sully
*Tabor
Traer
*Union
Victor
*Wall Lake
Waterloo, First
Webster City
Westfield
*Whiting
Williamsburg

IDAHO

*Boise, First
*Boise, Wright
*Bruneau
*Caldwell, Pilgrim
*Council
*Fargo
*Ferdinand
Glendale
*Grand View
Indian Valley
McCall
*Meridian
*Mountain Home
Mullan
*Pocatello
*Wilson

NEBRASKA

Ashby
Avoca
Bertrand
Bingham
Blair
Chadron
*Crete
David City
Exeter
Franklin
Friend
Grand Island
Hay Springs
Hayes Center, Hyannis
Indianola
Lincoln, First
Lincoln, Plymouth
Linwood
Long Pine
Naper
Norfolk, First
Petersburg
Scribner
Spencer
Stockville
Wahoo

MASSACHUSETTS

(Additional)

*Bradford
*Canton
*Fisherville
North Weymouth, Pilgrim
*West Brookfield
*Westford, Union
*Winchester, First

The Congregationalist and Advance

July 29, 1920

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The Talk of the Sanctum

Who's Who in This Week's Paper

FRANK E. SPAULDING, who writes the article on "Educating the Nation's Children," is an Amherst graduate, who in the thirty years since he left his *Alma Mater* has become one of the most prominent educators in the country. He has been Superintendent of Schools in Newton, Mass., Minneapolis, Minn., and Cleveland, Ohio, and is now leaving the field of public education to become head of the department of education in Yale University.

ALBERT E. WINSHIP, whose subject is "How to Get and How to Keep Prepared Teachers," is one of the old-time and always welcome contributors to *The Congregationalist*. He is still a Congregational minister, though for many years he has been editor of the *Journal of Education* and a lecturer in all parts of the country. He has devoted the major part of his energy to the interests of the public school.

MR. RANKIN'S article on Asia Minor. A deal of important and timely information is compressed into the article by Mr. Rankin on Asia Minor as the theater of contending factions, whose success or failure cannot fail to affect the whole wide world. If you want to keep posted on the hurrying course of events in that region, read this article and preserve it for future reference.

In the Circulation Department—

Some significant observations from other periodicals may help our readers to appreciate more keenly the efforts which *The Congregationalist and Advance* has made to compete with the difficulties of publication and distribution during these troublous times. In the June issue of *Good Housekeeping* which was delivered to the subscribers July 10, this notice appeared:

> Continued paper shortage and unprecedented transportation difficulties have made it impossible for us to distribute recent issues of *Good Housekeeping* on their regular publication dates. If in the future your copy is late, you will know it is due to these causes. Don't write us, for this will add to the general mail congestion. Be patient and the magazines will reach you.

Then again in the July 3 number of the *Survey* our attention is called to this announcement:

> Beginning with July, the *Survey* enters upon a semi-monthly schedule, to run through the August dog days and into September, as part of a deliberate plan of meeting a rise in publication costs that is little short of staggering. Printing has gone up 25 per cent. since January, when it was already high. Paper is twice what it was last year, four and one-half times what it was before the war, and scarcely to be had at any price in regular and sufficient deliveries for weekly use.
>
> Commercial magazines here and there are skipping summer issues as well as raising prices. The only prudent thing for the *Survey* to do was to tear a leaf from this business practice and stretch our dwindling reams of paper over as long a period as possible toward the happy time when shortage of wood pulp, insufficiency of freight cars and strikes of railway men are no longer the regular order of the day.
>
> The next issue of the *Survey* will be the mid-July issue. In August there will be two issues, in September two, with the probability of resuming weekly publication before the end of the month.
>
> We bespeak for it the friendly co-operation which in many tight situations in the past has proved to be the outstanding feature of the cordial relations between the *Survey* and its readers.

If Piedmont's Field and Work Do Not Warrant It, The Value of Education Has Been Overestimated

How Piedmont College Is Meeting the Need for Dormitory Room

When Mary J. Green Hall was burned last January, the college young men turned over the new dormitory, which they had just entered, to the girls and teachers whose rooms had been burned, and they scattered themselves through the guest rooms of the town, which were kindly opened to them.

The College immediately faced the problem of housing the students next year. If the burned dormitory should be fully replaced, there would be no room for the hundred new students that might be expected next year. We had our plans for supplying these new students; but the burning of the dormitory required doubling the capacity of this plan unless we should cut down the number of students expected. It was decided to do the latter.

Piedmont Academy, as the Preparatory Department of Piedmont College, has been doing a very important work and has won first place in the Southeast as a preparatory school. The high schools of these states are increasing in number and quality; but the increase in quality does not extend so fully through the last two years of high school work. It was decided, therefore, that the first two years of preparatory work should be cut off and turned over to the town of Demorest with the request that it be taken up in its public school system, and that the College continue the high school work in the two upper grades under the head of a Sub-Freshman Department. This would cut off about one hundred students from the expected number and enable us to care for those who came, provided we could replace the rooms lost by the burning of the dormitory.

The College has a small Inn for the accommodation of its guests and the general public, there being no other hotel in the place. This is being extensively enlarged, and a portion of it will be set off for dormitory uses the coming year. By this means and some other lesser enlargements we hope to provide for a student body somewhere near the number of this year; and by the following year we hope to have a new dormitory which will accommodate at least part of the growth that will follow.

Material Objectives in 1920-21

1. A new Science Building, with laboratories for Chemistry, Physics and Biology—$25,000.
2. A new Home Economics Building, with appliances for teaching Domestic Science, Domestic Art, Household Management, Institutional Management, Normal Work, Basketry, etc., to take the place of our fine equipment burned in January of 1920—$25,000.
3. A new Recitation Building for the Languages, History, Mathematics, Philosophy and Education—$25,000.
4. A new Gymnasium and Equipment—$15,000.
5. General Equipment—Science, Home Economics and Furniture—$10,000.
6. A new dormitory to accommodate sixty young women and their supervising teachers—$50,000.
7. A new dormitory to accommodate sixty young men and their supervising teachers—$50,000.
8. Donations to finance the College for the year, pay all its indebtedness and send it into the new year of the fourth Pilgrim Century FREE—$80,000.

Why Piedmont Can Build in These Times of High Prices

But for the special facilities possessed by Piedmont College, which it has been a long time working up, building for the present would be next to impossible. With lumber costing from $80 to $150 per thousand, the expense could not be attempted. But Piedmont College commands over 500 acres of land, well toward a half of which abounds in timber. It has a saw-mill, planer, moulder, and all needed wood-working machinery to turn trees into dormitories or furniture. It has a superintendent of lumber-making and wood-working who thoroughly understands his business. It has a well tried and most efficient superintendent of construction, who can direct all the carpentry work. It has an expert in the use of cement to superintend concrete construction. Its plumbing department is thoroughly manned with a capable superintendent. Even with the increase in wages, carpenters can be secured for from 40 cents to 50 cents per hour.

By turning our own trees into lumber and shaping it by machinery, ready to be nailed up by the carpenters; by doing our own cement work, our own plumbing and steam fixtures work; by buying all our material as we do at wholesale rates, we are able to build at the present time at a comparatively small increase on the cost before the War.

Educational Advantages Promoted by Piedmont

When Piedmont College was organized, there was no public school system. It, therefore, undertook twenty-two years of consecutive educational courses, beginning with the primary department and closing with the senior year of a standard college. It then proceeded to educate public sentiment in town until it was ready to carry on for itself a public school system. This required the building of a large schoolhouse and the voting of local taxation. When this was done, the College passed over to the town a public school system from primary through the grammar grades, with an attendance of two hundred and eighty. The coming year, it is passing over to the town the first half of a high school, its enrollment of this half being over one hundred. In the near future it hopes it may be able to pass over the other half of the high school work; and the College itself do no work outside of that of a four years' standard college.

I earnestly ask for Piedmont College the prompt and generous support of the believers in Christian Education, warranted by what it is, what it has done, and what is before it to do. Please give us a good start by checking one of the amounts in the blank below and mailing it to me at once.

Yours for a successful year,

FRANK E. JENKINS, *President.*

President Frank E. Jenkins, Piedmont College, Demorest, Ga.

To help Piedmont College do the work to which it has been called, I will give the sum checked below, payable .... 192...

( ) $50,000; ( ) $25,000; ( ) $10,000; ( ) $5,000; ( ) $1,000; ( ) $500; ( ) $250;

( ) $100; ( ) $50; ( ) $25; ( ) $10; ( ) $5; ( ) $——————

Date............................ Name..

Address..

The Congregationalist
and Advance

The Greatest Work in the World

THE greatest work in the world is the work of the sower sowing seed. We are in sore danger of forgetting it and paying the price of our forgetfulness in scanty and unhappy harvests. Three things blind us to the comparative values of effort—our impatience, our desire to gather what we have not sown and our eagerness for the noisy and the dramatic. And this is just as true of the seed-sowing and the tending in our education of the children of our nation as of the garden and the field.

We are too impatient for quick returns. The get-rich-quick spirit which is the economic fallacy of America leaves the patience of preparation wholly out of account. We are eager for wealth for which we give no adequate social or moral returns. We build our fortunes too often upon speculation, the promotion of dubious enterprises and hard-driven over-capitalized industry. We are careless of fundamental economic enterprises like the culture of land and the building of substantial homes, the conservation of natural resources and the direction of energy toward real human well-being.

We love to work in crowds and to pass quickly from the places of our toil to the light and movement of city streets. Our children want to step from school to success without preliminary discipline of living. We make much of those who do dramatic things and overpay them; we are wanting in consideration for those who do the fundamental things and underpay them both in money and consideration.

IT is not thus with the sower and his seed. He must work patiently. All planting must be done carefully and the more precious the seed, the more labor must be expended upon the seed bed. The sower works in comparative loneliness. Planting is not a thing which can be done in a crowd. He works in quiet places, in brown fields beneath the May and October skies, in schoolrooms and churches and laboratories, where lovers of truth are gathered together. He creates the sources of public opinion, shapes ideals, gives wings to dreams and quality and direction to life. He works in partnership with elemental things, with soil and souls, with clouds and sunshine, with changing seasons, with truth and growing minds, with the laws of things as they are and the call of things as they ought to be.

He works for the harvests of the future. What he does possesses a marvelous power of multiplication. A grain of corn will multiply itself literally a thousand times, and a measure of wheat become a month's bread for a family.

He sows the strength of manhood and the happiness of little children. His harvests are contentment and the true wealth of life. He may sow the poet's song, the warrior's victory, or the prophet's vision. The teacher's word becomes the scholar's deed. The influence of the loving and good ripens into the well-being of humanity. Today's planting is tomorrow's destiny.

SUCH considerations as these give a new meaning to the work of the teacher, the preacher, to fatherhood and motherhood, to whatever shapes or influences life. The very perplexity of the time calls us to a new evaluation of the work of education. There is but one way to control the shaping of character and the molding of ideals. Not by such laws as Senator Lusk has been trying to drive through the New York State Legislature, not by political, social or economic intolerance. The Church long ago learned the futility of such measures. Some sort of sowing is bound to go on. We can only displace half truths by whole truths, the mistaken by the wise, the destructive by the constructive.

THE fields of humanity lie open just now to the chance of unspeakably significant sowings. They have been plowed deep and the growths of generations have been uprooted. If we do not plant them with the seeds of a Christian order they will plant themselves with hateful growths. It is a time to exalt anew the task of the sower and the teacher and to take account of the seed we are planting.

G. G. A.

EDITORIAL

A Word for Our Times

The war has internationalized the world. False prophets may acclaim the return to national isolation, but the tides are against them. The world is at last one world, but it is not yet a world of peace. The task of the twentieth century is to achieve a sane, true internationalism. It cannot be done by warfare. It cannot be done by commercial and industrial antagonism. Duties from one nation to another and from each nation to the group of nations, duties carried out in friendly fashion, are the only practical methods of achieving world harmony and true civilization, "that great coming civilization of brotherly men." For what Carlyle called "armed neutrality" is but one remove form hostility, and the hostile spirit breeds war. World friendship is the only basis for world peace. There can be no permanent peace without love.—PRES. KENYON L. BUTTERFIELD.

Home and College

It would be worth the time and pains of some competent individual or committee to ascertain just what view or views American college authorities take concerning their responsibility for providing a safe and wholesome environment for their students. Mr. Albert H. Meads, of Chicago, whose son, a student at Dartmouth, recently shot and killed a college mate, is reported to have blamed the president of the college for the shooting, on the ground that he permitted the smuggling from Canada of the liquor that was the occasion of the tragedy. Perhaps Mr. Meads should rather blame himself for his failure as a parent to inculcate in his son the principles of correct living, for there is good evidence that the authorities of Dartmouth College have not only sought stringently to uphold the law against liquor selling but have also made special efforts to prevent the importation into Hanover of liquor smuggled across the border.

But the distressing incident calls fresh attention to the relative responsibility of the college and the home.

As colleges grow larger and more cosmopolitan and become more independent of the religious associations out of which most of them grew, the tendency is [illegible]

furnishing of facilities for education. If these are adequate, it is maintained that the whole duty of the institution is discharged. The nurture of character and of the right spiritual point of view is principally the student's own concern.

But this is not the foundation on which most of our American colleges have grown to their present strength, nor do we think that the average parent desires to have the college authorities relax the disciplinary side of their work, using the adjective "disciplinary" in the highest sense. The college boy or girl is often immature, but susceptible to right or wrong influences, needing not only instruction, but safeguarding from unnecessary temptations and personal guidance. This means something more than the provision of religious exercises, optional or required, something more than courses of Biblical study. It does not mean usurping the functions of the police, but it does mean the effort by example and precept to keep the undergraduates in the right path, and that intimate touch upon the individual student which has been the saving of many a college boy and girl in the past.

It is important just now that there should be this exercise of influence and authority in connection with the enforcement of prohibition. Our colleges, speaking broadly, have not done much toward bringing in this era of a saloonless nation, but now that it is here they ought to line up with all the forces of law and order that are seeking to make prohibition effective.

There has been too much boozing at many of our colleges this past year. Here again we would not hold the college authorities exclusively responsible, but better conditions should prevail this coming year. If the teaching staff shows but a languid interest in total abstinence and in the banishment of liquor, that attitude is apt to be reflected in the student body down to the youngest freshman. The Christian homes of America expect and demand from the college authorities more vigorous efforts to banish liquor from the precincts of the college.

On the other hand, when the college does all it legitimately can for the moral welfare of its students, the home ought not to expect impossibilities. Nor is it fair for the home to expect the college to make good the defects and mistakes of the home. It has the boys and girls in their most plastic years. If parents then fail to induce a high sense of honor, if they gloss over faults that should be faithfully, yet kindly, corrected, if they devolve upon the church and the college duties which God intended the home to fulfill, they have no right to blame the college if their boys and girls go wrong, after they leave the parental roof.

It is not well for either the college or the home to stand apart and criticize the other. The interests at stake in the tutelage of young lives are far too precious to be jeopardized by misunderstandings and recriminations. The college and the home are partners in the splendid task of raising up another generation of youth, worthy of the privileges available to them, equal to the tasks of the coming day. We rejoice in the degree of harmony and co-operation already prevailing between these two fundamental institutions of society.

The Residuum of the Interchurch

Anyone entering the Greenhut Building on Eighteenth Street, New York, and contrasting the aspect of things today with the busy hum of industry caused by hundreds of workers four months ago would conclude that little was left of the Interchurch World Movement, at least, on its official side. The big building is for rent and only a corporal's guard remains to attend to the details connected with closing up the present stage in the Movement. Secretary Earl Taylor, the executive head, is so physically over-strained that he has been given a fifteen months' leave of absence by his Methodist Board, which loaned him to the Interchurch Movement. He as well as all the other officers of the Movement and members of the cabinet have put their resignations in the hands of the general committee. All in all, the external situation calls to mind the song, beginning "The harp that once through Tara's halls." On page 165 of this issue Secretary Frank Sheldon sums up the financial obligations resting upon the Movement and outlines future plans. It will be observed that these have been made on a very conservative basis, involving a relatively modest budget of $75,000. The representatives of Congregationalism who have been close to the reorganization processes and will continue to share in them are Secretary H. C. Herring, Dr. William Horace Day, of Bridgeport, and Mr. Frank Gaylord Cook, of Cambridge.

But it is not fair, as we have said repeatedly, to characterize the Interchurch Movement as a failure. Its sanguine promoters sought to do too much and too many kinds of things in too short a time. They erred in diagnosing the present attitude of people outside of churches toward drives. But when all the mistakes have been fairly estimated it remains true that the Movement, even on the financial side, was far from being a failure. It has raised already $176,000,000 for the missionary and educational work of the co-operating denominations. Last year these same denominations reported less than $100,000,000 of total gifts to their benevolent agencies. Indeed, several of these bodies, notably the Congregationalists, would not have approximated their goal but for the impetus and publicity connected with the Interchurch Movement. Even if the Congregational societies are pledged to pay their underwritings for the expenses of the Movement—and probably they will be called upon to do so—that sum plus the entire expenses of the Congregational World Movement is not an unreasonable charge on the total amount raised. We doubt whether it is more than the average cost of administering the societies in ordinary years.

Something of permanent value will grow out of the Interchurch Movement, when it is thoroughly reorganized, and managed by a board chosen by the constituent denominations. Meanwhile let us not forget how the men and women of the missionary field are feeling with regard to the general plan. Their attitude is well stated by Dr. E. M. Wiley in an article in *The Continent*, from which we quote this paragraph:

> Why is it that missionaries universally are so outspoken in behalf of the Movement? It is because they recognize in it the one great hope of the future, that the church in the homeland is at last perceiving the problem as they see it in the foreign field—not because it is the final leap, but because it is the first sure step. It is the sign that the conscience of the church is awakening as never before with regard to its great collective task. Even at home this same conscience has been informed and aroused concerning overchurching and underchurching by the bare, bold facts strikingly set forth by the Interchurch Movement. The leaven of this education is powerfully at work.

What Should the Manager Do?

The shutting down of woolen mills at Lawrence, Mass., with the consequent throwing out of employment for some 15,000 men and women, is an object lesson in our present-day forced study of economics. It raises the question of the duty of employers to their owners and their wage-earners and to the public in a concrete form. That Lawrence recently has been a center of economic unrest with spectacular and bitterly fought strikes does not change the nature of the situation, though it holds the attention of the public. The problem of the manufacturer is this. He buys raw material at the ends of the earth—Australia, South America, Montana—transports it to Lawrence, makes it into cloth, holds it until he can sell it to the tailor, probably on long credit. The price of this raw material is now very high. There is also a popular demand that the price of clothing should be greatly lowered which must be reckoned with. The tailors are not ready to give orders for cloth until they are assured of a sale at prices which will give them a return for the money they have invested or borrowed. It is this uncertainty as to prices and profits next fall and winter which dries up the orders for cloth, shuts the mills, and throws these thousands out of work.

In view of the previous history of this particular company, which has followed a policy of enlargement founded on great profits in the war period, how is the manager to balance his duties to the public, to the owners of the mills, and to those who work at the machines which make the cloth? It is a hardship for the public to have the amount of available cloth reduced, for it makes it more difficult and in the long run more expensive to be clothed. And the public also runs the risk of higher taxes caused by social unrest and disorder following unemployment. It would be dangerous for the owners to run the risk of operating the mills at a loss, for that tends toward bankruptcy. It is a serious and in some cases may be a fatal matter for the men and women and their families whose means of living are thus suddenly stopped. What is the true provision for such an emergency in the economic life of a community and a trade? What answer shall we find to the concrete but complicated questions which arise under the second great commandment when such conditions present themselves?

The Parables of Safed the Sage

The Parable of Things Ancient and Modern

There came unto me a Lady who was an Enthusiast on Recent Things. And she spent her time in this, either to See or to Hear Some New Thing, even as did the women in Athens. And she inquired of me, saying,

Hast thou read the Modern Poetry? And dost thou not think that it is Just Too Lovely for Any Use?

And I said, I have read that which is called Modern Poetry. And some of it is Modern Poetry. And some of it is Modern but not Poetry; and some of it may be Poetry but it is not Modern; and some of it is neither Modern nor Poetry. As for its being Just too Lovely for Any Use, that is my opinion of the Major Part thereof; I have no Use for it.

And she inquired further, and said, Hast thou seen the Modern Dances?

And I answered and said, I have covered One Eye and Partly Closed the Other, and I have seen the Modern Dances.

And she said, Are they not Beautiful?

And I said, I can think of Several Adjectives which I would sooner apply to them.

And she said, Tastes Differ.

And I said, Tastes differ less than thou dost suppose. I went once unto the Circus of the renowned Phineas T. Barnum. And he had just imported a Cannibal Family from the Ends of the earth. And the man and the woman and the little boy lay upon a Platform, and were stolid and Homesick. Neither cared they whether people looked at them or not. But there came that way a little white boy with a small Red Balloon. And the little Cannibal boy leaped to his feet and ran to the edge of the Platform, and in heathenish Gibberish but with very Christian Tears he pleaded for it.

And I said, The tastes of that little Naked Heathen as to Red Balloons were Identical with those of the Daughter of the Daughter of Keturah, who hath been a Puritan for Ten Generations.

And I said, When Oscar Wilde was a popular fad, and every Dude wore a Sunflower in his Buttonhole, and the Civilized world attired itself in Pale Yellows and Discouraged Greens and God-forsaken Blues, we that were wise knew that it would not Last Very Long.

And she said, We were talking, I believe, of the Modern Dances.

And I said, There are three good things about the Modern Dances. The Position is so Objectionable, and the Dances are so Ungainly and the Musick is so Barbarous, that they will go where Oscar Wilde's color scheme hath gone.

And she said, Thou speakest not of their Morals, whereof I thought that thou wouldest speak.

And I said, I have been young, and I attribute not to young folk all the bad motives which rise in the mind of us Old Sinners. But the first of the Ten Commandments of Musick is, Thou shalt be Rhythmickal; and the second is, Thou shalt be Melodious; and the third is Thou shalt be Harmonious. Behold, there shall be a day when the Cowbells and the Clappers shall go to Grass, and the Fiddle shall play tunes as melodious as the good old Tunes of the Money Musk and Sugar in the Gourd.

And she said, But they will be Modern Tunes.

And I said, The Chinese do bury Eggs for an Hundred Years, and when they Exhume them, they count them the Freshest Things that ever Hens Laid. There are things that call themselves Modern which were Ancient when Lot's wife gave her coming-out party for her daughters.

But the things that are Clean, and Wholesome and Lovely and of Good Report, these are the Ancient Things, and every generation will come to them at length as the things most Modern.

In Brief

A little of our own last winter must be making a visit to South America. The city of Buenos Aires had only one snowfall in thirty years till last week, when a second visitation came. As there are no heating arrangements in most of the houses, there must have been some suffering among the people.

* *

Those foreign delegates to the Council who have been staying in America a little longer than most of their companions have put our churches under great indebtedness for the sermons preached in a number of cities and towns. We hear from many quarters enthusiastic comments on these discourses.

* *

Vice-Presidential stock is looking up on both sides of the Atlantic. The French are said, in view of President Deschanel's accident and illness, to be thinking seriously of adding a vice-president to their executive machinery for such emergencies. And Mr. Harding tells Governor Coolidge that in case of their election he wants his presence and counsel at cabinet meetings.

* *

The human side of the International Council was more important than its ecclesiastical aspects. Nothing could have been better for the cause of internationalism and our common Christianity than the fraternizing of delegates between the sessions and the quiet man-to-man talks here and there. As one of the English brethren said, "I only wish the Council could have been two weeks instead of eight days and that it had involved no public meetings."

* *

According to a prophet, whose name we have already forgotten, the present world is coming to an end on August 4 and all the nations which took part in the recent war are to be submerged by the Atlantic. It is a good time, then, to pay our debts and contribute to good causes. How the Atlantic is to get at such nations as China, Japan, and Siam, all of which took part in the war, we do not quite understand. But, then, a little thing like the Pacific Ocean does not count for much when one is putting out a good mouth-filling prophecy.

* *

Australia has long had difficulties with the policy of political dictation and disloyalty carried on by prominent leaders of the Roman Catholic Church. Archbishop Mannix, the head of this policy, is just now passing through the United States on his way to Europe. In a farewell banquet given by the Lord Mayor of Sidney before he sailed from Australia the usual and obligatory toast of the British Empire at all such functions, "To the King!" was deliberately omitted, to the scandal of all Australia except that part of it which bears the Irish rebel label. At Honolulu Archbishop Mannix got into trouble by failing to rise when "The Star-Spangled Banner" was sung. That may have been mere inattention, as he claims; but this Archbishop is evidently an Irishman first, a churchman afterwards, and an Australian last of all. It may be well to remember his position in the political life of his own land, not to deny him the courtesies due to a traveler but to put the right estimate upon what he may say and do while he remains in the United States.

World Problems in Asia Minor

Where Races and Religions Are Clashing

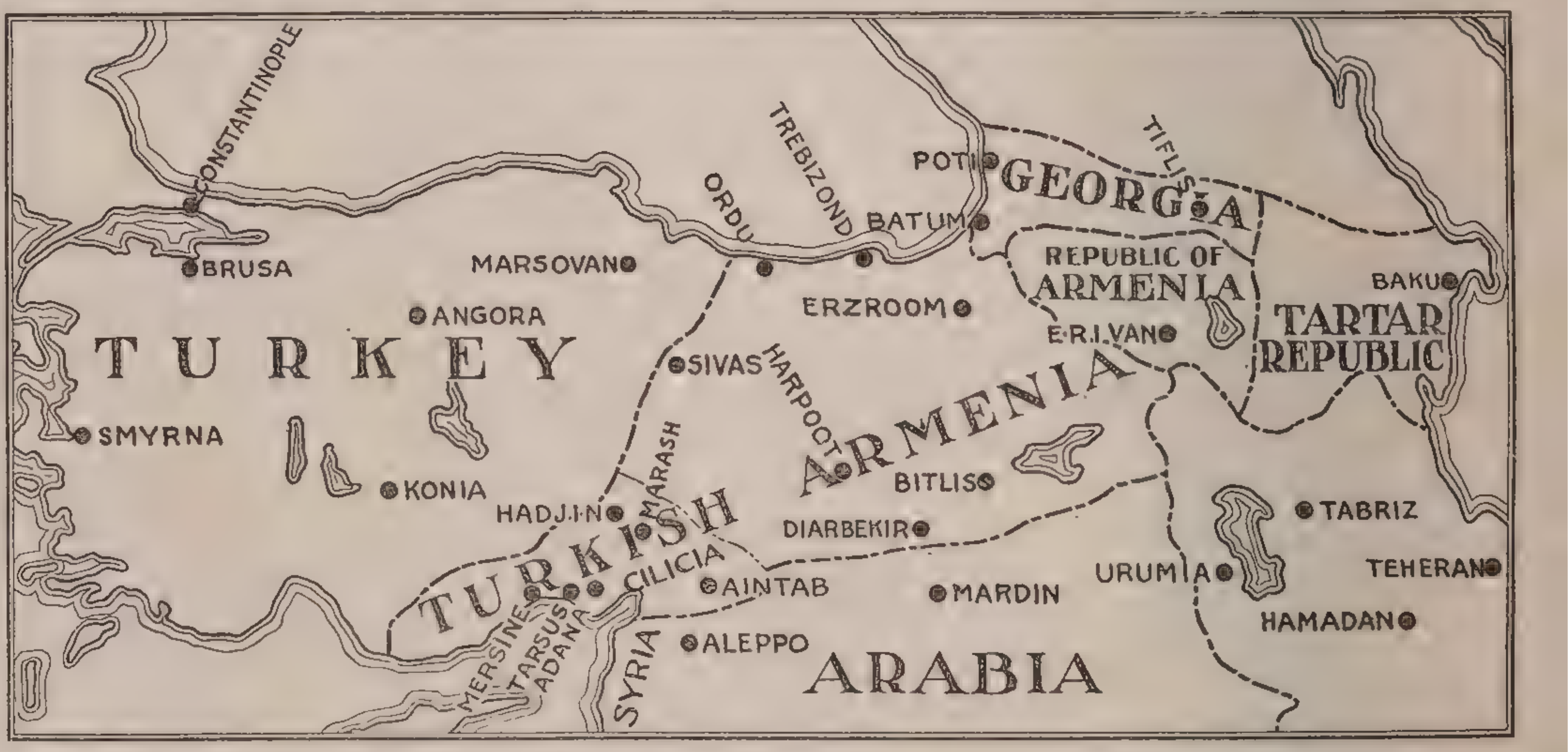
By Isaac Ogden Rankin

In the slow development of the world that is to be, the centers of active external stress and change just now are Poland, Asia Minor, and Syria. For these are the places where the control of territory and the reshaping of frontiers are in dispute, wars are in progress, and diplomacy has difficult questions of territorial ambition and racial jealousy to settle. Poland, not long since the invader of Ukraine as a means of defense against Russian invasion, is now in its turn invaded by Russian armies and has been forced to appeal to the Allied Powers for safety. France, in order to make real her mandate for the control of Syria, has just launched an expedition against the Arabs for the capture of Aleppo and Damascus. But the more immediate interest of the world is in Asia Minor, where the world-old combat between Europe and Asia, of which the siege of Troy is the great literary tradition, is once more in progress and the fate of the Turk hangs in the balance.

Asia Minor is a bridge between Europe and Asia, a peninsula nearly the size of France without its recovered provinces, with many islands on its western boundary. It might be called the seat of the second stage of Christian history. Not only does it contain Tarsus, birthplace of the Apostle Paul, where American missionaries going outside the French lines were the other day carried off by the Turkish brigands, but who are now in safety, but also the scene of Paul's travels and five of the seven churches to which he wrote letters which have come down to us. The Greeks in their advance the other day were in the neighborhood of the seven churches of Asia appealed to in the Apocalypse. They started from Smyrna and they captured Sardis and Philadelphia.

On three sides Asia Minor is sea-bordered, with the Mediterranean on the south, the Black Sea on the north, the island-crowded Ægean and the narrow passage which divides Europe and Asia on the west. The eastern boundary lies across the hill country of Armenia. In the plans of the Allies the Turks were to be deprived of the control of much of this country. The future of the straits was a matter of international concern and the plan adopted was to take possession, just as we did at Panama, of a strip on both sides which would take the shores of the narrow passages out of local ownership. On the European side the territory back of that strip has been given to Greece, with the task of taking it from the Turks who still have armed forces there. Greece was also given a mandate for Smyrna and the neighboring cities and villages, many of which for thousands of years have maintained their Greek language and civil life. The Italians are settled at the south about the wide bay of Adalia, and the French hold a part of Cilicia at the southeast.

The plan was to have the United States assume the reconstruction of the center and north from the Bosphorus to Trebizond. When it became clear that we were not ready for that opportunity, the British, with some French assistance, occupied Constantinople, which it was planned to leave as a residence to the Turkish Sultan and his government by way of placating Moslem sentiment in India and Egypt, in spite of the fact that it has always been a Christian city. The rise of the Turkish National movement under Mustapha Kemal, who had commanded the Turkish forces at the Dardanelles, made it necessary to exercise force to carry out this plan. France was busy in Cilicia and Syria. Italy was opposed to coercing the Turks. Great Britain had ships but few troops at her disposal. But the Greeks had a well-appointed army in Smyrna. The plea of the Greek Premier, Venezelos, was at last listened to and the Greek army in less than a fortnight swept the Turkish Nationalists back, clearing the whole western territory near the coast and capturing Brusa, the ancient capital from which the Turks ruled the country before Constantinople fell into their hands in 1399. With a little further clearing at the north the whole territory of the straits will be secure.



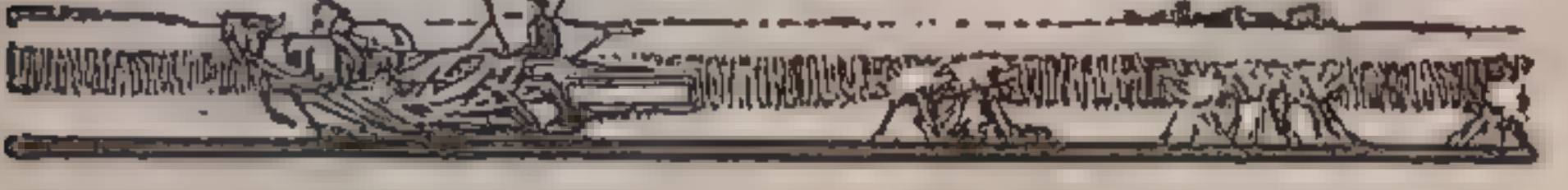
But in their work of clearing the country, the Greek forces ran into the Italian outposts at the south and the Italians protected the Turks whom they were pursuing. To the old racial and religious hatreds of the past—Moslem against Christian, Turk and Tartar and Kurd against Greek and Armenian—are now added European divisions and jealousies, British, Greek, Italian, and French, with the old Russian ambitions of mastery in the background. No wonder they are calling Asia Minor the new Balkans.

The Allied Council, as we write, is demanding instant Turkish assent to a treaty which deprives Turkey altogether of the government of alien races. The Sultan, no doubt, will yield, but Turks of the interior are not willing to concede the authority of the Sultan's government in Constantinople. From the East and from across the Black Sea agents of Russia are encouraging this resistance.

In the meantime a large part of the peninsula is in disorder. Worse than the Turkish Nationalists are the brigand forces intent on wiping out racial and religious enemies i their own neighborhood. President Wilson i the security of the White House is drawin the frontiers of Armenia; but there is n power to enforce or establish them. Thoug the Armenians in the East are drawing together and fighting in self-defense, the practical extirpation of the Armenians in th South, where once they were a majority seems certain unless the Greek armies are a rapidly successful in their more difficult campaign in the hill country as they were in th lowlands near the coast.

What America might have done a year ag with the consent of the whole world is no one of the most difficult questions which ha ever been presented to the statesmen of th world for solution.

FROM·OUR·WESTERN·WINDOW



Of all the denominational colleges of the iddle West none has borne a fairer name and better reputation than Olivet. For three-arters of a century it has set standards of ucation not only for the State of Michigan it in some measure for the surrounding states d it has sent into the ministry and into the aching profession some of our foremost lead-s; and not a few of our prominent business en are proud to be among its graduates. hrough a series of misfortunes it was com-elled to close its doors last year and many of s friends were afraid that the college would ever be reopened. The Board of Directors took ourage from the Congregational World Move-ent and a vote of the State Conference of Michigan to bring the college into a closer rela-onship to itself, and they have made arrange-ents to reopen the college. They have called president and are seeking a faculty and are oing forward with faith to give the college a ew lease of life.

Reopening Day

June 18–20 was observed as reopening day or the school. More than 300 alumni and riends gathered from far and near to celebrate he occasion. The men of the village had made he campus ready and the resident members of he Woman's College Board had cleaned and ecorated Shipherd Hall for the occasion. The itizens responded by decorating the stores and esidences with the college and national colors nd did all they could to make the reopening of he school a great success. There were fraternity and sorority reunions, a great alumni meeting held in the old chapel, and the presentation of a large flag to the college by the citizens of Olivet, Rev. Frank Fukerson conducting the ceremonies. The afternoon program was held under the great oak trees that are the glory of Olivet. It included music by Professor Martin's orchestra which has served the college for many years, an address on the contribution that a small college can make to life by President McKinney of the State Normal School at Ypsilanti, and a talk by Mr. George R. Wilson of Chicago, one of the college trustees, who gave the history of the efforts to reopen the school. Mr. Wilson presented the newly elected president, Paul F. Voelker. President Voelker has had experience as superintendent of public and high schools, served as associate professor at Drake University and was secretary for some time of the Extension Lecture Department at the University of Wisconsin. He has just been awarded the degree of Ph.D. by Columbia University. An enthusiastic greeting was given to Frank Green of Olivet who gave much effort to the preparation for the reunion and reopening occasion, and who has served the college with great self sacrifice. The Chicago delegation challenged the rest of the alumni to a ball game which they won by a score of 11 to 8. The evening program was in charge of Rev. Arie Binkhorst of Chicago, who is an alumnus of the college and after an impressive devotional service, addresses of congratulation and encouragement were made by a number of speakers. The day's program closed with a stirring address by President Voelker, in which he called the whole assemblage to a rededication to the task of making the future of Olivet one of service to humanity.

Gratitude Expressed by an Alumnus

Dr. Ernest Bourner Allen of Oak Park, Ill., who is a graduate of Olivet and is a member of the Board of Trustees, writes as follows concerning the reopening of the school:

> The reopening of Olivet College represents more than the satisfaction of its many friends and students. It marks the definition of a denominational trend in relation to all our Christian colleges. That trend includes closer affiliation, without control, between churches and colleges, and a re-emphasis upon the ideals of *Christian* education. The Michigan Conference, in adopting the "findings" recently published in *The Congregationalist* and providing for closer affiliation, has helped to clear away the débris which littered the road of fellowship and freedom. We Congregational folk have been somewhat more inclined to *brag* about our colleges than to *back* them. In case of their serious illness we have not functioned denominationally to look after their health, and in case of death we have scarcely been able to arrange for a decent funeral! Now there is a revival of interest in distinctively Christian education, a big by-product of a war which determined that scientific *kultur* was not a sufficient balance for a nation or a civilization.
>
> Dr. Voelker, the newly elected president of Olivet, made a very favorable impression when he told the Conference he had not come to *ask* for pledges but to *make* them. It was refreshing to hear him declare that the members of the new faculty, in addition to having satisfactory degrees for a scholarship must also be Christian men and women; that the curriculum would be permeated by a Christian philosophy of life; that the college existed to be of service to the churches and the home; and that students would receive personal attention, with the desire to inspire them for Christian leadership and service.
>
> I am glad to report that substantial repairs on college buildings are now in progress. Several members of the new faculty are practically engaged. A budget which expert college administrators tell us is sufficient to do standard college work is assured. New students are enrolling and old students are planning to return. We believe that for Olivet "the best is yet to be." The investment of money and life there will enable her to fulfill her motto, *Pro Christo et Humanitate*, as she has so nobly done during the past seventy-five years of her splendid history.

If the Congregational World Movement should accomplish nothing else but that of giving courage to those who have the responsibility for the reopening of Olivet, it would be well worth all it has cost. Not only will the college profit by the closer relationship that it now will sustain to the State Conference of Michigan but we may be sure that our churches in that state and throughout the nation will profit greatly by the reopening of this school. All honor to the trustees and other friends of the college who have dared to follow their vision of a future for Olivet. R. W. G.

League of the New Day

Next Week's Readings and Prayers

Week of August 2–8

Monday. The Lord Our King. Isa. 33: 13-24.

Tuesday. The Glory of God. Isa. 35:1-10.

Wednesday. Jerusalem Besieged. Isa. 36: 1-20.

Thursday. Hezekiah's Prayer. Isa. 36:21-22; 37:1-20.

Friday. Isaiah's Word. Isa. 37:21-38.

Saturday. The King's Recovery. Isa. 38: 1-22.

Sunday. The Risen Christ. 1 Cor. 15:20-49.

Object for Intercession

For the Persecuted Christians of Russia:

O Lord, who art ever mindful of the needs and sufferings of thy people, bring an end, we pray thee, to the trials of thy flock in Russia. So overrule the events and the minds of the leaders among that great people that persecution may cease and thy church, purged and clear of the evils that have limited its power, may become once more the center of devotion and a light of hope, not only for the Russian, but for all the peoples of the earth. In the name of Christ. Amen.—*R.*

Along the Council Trail

Wolverhampton, England, does not bulk large in the average American's thought, but it had two pastors on the main program in a single forenoon.

A big laugh followed Rev. W. Blackshaw's quotation of a witty opinion that Isaiah was not written by two men but by a committee with power to add to their number.

A fourteen-year-old boy held the distinction of being the youngest delegate. He came from Worcester and seemed to be having a fine time as he was being convoyed about by his pastor, Rev. E. W. Phillips.

President Cowling convulsed his hearers with the story of the man in a new Western town who pointed out the humble edifice of a new college there with the assurance, "I ought to know; I'm one of its alma maters."

Rev. A. M. Parker and his smiling ladies of the Information Stand imparted a wide range of useful facts, and the public confidence in their wisdom was unbounded—one delegate asking if the new Polish Bonds were a safe investment, and a family who had come with a tent asking as to the advisability of camping on Copley Square.

Those delegates who brought their tents along only had to secure a plot of land on which to pitch them. But that wasn't the easiest task in the world, so the Entertainment Committee discovered when it tackled the job. So Chairman Fletcher Parker offered to the first applicant his own backyard at Winchester. But when the second tenter-out appeared the patient dispenser of hospitality was forced to consider the possibilities of the Common, the Public Gardens and Paragon Park at Nantasket.

A beautiful Tennyson story was told by Arthur Porritt, the London religious journalist. Explaining that the most revered element in English society is the old county families, he told of a visit that Alfred Tennyson made to the observatory of Sir Norman Lockyer. The famous astronomer set his telescope upon a fascinating star cluster and invited Mr. Tennyson to look. The laureate looked—in fact, looked so long and intently that his host feared his eye might suffer some injury. Finally Mr. Tennyson turned from the eye-piece and thoughtfully made this comment: "After gazing on a sight like that, it makes our county families look pretty small, doesn't it?"

Who should appear on the scene a week after the International Council adjourned but Mr. Harry Barber of London and wife! They had planned to attend the Council as the climax of a round-the-world trip begun last March, but despite every effort they could make to get accommodations on the crowded steamers from Yokohama to New York they were unable to get a steamer that would have brought them here in time. They were obliged to see it go steaming away without them. Mr. Barber is a London solicitor, who serves also as the treasurer of the London Congregational Union. Though the Boston entertainment committee had practically disbanded before their arrival some of its members did what lay in their power toward making Mr. and Mrs. Barber's short stay enjoyable. Their hosts were more than repaid, not only by the appreciation shown, but by the opportunity to become acquainted with two such attractive and influential London Congregationalists.

Educating the Nation's Children

Equality of Opportunity for All

By Frank E. Spaulding

Head of Department of Education, Graduate School, Yale University

Every loyal American is proud of the American public school. Indeed, pride in our public schools, as a distinctively American institution, may safely be taken as an index of loyalty. And why should we not be proud of them! Think of the opportunities they offer our children and youth without price.

THE KINDERGARTEN

The American child of four or five may go to that wonderful place—the kindergarten. It is a beautiful room, perhaps a series of rooms; bay windows and sunshine; a fire-place; big sand boxes; blocks and playthings of all kinds; paints and pencils; a piano and a victrola; interesting pictures on the walls; attractive young women in charge—very different from the conventional notion of teachers—who know just what children like, and whose sole purpose seems to be to help every little boy and girl to have a good time.

Such a good time the kindergarten does afford, with wholesome hours of play and growth, of natural use and development of bodies, hands, senses, minds and spirits. How wholesome and enduring are the lessons learned and the habits formed, largely unconsciously—lessons and habits of co-operation, mutual respect, kindness, cheerfulness and reverence!

But the kindergarten is only the vestibule to our marvelous public school edifice. As the child advances in age, as his individual characteristics and capacities manifest themselves, he finds awaiting him at every step just the opportunities that he needs.

HELPERS ALONG THE ROAD

There are earnest, enthusiastic teachers, not only "born" teachers, but teachers "made" wise and skillful by long study in the best schools and colleges, by many and frequent professional courses under the most competent instructors.

There are trained educational and vocational guides and counselors, who study intimately the possibilities of each boy and girl; advise each one wisely concerning the studies he should take and the type of service for which he should prepare; encourage each one to make the most of his capacities, and follow his career beyond the school with helpful advice and stimulus.

The schoolrooms are as attractive as the kindergarten, each adapted to its peculiar use, and equipped accordingly. And such a variety! Even the "regular" classrooms express the individuality of their service—through their equipment, the pictures on the walls, the books on the shelves. There is the English room; the history room; the geography room, the mathematics room; the science room; the art room, and several more.

And when we come to special rooms and equipment for special activities, what a wealth and variety of provision we find for the wholesome growth and development of every individual boy and girl. There are shower baths and the swimming pool, playrooms for the little children, the well-equipped gymnasium and running track for the older boys and girls, the beautiful, though dread, white enamel room where doctor and nurse detect the first symptoms of physical ailment and take necessary steps to remedy them; the still more dread, but beneficial, dentist's room with its chair and instruments; the library, well-stocked with all kinds of interesting books and magazines, with librarians in charge who know just what every boy and girl likes to read and are quick to find it for them.

There are wonderful shops of all kinds, with marvelous equipment of tools and machinery, laboratories with bottles, machines and all sorts of devices for interesting experiments, greenhouses full of growing things, domestic pets and animals to be cared for, shops for sewing and millinery where every girl learns to make for herself attractive gowns and hats, kitchens and dining rooms, bedrooms, complete "model" homes, where all the arts and the skill of the house-manager and home maker may be acquired in practice. There are ample playgrounds, with all sorts of apparatus for boys and girls of all ages—but it is unnecessary to prolong the list of attractive and effective educational opportunities and aids that the American public school offers to American children and youth.

This thrilling picture of public school provisions is not overdrawn in any particular; indeed, much might be added to it, and it could still be matched in reality.

THE INEQUALITY OF OPPORTUNITY

Thinking in such terms as these, we are supremely proud of the American public school. What an opportunity it affords to the children of poor and rich alike! So it is easy to couple thought of the public school with our favorite American ideal of "equality of opportunity" for all! And here is where we grievously delude ourselves and cheat most of our children and youth out of even tolerably suitable educational opportunities. For if we turn from our complacent pride and our satisfying ideals, to the actual facts and conditions as they exist throughout the United States today, we shall find inequality of educational opportunity almost beyond belief or imagination.

We shall indeed find all the opportunities here described, and many more, but we shall find that they are accessible to only a few thousand, at the most to less than a half-million of the more than twenty millions of American boys and girls.

Nothing approximating these opportunities is accessible throughout any single state. It is safe to say that nowhere in the United States is there an area twenty miles square in which even most of these opportunities are practically available for the majority of the children living within that area.

Thousands and tens of thousands of children, no one knows how many—of "school age"—are getting absolutely no educational opportunity in the public schools, or in any other schools, from one years' end to another. Hundreds of thousands more—both in public and private schools—are enjoying educational opportunities that only by extreme courtesy can be called by that name.

The result of this nation-wide, wholesale neglect of even the most elementary instruction for our children and youth was startlingly revealed by the records of our recent draft army. Twenty-five in every hundred of our select young men from twenty-one to thirty-one years of age could neither read nor write sufficiently to make these elementary arts of any use to them.

A proportion even larger were found to be handicapped by physical defects, most of which suitable educational care could have remedied, which rendered them incapable of full military service.

THE REMEDIES

What is to be done?

First of all we must awake from our self-satisfied, idealistic dreams of unparalleled educational opportunities freely accessible to every boy and girl. We must open our eyes to the disagreeable, appalling facts and conditions that exist about us.

We must not abandon or forget our ideals of equal educational opportunities and those the very best opportunities that can be devised. We must not neglect or depreciate the marvelous opportunities that have been provided for a few children here and there. On the contrary, we must maintain and even improve these, and use them as practicable standards.

Our definite, concrete and practical program must be provision at the earliest possible moment for literally every one of our twenty-odd millions of boys and girls, educational advantages equal to those that we now provide for a few thousand only.

These splendid advantages for the thousands are provided almost wholly by public taxation. And their support is demonstrably a most profitable investment. The twenty-five to thirty per cent. of our mentally and physically handicapped soldiers contributed what they could to the successful solution of our war problems; but how far did their contribution fall short of what it might have been, had these unfortunates enjoyed even fair educational advantages! It is not on the physically and mentally handicapped such as these that our nation can rely in the distress of war.

In peace, unfortunately, those suffering from remediable educational handicaps are less conspicuous than in war. But there can be little doubt that in peace such handicaps are relatively even more serious.

Success in war is conducted under a strict discipline that compels the vast numbers of enlisted men to carry out the plans of the few officers. If that success is dependent on the enlightened and trained intelligence of the soldier in the ranks, how much more is governmental and civic success in peace dependent upon the enlightened and trained intelligence of every citizen, who, independently, without disciplinary directions and restraints, helps to determine the policies, the plans and the practices in governmental and civic affairs?

In the interest of our safety and progress as a nation, we must see to it without delay that adequate educational opportunities are provided for the nation's children throughout every square mile of our inhabited territory.

New Leader for Michigan University

President Burton to be Dr. Angell's Successor

One of the notable events of the year in the educational world is the decision of President Burton of the University of Minnesota to accept the call of the University of Michigan, where he enters the succession of that noted Christian statesman, James B. Angell. Mr. E. B. Pierce, the Registrar of the University of Minnesota, when Dr. Burton accepted the call to Michigan, sent the following letter to the students of Michigan:

"You have asked me to tell you what we think about Pres. M. L. Burton. My first impulse is to tell you what we think about his leaving Minnesota, but anything that I might say on that subject would not make very cheerful reading, so I shall try to stick to the text.

"To those who have not seen President Burton, let me say that he is a sizable person, six feet two inches tall and proportionately built, weighing 200 pounds. One is not conscious of his bigness, however, until one sees him alongside other men. President *emeritus* Cyrus Northrop was never considered a small man; however, when President Vincent came, we noticed with surprise how he loomed above President Northrop. When President Burton was introduced to us as Mr. Vincent's successor, again we were amazed to see how the new president towered above his predecessors. Yes, President Burton is a large man, well put up, active, virile, of pleasing appearance, and redheaded. A stock conundrum, much overworked during his first year here, is 'Why is President Burton like a piano?' and the answer to it is, 'Because he is grand, upright, and square, and has a mahogany top.' His hair is not a fiery red, but a becoming auburn. I don't know whether Mr. Burton would be called handsome or not. I do know, however, that he looks mighty good to us.

"It is quite impossible for any one at Minnesota to analyze Mr. Burton completely, for he has been here only three short years. The first year he spent studying the situation at Minnesota; the second year was the period of the S. A. T. C., which doesn't count (Mr. Burton won't agree with that); and in the third year he was taken from us. Yet despite this all too short period of service, certain characteristics appear clearly and definitely to have impressed themselves upon the University.

"First of all, Mr. Burton is out and out a students' president. That was clear almost from the beginning. I remember his saying in one of his first addresses, 'I am interested in knowing what the alumni are thinking. I am interested in knowing the mind of the faculty, but I am profoundly concerned to know what the students are thinking about.' His subsequent policies were fully consistent with this statement. President Burton sincerely covets contact with the students. He likes to mingle with them much as a big brother would, not to boss the proceedings, but to enjoy their comradeship. He enters heartily into the problems of the students, is wonderfully expert in catching their point of view, and, having caught it, is so peculiarly able to visualize for them the ultimate goal of their strivings that presently the entire student body has caught the vision of a finer college spirit, a cleaner campus and a better Minnesota in every way.

"In the past we have heard lots of talk about student self-government, but during the last three years there has been among the student body a larger interest in the welfare of the University, a more spontaneous concern for the good name of the institution than ever before; and all this without much talk or conscious machinery. I know the students love President Burton. They like to have him around. They respect and admire him, and they are proud of him.

"President Burton is a firm advocate of intercollegiate athletics. He is athletic himself and enjoys all sports. He never misses an intercollegiate football or basket ball game, unless he is away; he plays a good game of tennis, is an enthusiastic golfer and thoroughly enjoys the out-of-doors. I have never seen him appear weary. Always about him there is an enthusiasm that is contagious. His presence inspires activity. It is utterly impossible for him to be an indifferent spectator at a contest. He is too red-blooded and human for that. He always wants his side to win and cordially lends his efforts toward the winning.

PRES. M. L. BURTON

"The faculty were, I think, a little doubtful about President Burton at first. They thought that in some of the things he said he showed too much egotism. Mr. Burton did make a number of promises and did assert that he intended to do certain things, all of which may have sounded egotistical; but to the wonder as well as to the satisfaction of his critics, he accomplished in every instance just what he had said he would. I think that this trait of his still creates surprise. He has a most astounding faculty for carrying out his program regardless of apparently insurmountable obstacles. He is tactful and diplomatic. He appreciates the efforts of others and doesn't hesitate to express that appreciation. He takes the entire faculty into his confidence. He has frequently called a mass meeting of the teaching staff to set before them the problems of the University, so that all might understand thoroughly the plans of the administration, participate in their formulation and lend hearty cooperation in their fulfillment.

"President Burton has been wonderfully successful in presenting the needs of the University to the Legislature. Practically alone in insisting that 'what ought to be done must be done,' he carried through successfully the biggest and by all odds the most far-reaching program for expansion in the history of the institution. It was not fighting methods that won the appropriation from the legislators. There was not ever a suggestion of friction. It was the overwhelming conviction of a big leader, forcefully expressed, that won the sympathetic and cordial support of the individual members of the legislative body for the state's institution of higher learning. President Burton takes considerable time in determining what is the best thing to do, but once he has made up his mind, he allows nothing to interfere with the accomplishment of his purpose. Nature knew her business when she gave him that crown of auburn.

"President Burton is thoroughly human. His laugh is a whole-souled, deep-rooted chuckle that shakes him all over. He enjoys a joke and a good story. He is full of appropriate short stories and witticisms that take the tenseness out of overweighty conferences. One instantly feels at ease in his presence. His cordial good will and sympathetic attention command instant and lasting loyalty. He reminds one of Lincoln. He honestly and sincerely likes folks and always wants to have folks like him. In this he has succeeded wonderfully at Minnesota.

"The announcement of President Burton's resignation brought a universal sense of loss among students and faculty. We haven't yet quite fully realized that he is going and we don't like to think about it. We congratulate the students and faculty of the University of Michigan upon the acquisition of a splendid friend and leader whom we relinquish with genuine sorrow. It will be exceedingly hard for a new man to fill the place President Burton has won in the hearts of the students and the faculties of Minnesota."

It is not too much to say that President Burton has during his three years at the University of Minnesota been one of the outstanding figures in the educational world. He has rendered great service to the profession of teaching. He has been the speaker at gatherings of the profession in all the states from Pennsylvania to Washington and has rendered large service to denominational colleges and other educational institutions.

Any word concerning President Burton would be very incomplete without mention of Mrs. Burton, the daughter of Rev. Leonard H. Moses, who during the whole of his professional career was in the Congregational ministry. Mrs. Burton has been actively identified with Dr. Burton's work at the University and has been devoted to the interests of the institution and the lives of the students in a wonderful way. She has served as Chairman of the North Central Field Committee of the Y. W. C. A. for five Northwest States and has responded to a multitude of calls from almost every quarter, calls for help and inspiration. Michigan University will, undoubtedly, under the leadership of President Burton, go forward to fulfill the promises that inhere in its noblest traditions.

How to Get and How to Keep Prepared Teachers

Educational Foundations in Jeopardy

By A. E. Winship

It is high tragedy that the sons and daughters of Pilgrims and Puritans are to celebrate the three hundredth anniversary of the first footfall on Plymouth Rock with a genuine scare lest the foundations of our schools, which have made these three hundred years famous, be washed away in the undertow of the New Democracy.

Can we fence in the rock upon which our Democracy rests as we fenced in what was left of the Rock on Plymouth beach after it was chipped for souvenirs?

Never, in all the ebb and flow of civic unification and social stratification, has there been such need of sanity in educational leadership, such need of statesmanship in education, such need of consecrated service in all schools as now.

The Education of Citizens

It is beyond human imagination to conceive of any way to make Democracy, national or international, safe without the best possible educational preparation of all the children of all the people.

Machines can perform examples, but only the human mind can solve the simplest problem. A machine can add, subtract, multiply and divide better than man, but no machine can by any possibility tell what to add, subtract, multiply or divide.

A motor can draw a plow that will turn a dozen furrows of any depth; a planter-machine can drill in any desired number of seeds at any desired depth; a machine cultivator can keep down weeds; a machine can harvest ears from the stalks, take husks from the ears and shell the corn. But no machine has ever invented or will ever invent the simplest of new machines. Problems of all kinds must be solved by the mind of man.

We can make voting machines and vote-counting machines, but no machine will ever be invented that will provide intelligence and conscience for a voter. We can make machines for field, forest and garden, for mill and factory, for spinning and weaving, for diving into the depth of the sea and flying into the heavens, but no machine will ever create industrial peace or commercial honor, domestic tranquillity or social purity.

Nothing but education adequately broad and deep and high can promote and protect those domestic, industrial, commercial, social, civic and religious conditions without which Democracy is as impossible as pure water in a stagnant pool.

The Endangered Foundations

By universal consent the educational foundations of Democracy are in jeopardy. There are schoolhouses in vast number that cannot be opened in September, there are thousands of children that will have no school privileges this season. Tens of thousands of teachers will be accepted simply because of the emergency. High school graduates are not preparing to teach in sufficient number to meet future demand for prepared teachers. Worst of all, many of the best men and women who expected to continue in the profession in June will decline to fulfill their contract in September.

It is not primarily the high cost of living. In so far as that is a cause it seems to have been adequately and skillfully promoted by campaigners for salary increases, and we may neglect without intending in the slightest degree to minimize it.

The Call for Teachers

The real trouble is the unexpected popularity of teachers at all points of the compass. Girls who were in the waiting line, while fathers were pulling political wires and mothers were wielding social charms to get them into a school position, are now ready to turn down positions with salaries that would have been considered equal to an oil gusher five years ago.

The business world has suddenly discovered that the woman teacher of today is not the spinster of the caricaturist, is neither spectacled nor famished, and that the man teacher is neither a thrashing machine nor a whaling craft.

The woman teacher became a social comrade when women's clubs multiplied and it was discovered that no one could function better in convention proceedings than she. The man teacher became a chum of bankers and brokers when the Rotary Club, the Kewanis Club, and the Lion Club came into the field of business and professional activity, and the schoolmaster proved to be as attractive a Mason, Odd Fellow or other good fellow as the doctor, the lawyer, or the bishop.

As a schoolmaster dealing with children, as a schoolma'am making children mind their p's and q's, the employing public had no way to estimate the teachers' commercial value as men and women. But when the war came on with drives for selling of Liberty Bonds and War Saving Stamps, rounding up knitters and braiders, collecting books and magazines, securing members in the Red Cross, raising funds for War Camp Community Service, Salvation Army, Knights of Columbus, Young Men's Christian Association, Young Women's Christian Association, few were so blind as not to see that there were no better leaders in any phase of war work than these men and women teachers.

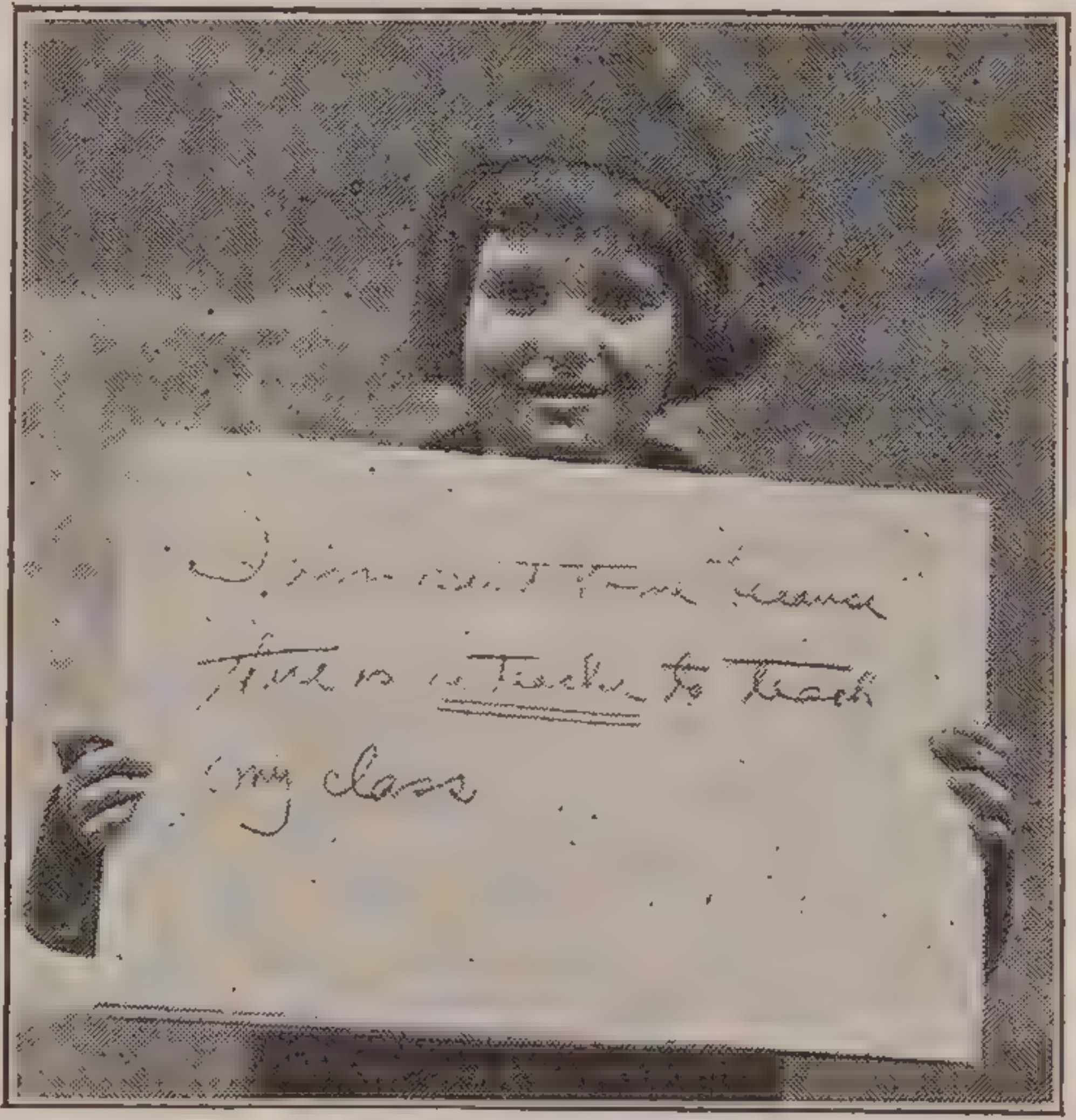

there is no Teacher to teach
my class

Photo by Paul Thompson
THE PLACARD TELLS THE STORY

Then came the influenza with its demands for devoted service and again the teachers came to the front and there was appreciation of their devotion to humanity in peace as there had been of their services to their country in war.

A Change of Estimation

These experiences have tended to change entirely the relation of men and women teachers to the professional and business world. The teachers must live better because of the new social and business associations. They can go out of the teaching profession if they like. And they will not stay at too great a sacrifice.

No school system can be continued on the present basis. We have radically changed the equipment of all fire departments and we shall as radically change our educational equipment. We have completely faced about in the national attitude toward good roads, and we shall as completely face about in our national attitude toward good schools.

American schools are not going to be less efficient than the times demand. No schoolhouses will be permanently closed. Teachers will be more and not less well prepared.

I have lived through the changes in fire departments and have seen the coming of national highways, north and south and east and west. While education has been my major interest I have had my place in good roads conventions and on national fire department programs. I have taken my share of abuse because I championed a new hose house, a new fire engine, and better pay for firemen, and the only real personal danger I ever experienced was because of a successful campaign to do away with the system of letting men work out their taxes on the highway.

Schools and Roads

Good schools are of infinitely greater importance than good roads, and yet a Congress that provided millions for good highways will not look squarely in the face a proposition of vastly greater importance and almost negligible financial requirement.

Why? Because Congress is listening to men who in education are where their fathers were on the road proposition fifty years ago. When I hear the opposition to Federal aid to education I think I am back fifty years because the arguments sound precisely like those of the men who got so frantic because they could not pay their taxes by filling in a mud hole or two in front of their own house.

If you want a good highway the county will make an appropriation, and the state will make an appropriation, and the Federal Government will make a big appropriation. But it is an entirely different proposition when you want a good educational highway to a real Democracy.

No Democracy equal to the new demands can be based on any education of today, any more than you can have a fire department to deal with a fifty-story office building on the basis of a fire department provided for five-story buildings.

You can no more have teachers equipped for the school work of the next decade on the basis of salaries of this decade than you can estimate the cost of motor power by the price of gasoline five years ago.

The politician who listens to the tax-dodging, tax-whining voter is on the road to the political infirmary, or possibly the nursery for civic imbeciles.

The Indispensable Element

Education is the one thing that is absolutely indispensable in the New Democracy. It must be as new as the Democracy is new. It must not only keep pace with the fire department, the police department, the street department, the health department, it must lead them all in public attention, in public support, in public appreciation, in finance and in statesmanship.

The immediate need is the enlistment of enough young people to prepare for teaching with the assumption that the salaries will be adequate.

Yet salaries alone will not be adequate inducement because of the tradition, which cannot be eliminated, that all salaries must be the same for the same service. This makes it impossible to compete with the commercial world which picks those whom it regards as prizes.

The appeal for teaching as service will attract some and they will be of great value. But we need too many for that to be adequate. We need nearly 100,000 new teachers a year, and there are other appeals to those who desire to serve. The Red Cross, the Junior Red Cross, the Young Women's Christian Association, the Young Men's Christian Association, Community Service and innumerable other callings compete with teaching.

The Problem of Preparation

The great handicap is the expense in time and money for preparation. Not many girls at graduation from the high school really expect to stick to anything for life. A girl can become a nurse and be at no expense; she can equip herself to begin as a stenographer in a few months and improve in speed and accuracy and increase her salary as fast as she increases her ability. Personally, I am satisfied that the problem of teacher preparation is the really great problem.

There are several real solutions. First. Show that teaching is a good stepping-stone to almost anything. Of course sentimentalists object to that. Theoretically, none of us want teaching to be a stepping-stone, but it is an open question whether ninety per cent. teachers in the system four years each are not better for the profession than sixty per cent. teachers each for forty years.

Second. We can change our present scheme of teacher preparation, select the brilliant girls in the graduation class and prepare them for teaching in less time than is required for others. Or we can let some brilliant girls leave the high school a year early, just as Harvard allows a young man who is to take the law or medical course to do his undergraduate work in three years, so that any one can take the four years in both courses in seven years. This would be attractive.

Or, as in the University of Wisconsin, the high school students can take a correspondence course in teacher preparation while in the high school and get a certificate without residence study. This has many objections, but would meet the emergency.

Or, the state can subsidize them by granting a scholarship to be applied on their living expenses while in the Normal School, as is done in Maryland.

SCENE FROM THE MARIETTA COLLEGE PAGEANT

Rev. Manasseh Cutler introducing the first minister and teacher of the Marietta Colony to Gen. Rufus Putnam

The Marietta Pageant

A Pilgrim Tercentenary Celebration

The founders of Marietta were true children of the Pilgrims. They set out from New England with the same ideals which inspired the Fathers who left the shores of Old England for the New World. The boat which brought the first company down the Ohio to the junction of that river with the Muskingum, where the first settlement in the Northwest Territory was made, they christened the *Mayflower of the West.*

It was fitting therefore that Marietta, which was perhaps the first American community to stage a pageant, should be one of the first to celebrate in formal fashion the tercentenary of the Landing of the Pilgrims.

The Pilgrim college and the Pilgrim church each thought at about the same moment of inaugurating plans for the fitting celebration of the great anniversary. They decided to join forces and as they worked the project gradually expanded into a community affair. The services of the expert pageant-maker, Mr. William Chauncy Langdon of New York, were secured and he wrote a pageant-play which followed closely the historical events, using in many parts of the dialogue the exact words of those who were impersonated. Special music was composed by Mr. Francis Macmillan, the violinist, a Marietta boy, the themes being derived from "Time-honored Marietta," "The Breaking Waves Dashed High," and "O God, Our Help in Ages Past." The setting was the beautiful city park which extends along the Muskingum River, and in the background was the stately Pilgrim Church, out of which the symbolic figures issued.

The pageant consisted of five parts. First came a prologue, during which the symbolic figure of Marietta came from the church carrying the torch of Learning and Inspiration. She was accompanied by the Spirits of the Wilderness and to greet her came Gov. John Carver and Gen. Rufus Putnam, as she voiced the theme of the pageant, the coming of the Pilgrims to New England and to Marietta. The first two scenes which followed the Prologue treated of the life of the Pilgrim Fathers and took up first Cape God and the Compact and then Plymouth and the inauguration of organized life in New England. Then came the interlude, in the midst of which the audience joined with the Pilgrim group in singing "O God, Our Help in Ages Past." Then followed two scenes from Marietta history, the coming of the second *Mayflower* and the establishment of civil government and religious and educational institutions in Marietta under Gov. Arthur St. Clair. The pageant closed with an Epilogue in which Marietta with her attendants appeared again and as, facing the church, she said:

"America, where'er thou art we live!
Where'er we go there may thy spirit lead!"

the figure of America came from the central door of the church, clad in white with a golden liberty cap and golden girdle, carrying the Stars and Stripes and wearing the shield of the United States. She was followed by the figure of the State of Ohio in blue with blue girdle and fillet and carrying the state flag. As they appeared the sun burst through the late afternoon shadows of the elms and brilliantly illuminated the figures, and it was with deep feeling that audience and Pilgrims and pioneers sang together, "My Country, 'Tis of Thee."

The celebration was a real community matter and being a part, too, of the commencement work of the college, it united town and college in a most inspiring undertaking. It enlisted the interest of the patriotic organizations and many of the leading citizens—judges, ministers, professors, business men—took part in it. A touch of added picturesqueness was given by the elaborate costumes of the Order of Red Men and the Daughters of Pocahontas who took the Indian parts. Out of the treasure chests of the old families came many quaintly interesting costumes which gave a touch of vivid realism.

All this success was not won without hard work and much of it, but it was abundantly worth while to unite and labor in stirring a new community interest in such a theme.

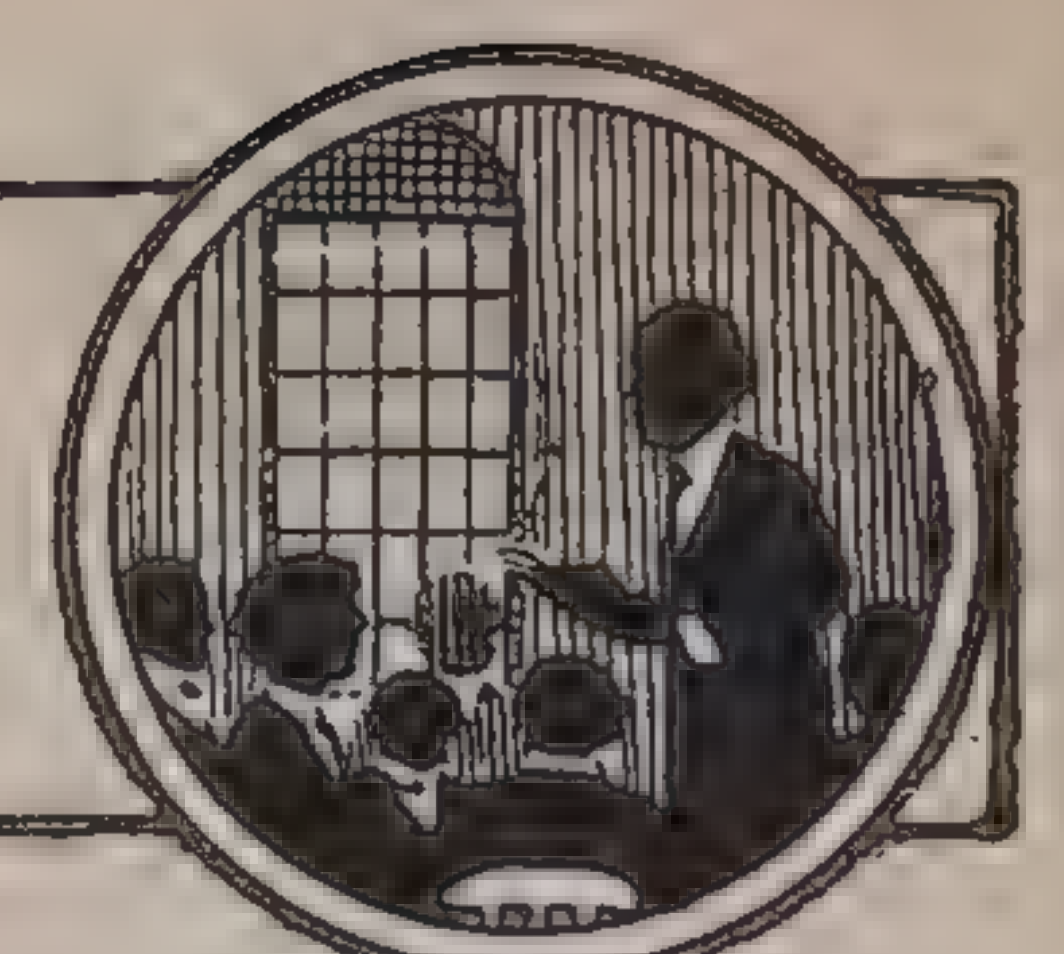
E. S. P.

En Route to Japan for Music, Pageantry and Art

Prof. H. Augustine Smith, head of the department of Fine Arts in Religion, Boston University, left Boston July 5 for Chicago, Seattle and Japan. He will be gone until the middle of November. During his three months' stay in Japan, Professor Smith will organize a thousand native Japanese adults and children to take part in pageants and another thousand to sing such choruses as Handel's "Hallelujah," Gounod's "Unfold, Ye Portals," and Lynes' "Lift Up Your Heads." Special costumes and lighting will be worked out by native artists and electricians on plans to be submitted by Professor Smith. Since boys and girls do not rehearse together in Japan and children never with adults, daily rehearsals of small groups will be the order of the day. All pageants and giant choruses are being worked out for the World's Sunday School Convention which convenes at Tokyo Oct. 5–14. The Emperor has given 50,000 yen to the fund. Nearly 1,000 delegates will go from the United States. A feature of the trans-Pacific trip will be daily rehearsals on the boats both of music and pageantry. Professor Smith will be accompanied by his wife who is the pianist and soprano soloist for convention sessions and concerts and who will also take leading parts in some of the pageants.

Professor and Mrs. Smith will tour the empire, singing, speaking and dramatizing in the interests of better music, better art, better pageantry. They sail from Seattle, July 30, on the Fushimi Maru, going the northern route, and will return on the Columbia by way of the Hawaiian Islands. Professor Smith has just prepared a service of worship and song for World's Sunday, Oct. 10, which is now being translated into many languages for use on the above date all over the world.

IN THE CHURCH SCHOOL



DR. DAVIS' BIBLE CLASS

The Kingly Kindness of David

International Sunday School Lesson for Aug. 8. 2 Sam. 8:15; 9:1-13.

1. *Regal Justice.* The first picture that we have of David as the king of united Israel is given in 8:15. He executes justice and righteousness "unto all the people." This is the mark of a noble character and true king. Every government ought to be grounded deeply in justice and truth. The executives of the will of the people ought to carry out righteous principles. A democracy demands justice as much as a kingdom or empire. In what ways are similar courses of action expected now in the United States from our elected rulers?

2. *The Power of an Old Loyalty.* David has become king of a united people. But he does not forget days when he had enemies and a kingdom seemed far away. Note the words "for Jonathan's sake." The old loyalty that we studied in the lesson for July 11 still remains in the heart of King David. He never could lose the grace of this friendship. Has personal loyalty a similar power now? Give a concrete example. Do we tend to forget old friends and promises when we grow rich and strong? What does this indicate as to our character?

3. *A Faithful Servant.* Old Ziba must have been an interesting and lovable man. Imagine him with his long beard and venerable look. He must have been a loyal soul also for he had given himself in full devotion to the needs of Jonathan's crippled son, Mephibosheth. The boy was perhaps afflicted with club-foot; or in some way he was hopelessly lamed. And Ziba had taken care of him, both when his father was living and now that the house of Saul was defeated and disgraced. What are the admirable points in such a character as this? Name at least three.

4. *A "Dead Dog."* Now the lame son of Jonathan is brought face to face with his father's old friend. It is strictly according to the custom of the time that he should speak of himself to King David as a "dead dog." Dogs were a pest in Oriental cities; a dead dog was the symbol of something undesirable and worthless. Mephibosheth meant only to express his sense of unworthiness in the presence of the king's kindness. Does this indicate an admirable character in Mephibosheth? What name would you give to it?

5. *The Guest at the King's Table.* It would have been easy for David to restore the land and the servants which would have belonged to a son of Jonathan had all gone well with his fortunes. And David did this, fully and freely. But now he added the personal touch and gave a new and added sign of his favor. He made Mephibosheth his perpetual guest at his own table. That brought the personal factor into the transaction and made the act of kindness something more than an official deed. For all acts become gracious and beautiful according to the amount of *personal* contact and affection that are put into them. Discuss this principle in relation to charitable work or the activities of the church in the community. To write a check for an appealing cause is not difficult; but to give yourself to the cause involves something far more important. A man may support the church and attend its services without involving any real gift; but to assume a piece of definite Christian activity by which the Church will perform its religious function in the community and put *himself* into it makes a far greater demand and becomes immensely more valuable.

6. *Mercy Consecrating Justice.* Close the study with a discussion of the way in which justice is truly ennobled and given meaning by kindness. All the great truths from which we act habitually are made up of apparent contradictions. There is no essential conflict between justice and mercy. Each is necessary to the full expression of the other. Christians must be kind. The world needs kindness, for every one is fighting a hard battle in some way. How can we work out a better relation between justice and mercy this week?

Ozora S. Davis

Chicago Theological Seminary.

A Young Woman's Attitude

On this page last week was an article which gave the statement of the religious convictions of a young man. This week's article gives an equally frank statement from a young woman in her senior year in college. Many of her conclusions have been omitted and those given are abbreviated in order to give space for the approach to her statement. The approach reveals her attitude toward God and life, which is of far more importance at this age than definite conclusions:

"It is little wonder when we consider the vast amount of intellectual development which has taken place from infancy to maturity that the average college woman finds herself unable to make the old ideals of religion conform to the new ideas of life which she has gained through her studies. One reason for this is the fact that her religious training has not received the same thought and care as her secular training.

"Too often the student comes to college with the same idea of religious matters that she had gained in her first years at Sunday school. It is absolutely impossible to fit them entirely into her present life and the result is that she drifts more and more toward atheism. But seldom does she become an atheist if her early religious training has been anything at all. While she may grope around trying to adjust her religion and education in their true relation she clings with pathetic faith to the beliefs of childhood.

"I have found it thus in my own case. At first I could not find a logical basis for the things I was taught to believe and for that reason I felt at times that I must give them up. But further reasoning would not allow me to do that. I noticed that the kind of people I liked best and admired most were those who were truly religious. The books that were the most enjoyable and represented the best in life were those in which religious ideals had a place. And then there was something within me that clung to this faith in Christianity. It was what I wanted in life. If I let it go, all that was beautiful and worth while in this world would vanish for me. Nothing would matter then.

"Yet I would ask myself, 'What right have I to believe in such a creator other than the reason that I wanted to believe in him?' Naturally my earlier religious beliefs were narrow and I wanted something to replace them which would be as comforting and still have a logical foundation; for now I could not rest on faith alone. At first I felt almost guilty that I should even question these sacred things. But surely if they are genuine they will stand any test to which they might be put and if they are not genuine it is best that they be discarded.

"It is hard to overestimate the value derived from actually facing these problems and feeling the necessity of working them out from a purely logical standpoint, weighing all evidence for and against and finding the preponderance of evidence to be on the side of the thing you really want.

"I am about to close my four years' college career. I have gained many valuable things during the course of this career, but the most valuable to me is the forming of a definite religious creed which I believe will determine the course of my life more than anything else. Doubtless this creed will undergo changes during the remaining lifetime, yet I believe the fundamental principles will remain the same.

"1. I believe in a God. First, because I want to believe in a God and I can find no logical proof that he does not exist and we certainly have a right to believe what we want to believe, other things being equal. Second, life is full of things which point to the existence of some supreme being. Man seems to have been born with the consciousness of a higher power and the desire to reverence and worship it. The closer one comes in contact with nature the more he is convinced that a divine creator exists.

"To me this God is a personal God of divine power and wisdom, loving and forgiving.

"2. I believe in the immortality of the soul or personality. Exactly what the future life is I do not know nor am I greatly concerned about it. But death cannot end all. God would not have spent centuries to develop a being similar to himself only that he might fill a grave. Nor is it probable that a loving God would implant this innate desire for immortality in the hearts of men only to deny it to them. The more we learn of life and humanity the more we are convinced that human personality like divine personality is immortal.

"And lastly, I believe Christian service to be the most vital part of a Christian life. To express our religious convictions in our every act be it great or small, is the real important thing after all."

Evelyn Ellis.

Doane College.

THE HOUR OF PRAYER

Walking with God

Comment on the Midweek Prayer Meeting Topic for August 1-7

BY ISAAC OGDEN RANKIN

Scripture Passage. Psalm 116.

Where Is God Going? The suggestion of the subject is that God is going somewhere. The Psalm pledges the singer to walk *before* God. But if we go back to the earliest servants of God of whom we have Biblical account we shall find that Enoch and Noah walked *with* God. We have had more than was good for us of a thought of God as standing still outside the sphere of our activities while we paraded and worked before him. That is not Christ's thought of his Father and ours. The God of Jesus is an attentive, active God who is doing something and who calls us to work with him. The parables are pictures of such co-operative engagements and activities. God is accomplishing something in our world and uses us as his helpers. In the progress of the ages he is going somewhere and we are called to walk with him. If we think of life as a pilgrimage, we are never at any moment or in any peril away from the companionship of God. It is another figure, where all our thinking must be in figures, of the ever-present Spirit of God.

Does He Want Our Companionship? God's invitation is the all-sufficient answer to this question. The whole New Testament is a record of that revelation in Christ which comes to us as invitation. One proof of it is in the call to witness which rings through his utterances to the disciples as he was about to leave them. That is the good news—that God loves and wants us. And it is our business as a church and as individuals to get that invitation home to the attention, the need and the desire of the people. We must show them, so far as it is possible in our own lives, what are the results, in faith and simplicity and sympathy, of walking with God. We are not all fitted to be preachers or even evangelists though we need not be so dumb as we often are. But we can all let our light shine, if it has once been lighted in our hearts. The churches have an uneasy sense that they are not doing their duty by the community. They are half disposed to accept the cry which we hear on every hand that they are failures. But there has been no failure if they hold in their community that reputation for honor and honesty and peace and quiet living which made the authorities of Leyden hold up the life of the Pilgrim Church as an example to others. Men will find it out if we are walking with God.

How Shall We Know His Way? We none of us have a map or a horoscope, such as the old fortune tellers used to provide. But we do not need one if we have a guide. This is our security, which we too often forget, that we are walking on in God's companionship through a country which we do not know but which he knows perfectly. I had rather have God's company than a map. And I do not expect or even desire that he should inform me about more than the next few steps ahead. The spirit of Newman's hymn, "Lead, Kindly Light," is the true spirit of every one who deliberately chooses to walk with God upon his way.

Closet and Altar

REMEMBERING GOD

For I will remember thy works of old. I will meditate also upon all thy work and muse on thy doings.—Ps. 77:11.

What had he forgotten from his calculations? Only God!—*Joseph Parker.*

There is a strange deep saying of the Old Testament in which a psalmist charges the Hebrew people with limiting the Holy One of Israel. We limit God when we think meanly of him and teach men an impoverished doctrine of his grace. We limit God when we will not keep his commandments and do his will. We limit God by every act of rebellion which blocks his way. But there is one way in which we limit God most effectually of all. That way is by our prayerlessness.—*W. M. Clow.*

O Lord, seek us, O Lord, find us
  In thy patient care;
Be thy love before, behind us,
  Round us everywhere;
Lest the god of this world blind us,
  Lest he speak us fair,
Lest he forge a chain to bind us,
  Lest he bait a snare.
Turn not from us, call to mind us,
  Find, embrace us, bear;
Be thy love before, behind us,
  Round us everywhere.
—*Christina Rossetti.*

It is well if life's graver crises bring us face to face with God.—*Alexander Ramsey.*

We rejoice so much in the gift that we lose sense of the Giver, and when the temporal gift ceases, our hearts are forlorn, though the eternal Giver remains.—*Cleland B. McAfee.*

The condition of our security is close contact with Jesus Christ. If we knew the facts of life, the temptations that ring us round, the weakness of these wayward wills of ours, and the strength of this intrusive and masterful flesh and sense that we have to rule, we should know and feel that our only safety is our Master's presence.—*Alexander MacLaren.*

Lord, our desire and confidence is in thy good and holy will toward us, that we may be thy children indeed, serving thee in faith and confidence all the days of our pilgrimage. We thank thee that thou lovest us. Let it be the joy of our awaking in the morning and the peace on our pillow at night. May we remember it in trial and temptation with the glow of an answering affection which shall enable us to overcome and to endure. Keep us from forgetting thy commandments or desiring what thou in thy loving mercy hast denied to us. And may the joy of thy fellowship be shown forth in our lives as we love thee with all our hearts and our neighbor as ourself. In the name of Christ. Amen.
—*Isaac Ogden Rankin.*

Recreation that Re-creates

Comment on the Christian Endeavor Prayer Meeting Topic for Aug. 8-14

BY CHARLES ERNEST WHITE

Topic: Problems of Recreation in Our Community. Rom. 14:7, 13-19.

Light from the Bible Passage

Responsibility is the big thought in these verses. Verse 7 very simply puts it that in everything we are responsible to the Lord. No one can say, My life is my own and I can do with it as I choose. His use of it should be such that God will commend it. Not only are we morally responsible *to* God; we are also responsible *for* one another. As far as in us lies we should keep the feet of the weak from stumbling. Because we can do certain things and not stumble ourselves is not sufficient. Personal rights may have to be waived if in our claiming them we cause others to fall. It is a terrible thing to undo God's work in another's soul by our insistence on our maintaining our own personal liberty. If mutual responsibility is the first thought, mutual edification is the second.

Leads for Leaders

Of course this topic is seasonable; it is also highly reasonable. Amusement and recreation are not only possible but very desirable. The important question is, What kind?

Some suggestions for study and comment:

1. Is it possible to overwork the personal liberty argument? Is there something bigger than that?
2. If the Kingdom of God is the great thing, how can we fit our ideas of recreation into it? Can we play "to the glory of God?" Or is it a thing entirely apart from religion?
3. Do we *lead* or *follow* the lead in the choice of recreations prevalent here?
4. Could not a more definite relation be established between this Society and the work of the Boy Scouts and Camp Fire Girls?
5. If your community permits Sunday sports shall the Endeavor Society do anything more than criticize? As young people can we help to steer things rightly?
6. Do we consider enough "the other fellow" in choosing our type of recreation? Especially, when he may be a newcomer to our land?

Thoughts for Members

Your "good" may easily become another's "ill."

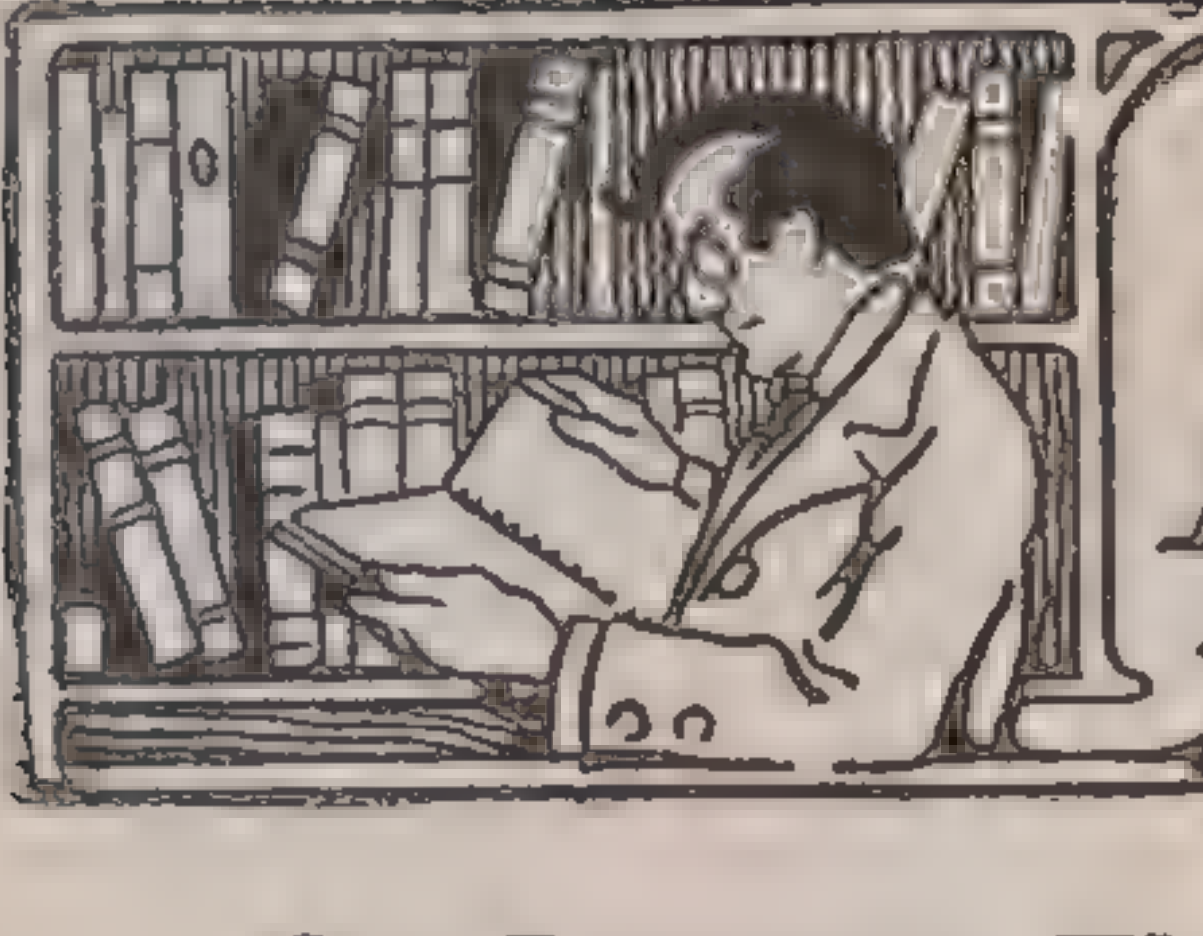
We can often run with ease and safety where others stumble and fall.

The recreation spirit in the community should be created by the best and not the worst elements of the place.

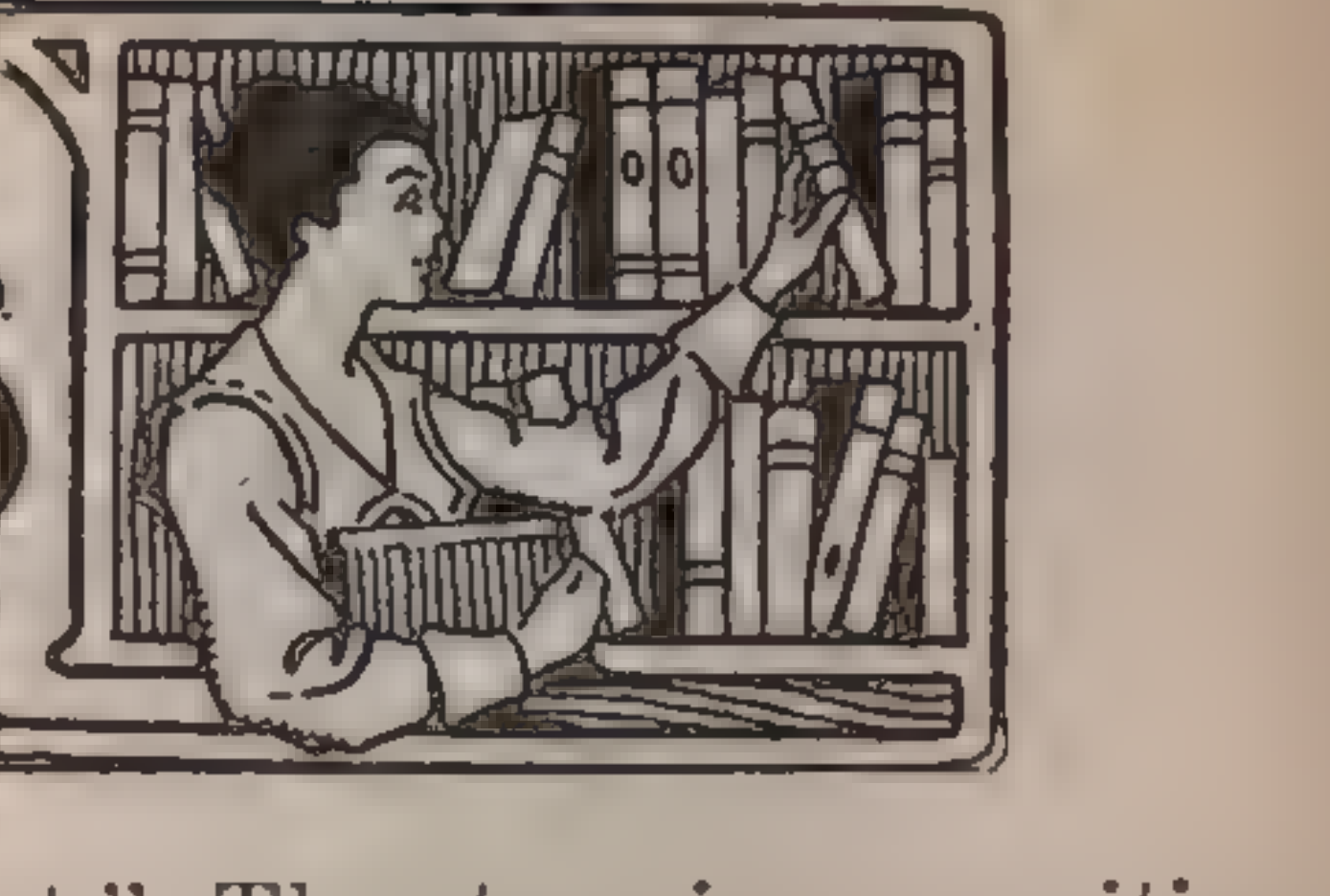
That "other one," whose welfare is our concern is also one for whom Christ died.

A Moment of Prayer

With all the privileges thou dost grant us, O Father, send also such holy consideration of the weaker souls of others that we may wisely and Christianly use these gifts. Through these may it be that thy Kingdom will come not alone to me but to all whose lives receive an impulse from mine. Amen.



AMONG THE NEW BOOKS



On Literary Themes

The Learned Lady in England, 1650—1760, by Myra Reynolds (Houghton Mifflin). A study of the women of England during the period from the accession of Charles II. to that of George III., when Jeremy Taylor, Isaac Walton, Dryden, Swift, Addison and Steele, Pope, Richardson, Fielding, De Foe and Hume were some of the men contemporaries. It was also the period of Puritan migration to the United States. By "learned," the author means those "whose interests were intellectual, whose chosen pursuits had to do with books and things of the mind, and who were demanding a new freedom of self-expression, new training and new opportunities." To this period belongs Mrs. Behn, "the first English woman to write definitely for money," Mrs. Haywood and Mrs. Manley writing fiction, and Mrs. Blackwell "doing superb botanical work." Among the best known women of the period are Lady Fanshawe, Lady Mary Montagu, the Duchess of Newcastle, and Mrs. Makin who wrote on the education of women. A very interesting chapter is entitled, "Miscellaneous Books on Women."

Arthur Hugh Clough, by James Insley Osborne (Houghton Mifflin). Mr. Lowell once declared that this English poet "will be thought a hundred years hence to have been the truest expression in verse of the moral and intellectual tendencies, the doubt and struggle towards settled convictions, of the period in which he lived." Mr. Osborne in his excellent biography reveals the experiences which thus found voice. In school Clough was a favorite pupil of Arnold and he left Rugby somewhat of a prig, "morally overtrained." He "learned too early to regulate and analyze his thoughts." When he entered Oxford it was to find the Oxford Movement in full swing, and he changed "from the least skeptical of schoolboys to the most speculative of college men," a not uncommon experience. He was greatly influenced by Carlyle, but declared, "Carlyle led us out into the Wilderness and left us there." Half the volume is devoted to Clough's poetry. "Amours de Voyage" is called Clough's "most carefully wrought poem;" The Bothie, "a poem of youth and illusion;" Dipsychus, "a work of disillusionment and maturity."

Satire in the Victorian Novel, by Frances Theresa Russell (Macmillan). A study of thirteen novelists, Peacock, Lytton, Disraeli, Gaskell, Thackeray, Dickens, Reade, Trollope, Brontë, Kingsley, Eliot, Meredith and Butler. The work is interesting as a thesis written for a doctor's degree, but it would be more useful if presented in a different arrangement.

How to Write Special Feature Articles, by Willard Grosvenor Bleyer (Houghton Mifflin). The author is Director of the Course in Journalism in the University of Wisconsin, and the volume is intended primarily for students of journalism, but it is full of practical advice which will be of value to any one who desires to write clearly and forcibly in a way to interest the public. Many illustrations are given to enforce the advice and the latter half of the book is devoted to well selected special feature articles from a wide range of newspapers and magazines.

The Lure of the Pen, by Flora Klickman (Putnams). A practical volume of advice "for would-be authors." It first emphasizes the importance of cultivating the powers of observation and the value of wide reading. Then under the heading, "Points a Writer Ought to Note," it deals with such matters as the choice of subject, style, local color, the method of presenting a story, some rules for story-writing, etc. The author is an experienced English magazine editor and evidently writes from long experience.

A Treasury of English Prose, by Logan Pearsall Smith (Houghton Mifflin). A choice collection of brief passages chosen from the masters of English style, from Chaucer, Walter Raleigh, Philip Sidney, to Emerson, Pater, Shaw and Santayana.

French Literature in the Great War, by Albert Schinz (Appleton). The author is Professor of French Literature in Smith College and his review of the poetry, plays, fiction, diaries, etc. of the war period is both instructive and interesting. No masterpiece has yet appeared, nor should be expected for years to come. But the mind and heart of France, in their varying emotions during the war, are well revealed in this review. It is interesting to find the philosophy of Bergson, "a philosophy of unmanly sentimentality," included among the influences "responsible for the dangerous apathy of France" before the war.

Moments with Mark Twain, selected by Albert Bigelow Paine (Harpers). It may fairly be claimed that Mark Twain's writings possess a unique vein of humor, for no other writer is like him. He was far from being simply a humorist. There was much sound common sense combined with most of his funmaking. This volume presents twenty-four chapters of selections from his writings, arranged chronologically. It is a delightful book to pick up and dip into when the problems of life are depressing.

Mystery Stories

That Affair at St. Peter's, by Edna A. Brown (Lothrop, Lee & Shepard). A delightful mystery story, with no gruesome scenes, though there are some anxious moments. A valuable communion service disappears from the church safe, taken apparently, on Sunday, either during or quickly after the morning service. How it happened and who was the culprit is a mystery which perplexes many people. A detective is called in, and there is a suspicion that the author is laughing quietly at the usual proceedings of the typical story detective.

The White Moll, by Frank L. Packard (Doran). Another of this author's peculiar type of detective stories. An attractive and capable young woman becomes, by force of circumstances, involved in a crime and compelled for a while to join a group of criminals. She goes through a series of startling adventures in which she is generally aided, just in the nick of time, by a man who calls himself "The Adventurer."

The Triple Mystery, by Adele Luehrman (Dodd, Mead). Within a week three Hungarian musicians die suddenly. In each case the attendant physicians say "heart failure." But circumstances lead to investigation and the conclusion that each was a case of murder. The quest for the criminal or criminals makes an exciting and perplexing story.

Follow the Little Pictures, by Alan Graham (Little, Brown). Somewhere in Scotland lay hidden treasure, once intended for Prince Charlie but afterward bequeathed by its owner "to him among his descendants who has the wit to seek it out." The story is an exciting account of the discovery of a key to the hiding place—a mysterious document which must be interpreted—and its final solution.

The Searchers, by John Foster (Doran). A group of Italian adventurers, who shrink not from murder to gain their ends, possess half an ancient document describing the location of a casket containing rare gems. They are bent on finding the other half, which the reader knows is in the keeping of a certain Scotchman. The contest is keen and the story thrilling.

The Mystery in the Ritsmore, by William Johnston (Little, Brown). The body of a young woman is found in the closet of a fashionable hotel. Suspicion falls upon various persons, and a private detective presents a plausible solution of the mystery, but another young woman takes the situation in hand and proves to be the better detective.

The Foot-Path Way, by Henry Milner Rideout (Duffield). A series of unusual and exciting stories of a group of characters in India, one of whom is a daring agent of the secret service. Love, adventure and mystery are features that run through all the pages.

During War-Time

The Great Menace, by George Whitefield Mead (Dodd, Mead). The menace is Bolshevism, the autocracy of a working-class minority, openly and avowedly hostile to our democratic institutions and commending armed violence in this country as a means to overthrowing the government. The remedy is to be found only in the promotion and practice of Christian principles of fair dealing. The unjust and oppressive employer is a promoter of Bolshevism as well as the red revolutionist. Only a Christianized social order can permanently overcome the revolution. The little volume is full of information concerning conditions in America.

Across the Blockade, by Henry Noel Brailsford (Harcourt, Brace & Howe). This is the record of the author's impressions of "blockaded Europe" during four months of travel a year ago. Hungary, Austria, Poland, the margin of Russia, and Germany are thus introduced. It argues that the League of Nations constitution ushers in a new age of imperialism.

Pierre and Joseph, by Rene Bazin (Harpers). Two Alsatian brothers at the beginning of the Great War join, one the French Army and the other the German. This story of their experiences gives admirable opportunity to set forth the difficulty of the Alsatian situation and also the great contrast between the French spirit in the war and the German spirit. There is but little of actual fighting in the story. Mainly it is a clever and interesting study of the psychology of the situation.

First Reflections on the Campaign of 1918, by Major R. M. Johnston (Holt). This little book of constructive criticism by a military expert, who was at General Pershing's Headquarters for more than twelve months, is welcome. Its fundamental criticism, that American lives were wasted because of our unpreparedness will probably fall on deaf ears. Still, he recommends for the United States "a comparatively small force of extremely high efficiency," with a small reserve force of "low-power troops who would be immediately available in an emergency."

WITH THE CHILDREN

China's Great Opportunity

By Janet L. Savage

Perhaps your first question would be, what kind of a person could have such a funny name as China? That wasn't all her name. The rest of it was Jones-Robinson. The name had been handed down to her as a sort of an heirloom, for it had come into the family before most people in her parents' position in life had such things as family names. China's parents had been the children of slaves and they had spent most of their lives on a big plantation in Georgia, later coming to Alabama to live. Here in a little log cabin, all covered in front with roses, China had first seen the world with her questioning eyes—big and brown they were too.

The family who owned the big plantation in Georgia was named Jones-Robinson and China's grandparents had been well treated by these white people; one of the ways in which they showed their thanks was to take their name. It is a responsibility to have a great name because one must live up to it, and China wanting to do it honor, longed for an education. Her heart yearned for books and the chance to study as the white children did, and deep down in that same little heart was the hope that some day she might become such a wonderful teacher that she could open a school herself and teach other little children whose lives were as dreary and empty as her own. But China wasn't a complaining child. She loved to walk in the fields, and often when the birds sang she would catch a note and begin to sing.

Today the little cabin looked very dreary in spite of all the roses that were climbing over the front. The rough picket fence had a stocking on each picket to dry, and pieces of linen and white clothes were spread out on the green grass to bleach in the sun. The clothes were pretty and China looked at them and then down at her own worn and faded calico. Even if she had money to pay for books, wasn't this the only *good* dress she owned? Wasn't there some way that a little girl, who worked long and hard in the cotton fields, might earn money to help out with an education?

Bones, a pup who had been rightly named, seeing his little mistress, crept up and began to rub his nose against her hand, trying to attract her attention. China remembering that she must carry back the washing when it was ironed, decided to have a walk down as far as the swamp and started off in that direction. Bones was at her heels, lazily following. The long swinging Spanish moss that hung from the oak trees made shadows on the ground before her, the birds sang in spite of the heat, but she noticed nothing. The swamp was finally reached and as she had been forbidden to go farther in this direction because of the dangers that might be met with there, she slowly turned to go back home.

She spied a bit of white between the waving sugar cane and wondering what it could be walked faster. Now she would see it and then it would quite disappear. What could it be? She made up her mind to go around the field and come out ahead of the shadow. Running along with Bones at her heels, tugging at her calico gown, she finally reached the opening of the field, to learn it was a lovely golden-haired child, the most beautiful she had ever seen. Her head, a mass of curls, was hatless, but she wore a lovely pale blue bow that filled China's heart with longing for one like it. Her white dress was touched up with small bows of the same color, and the little half-socks were tipped with blue, while the tiny feet had fine kid, low-cut shoes. China stared—and little Golden Locks stared. Neither one knew what to make of the other, but finally little Golden Locks spoke, "Take me home, please. I'se losted."

China questioned her and learned she was the granddaughter of Colonel Hewitt, for whom her father worked. Somewhere she had heard that this little girl was from the North and this was her first visit to the South. She thought she had better hurry and get her home before she was missed. Taking Golden Locks by the hand she started off toward the old white mansion, when, looking ahead she saw an ugly black moccasin uncoil himself from a large rock where he had been asleep in the sun. Now China was frightened. She knew this was one of the most deadly of all snakes. Picking up the child she ran back through the sugar cane and on up through the cotton field, which she had earlier crossed. How glad she was her back was strong. Panting with the heat and the weight of the little girl she went bravely on, brushing against briars and tall grass that would scratch her, until she was in front of her own cabin. She thought that never again would she call it, even in her mind, an ugly place, she was so glad to be back. She was almost worn out, but she carried her little burden into the cabin and only dropped her when her mother looked up from the board where she was ironing to ask where she had found the little white lady. China between long breaths told of meeting the snake in the field near the sugar cane and of her hasty flight to save the child and herself from death.

Mrs. Jones-Robinson turned pale under her dark skin, and said, "You sit right down here and rest yourself, child, and I will take the little lady up to Colonel Hewitt's." China was glad to drop in a chair and because she was so young, and so tired and warm, she began to weep silently. She cried first on this account and then she began to feel sorry for herself and she cried more loudly and at last because she could not go to school as white children did she shook with sobs. Between the sobs that shook her little body she took breath to be proud that her father wasn't lazy like some people she knew, and she took greater pride because the little cabin was their truly own, thanks to the hard work she and her mother and father had done picking cotton, but how she wished there

(*Continued on page 166*)

The Comrades' Corner

Dear Comrades:

Everything has its use, but I sometimes find it a "sticker" to know what it is.

Now there is the mosquito, for instance. Perhaps you have heard (of) such a creature. Possibly you have *felt* one. They have a very pretty song which you ought to hear if you never have had that privilege. Of course, it is not quite like that of a lark or the Wilson's thrush. There is not very much variation to it. Isn't it remarkable what a volume of music (?) they can put into a room in the wee small hours of the night when you are trying to go to sleep! One little "skeeter" can give you almost as much exercise in trying to catch him as a game of tennis. The chances for him to win are ever so much better than for you.

There is one thing, however, about the mosquito you may be glad to learn. You know Kipling says: "The female of the species is more deadly than the male." He was not thinking about our little "friend," but it is true just the same. We can congratulate ourselves that only half of the mosquitoes bite. The fact is, they tell us, that it is only the females that bite. (I hope our girl *Comrades* will not think I am making any harsh comparisons.)

They tell us, these wise ones, that the Northern mosquitoes do not carry diseases, such as malaria, like the Southern cousins. However that may be, I am glad that none of us have to entertain the whole family, relatives and all. It is hard enough to be agreeable to those we have with us now.

I read a clever little poem recently about mosquitoes. It really made them out to be quite respectable creatures, with a good many qualities we might well copy. I remember only this verse:

"One merit theirs quite often lacked
In acquaintance I might mention,
For even when they bore us most
They always get attention."

I should prefer, however, to have my attention secured some other way.

And now do you know what is the best time to kill a mosquito? I will answer that, if some of you do not, later.

Comrade Catherine Noyes of Newton Centre, Mass., has sent us in some odd names of people: "There are five people in our neighborhood whose names are: Mr. White, Mr. Gray, Mr. Green, Mr. Brown and Mr. Black. My father knows four doctors: Dr. Slaughter, Dr. Coffin, Dr. Pillsbury and Dr. Comfort. He knows a woman who before she was married was Wylde Rose, and who married a man whose name was Bull, so now she is Wylde Bull. There are two teachers in my school whose names are Miss Hale and Miss Hart. They are often called Hale and Hearty. There is a hardware company in New Haven, Ct., called Steele and Emery. There is a tailor here whose name is Taylor."

The editors of *The Congregationalist* (and the printer, too) are fine friends of ours. We have to keep on the good side of them. We must be careful of what we say. Still I should like to know what sort of a house it is that was advertised in the July 8th issue. The adv. said there are "eight roofs." Just what attraction "eight roofs" can be I am at a loss to know. We are all familiar, or ought to be, with Hawthorne's "House of Seven Gables." But the *House of Eight Roofs!* Sounds mysterious, doesn't it? I wonder if the printer made a mistake and if the adv. should not have read: "eight *rooms*."

Next week I plan to write about the most perfect light in the world.

Comradely yours,

Mr Alden

IMPRESSIVE SCENE ON BOSTON COMMON
Final tableau in "Pilgrims of the Old World and the New," written and directed by Dr. Mary Alice Emerson and given on the Common, July 5, 1920, under the auspices of the City of Boston.

Department of Religious Drama
Conducted by Mary Alice Emerson, Ph.D.

Education Through Drama

Every day during the recent International Council dramatic scenes showing life in foreign lands were presented in Mechanics Building under the supervision of Miss Ruth Seabury of the Missionary Education Department. The young people of various Congregational churches of Greater Boston were the actors.

The Japanese scene, entitled "The Pilgrims," introduced a village father, his wife, his daughter, an elderly neighbor, and the neighbor's young son, returning wearily from Fujiyama. They approached a Shinto shrine and confided to the priest that they had made the pilgrimage to save the soul of an only son who was "called by Buddha before he was old enough to repeat the holy words of the sacred books." The Youth said aside, "No baby is going to be saved by a weary old woman climbing a hill. I believe that babies are saved any way. That is what the Bible says." The priest scorned the Bible and advised them to avoid new things which teach irreverence. The boy and the girl got into conversation about what they had learned from their English readers, especially about superstition and civilization being like buckets of a neighborhood well, when one goes up, the other goes down. The girl said she wanted to help her mother to get the new ideas of Christianity, and the youth concluded in an aside, "The priest up there believes that women have hearts and no brains. *I doubt his wisdom.*" The scene not only showed Japanese customs, but vividly illustrated the powerful working of Truth through the young people, who are so surely "the hope of the world."

The African Episode, set at Inanda Seminary, was a transcript of Episode VII. in "The Gift of Light," a missionary pageant written by Anita B. Ferris for the Jubilee celebration of the Woman's Board of Missions in 1917. The characters were Mrs. Edwards, the first missionary sent out by the Board, Miss Fidelia Phelps, principal of the seminary, twenty or more Zulu students, a raw Zulu girl from a kraal and three graduates. This was a remarkable study in contrasts. The Princess Nomdehe brought the climax of testimony to the beauty of the "Jesus way." "I have taught as you have taught me, and because I knew all the life of the kraal I could teach other girls who came from a home like mine. In the village I save the lives of the poor babies who cut their upper teeth first and show the frightened mothers that no evil spirit dwells in them, and that it is wicked to drown their helpless little ones in the lake or throw them into the bush. I have told my people that there are no hungry ancestor spirits lurking in every wind, in every chance illness or accident, and that the evil witch doctor fools them."

Illuminating scenes in China, Turkey, India and other foreign missionary fields were portrayed. Two facts stood out above all others —the great need and the great promise. The challenge of the appalling blackness can be met in the spirit of the great hope resulting from the mighty works which God hath already wrought by his servants in the darkest regions.

Another form of education through drama was the civic pageant, "Pilgrims of the Old World and the New," given under the auspices of the City of Boston on Boston Common, July 5. Mr. Frank Christian Brown, Chairman of the Entertainment Committee, asked for a swift succession of historic scenes to commemorate the three hundredth anniversary of the landing of the Pilgrims, and to form a fitting close to the patriotic celebration of the evening.

A platform, thirty-two feet square, which had been built into the Frog Pond for the use of the musicians and dancers of the earlier part of the program, was our stage. This was brilliantly lighted from above, and further illuminated by colored spot lights cast from the shore. Two large screens supplied the text necessary to the understanding of the seven scenes, as obviously the speeches could be heard by very few of the 100,000 people massed on the four sides of the pond around which we tried to play. D'Arino's Band furnished the music which was chiefly familiar hymns.

My problem was to stage the seven brief scenes so that they should have beauty and meaning enough to please an audience of all nationalities and creeds. In this attempt I was ably assisted by Mrs. Anna Spencer Frost, who besides impersonating America, helped to pose the groups, and by Miss Gladys Hale Russ who had the important part of Faith, whose encouraging appeal at the crisis of every scene decided for victory. History was played by Miss Grace Sue Nies of Boston University and Prophecy by Miss Grace Brown.

The plan was as follows:

Prologue. Vision instructs Faith as to what she may expect of the Pilgrims of the Old World and the New, commissions History and Prophecy, and challenges America to be worthy of her high destiny.

EPISODE I. *The Persecution in England* (showing the arrest of William Brewster, but the triumphant pledge, "We will obey God rather than man").

EPISODE II. *The Exiles in Holland* (showing the Englishmen begging John Robinson to go to America as their leader, the Dutch begging him to stay, and the decision, "There is still greater freedom in the land beyond the sea").

EPISODE III. *The Signing of the Compact* (showing Governor Carver persuading his companions in the *Mayflower* to sign the document that is given them, "Peace and safety through an orderly government").

EPISODE IV. *The Landing on Plymouth Rock* (showing the Pilgrims landing in spite of the opposition of Neptune, since "brave hearts are not daunted by material obstacles").

EPISODE V. *The Night Attack* (showing the warning of the Indian Princess, and the support of the friendly Indians, and proving the truth that "true men know one another however they may meet").

EPISODE VI. *The Founding of Harvard College* (showing John Harvard passing over his £750 to "promote the education of Christian manhood").

EPISODE VII. *America's Greeting to the Pilgrims of the Future* (showing America, supported by Law, Education, Religion, the Army and the Navy, greeting the Pilgrims of all nations; and Old Boston commissioning New Boston to hold to the ideals of his Pilgrim ancestors).

The unifying effect of a big idea was shown in many ways. When the audience joined the actors in singing "America the Beautiful," at the close in one small group near the Mayor's seat, Americans originally from seven different European countries joined with full-throated fervor. When Faith triumphed in one of the strong crises, an aged minister said, "Faith is the victory that overcomes the world," while his neighbor's version was, "You said it. Faith's a mighty good thing to hold to, when you're down and out." Strange to say, it was not the skirmish with the Indians, or the gambols of Neptune that interested even the children most, but the scenes in which sedate Pilgrims and dignified America figured. The familiar facts of history came back with new force when acted out before them.

In the Educational Field

News from School and College

Drury Raises Endowment Fund

Drury's 47th year came to a close on June 2 with a song of victory. The enrollment of students in regular academic work has been the largest in the history of the institution, and a spirit of confirmed hopefulness has been in the atmosphere.

Early in the year a campaign was organized to raise $700,000, thus bringing the total endowment to a million. Within a week of commencement it was not known whether the terms of the General Education Board's offer of $200,000 had been met, but when at last assurance of this fact was received, "we were like unto them that dream. Then was our mouth filled with laughter and our tongue with singing," and on all lips were the words, "The Lord hath done great things for us, whereof we are glad." The long struggle for a stable economic basis for Drury was won.

Credit for this really great achievement is due chiefly to two men—Mr. C. H. Cole, Chairman of the Board of Trustees, whose business sagacity and unstinted devotion have been beyond words, and Pres. T. W. Nadal, whose dauntless faith and statesmanlike grasp of the situation, coupled with a self-effacing modesty, have given courage and determination to all the workers. Perhaps the distinguishing feature of the campaign was the enthusiastic support of the host of friends who have thrown themselves into it—from Hon. H. M. Beardsley who is largely responsible for Kansas City's $125,000, to the old soldier who came unsolicited into the office of one of our Springfield trustees and from his monthly pension subscribed $15. Students, former students, alumni, friends near and far—all and all together have made the result possible.

Not much in the way of immediate expansion is to be done. The first thought of the president and trustees is to provide a substantial increase in salary for members of the faculty who have been living with more economy than comfort; and new and needed departments are to be added as the income of the college may allow. The key to the commencement spirit was struck in the baccalaureate sermon by the president on "The Divine Proprietorship"—the text being "The Earth is the Lord's and the fullness thereof; the world and they that dwell therein"—a very stimulating and fresh discussion.

The college was blessed, as the trustees were inspired, by the presence of Mr. C. E. Harwood, now of Upland, Cal., in whose parlor the college was organized in 1873, who has served continuously as a trustee, and, who, in his 90th year, keen and alert, came to the annual meeting of the trustees, and went on to Williams College for the 68th anniversary of his graduation. As part of his contribution to the campaign, he established the Harwood Lectureship which is to be filled each year by some distinguished scholar who is to be for a month a member of the faculty.

The graduating class numbered 44, of whom 17 are young men. Five honorary degrees were awarded—Master of Arts to Mr. Rudyard S. Uzzell of Brooklyn, N. Y.; Doctor of Letters to Principals G. Byron Smith of Iberia Academy and George W. Shaw of Kidder Institute, men who for more than a quarter of a century have made the Christian Academy a force in secondary education in Missouri; Doctor of Laws to Judge John T. Sturgis of the class of 1886, who as presiding Justice of the Springfield Court of Appeals, has set a high standard of judicial worth and efficiency; and Mr. Francis K. Ball, of the class of 1887, the literary critic for Ginn & Company, whose address on Commencement Day discussed in searching fashion the question, "What is the College for?"

The outlook for the college under the inspiring leadership of President Nadal is altogether encouraging. Now that he is in a measure free from the drudgery of the financial agent, he plans to devote his energy and thought in part to the upbuilding of the educational work of the college, and it is his ambition to do some teaching for at least one semester each year. Hearty applause greeted the announcement that the trustees had decided to have his formal inauguration in the fall. A. P. H.

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DISTINGUISHED OFFICIALS RECEIVE DEGREES AT COLUMBIA UNIVERSITY

The degree of Doctor of Laws was this year conferred on these five men by Columbia University. From left to right they are: General John J. Pershing, Commander-in-Chief of the American Expeditionary Forces; Admiral William Snowden Sims, Commander of the Naval Forces in European waters; Bishop Charles Henry Brent, Chaplain-General of the American Forces; Henry P. Davison, Director of the American Red Cross; and Herbert Hoover, American Administrator of Food Supply.

Beloit Going Strong

Following Dr. Bridgman's recent article, "New England in Wisconsin," where he shows the far-reaching pioneer part played by Beloit College in the building of the Middle West, it will be of interest to thousands to learn that Mr. John D. Rockefeller, through the General Education Board, has just made a grant to the college of $300,000, conditioned on the raising by the institution of $600,000 more for the necessary increase of equipment and salaries.

This announcement by President Brannan at Commencement on June 22 was greeted with applause. But even in the presence of this, the largest gift Beloit has ever received, the high spot of her graduating days was reached later in the same hour. It was the spirit of two generations of the fathers, rugged men of Wisconsin, who had sacrificed and prayed for Beloit as for a member of the family—which rolled up in song from the citizen multitude, from the ranks of cap and gown, of faculty, trustees and chorus:

> Before the hills in order stood
> Or earth received her frame,
> From everlasting thou art God,
> To endless years the same.

And as one saw how many were singing from memory he murmured, "It's the same old Beloit!"

In the graduating address Dr. Gunsaulus furnished the high spot mentioned. His subject was, "The Education of an American." The typical American was described as a man who will sacrifice everything to win his soul. Such was Abraham, such Columbus and such Joan of Arc, Bradford, Brewster and Whitman. Like them the typical American has always been ready to "go forth into a land which he knew not." To win personality, to draw with Christ from the deep well-springs which feed the inner life, "this is education, this is Christian education, this is American education!"

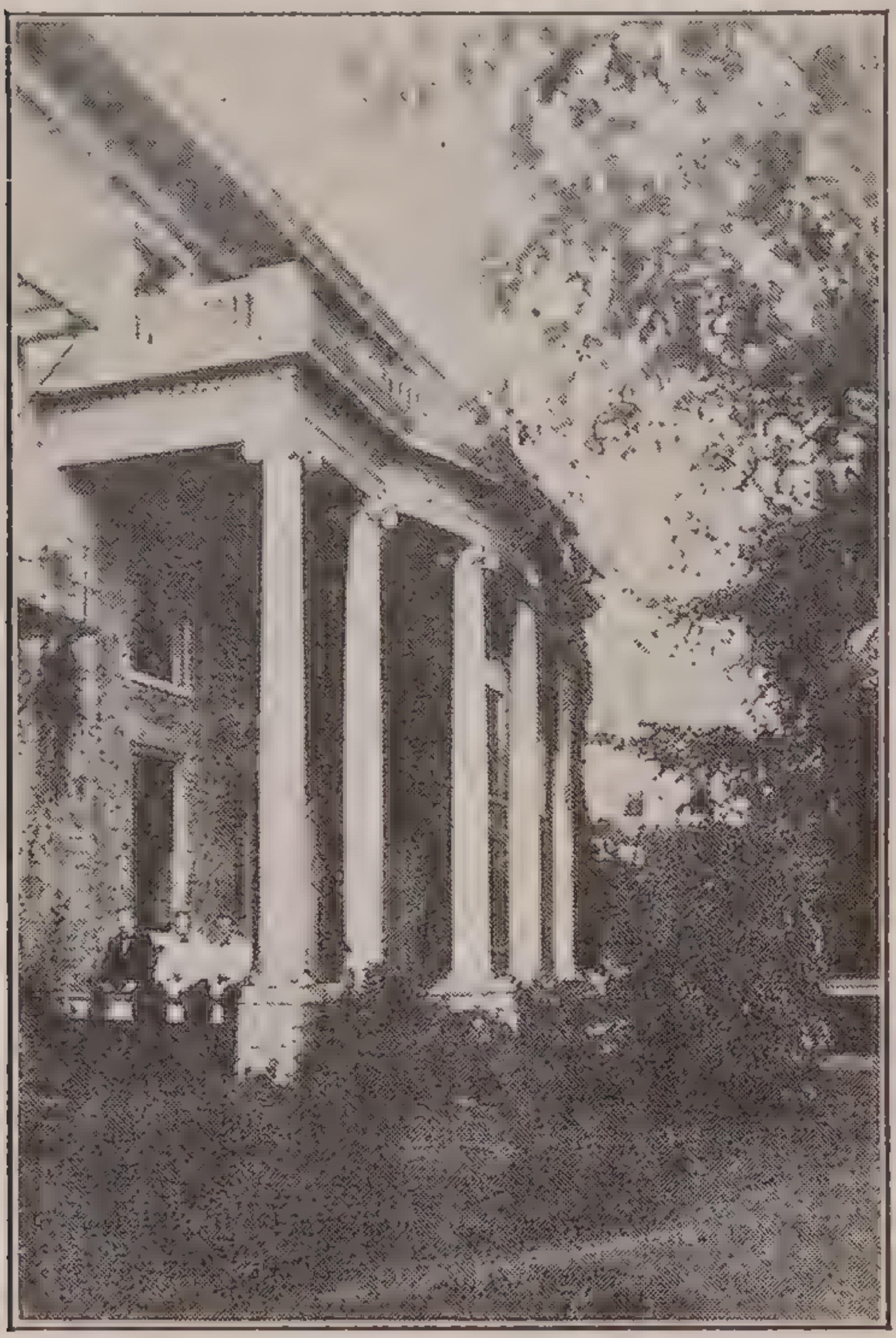
Beloit enrolls 531 students this year, with an enlarged faculty, and enthusiastic plans for carrying on the Beloit specialty, Education for Personality, Service and real American Citizenship. H. J. K.

Ripon Raising Half a Million

In educational circles Ripon College is often spoken of as "the college with the campus beautiful." The hills and dells, grassy swards and stately trees make a fitting environment for the historic old stone buildings, with their plain but dignified colonial architecture. Newer buildings of brick, such as Ingram Hall of Science, and the Indoor Athletic Field, merge pleasantly into their surroundings and give an added beauty to the place.

The locality has many interesting associations. Only a mile distant is still standing the old common house of the Fourierites, idealistic pioneers who attempted to establish a communistic settlement house at the same time that their friends in the East were establishing the famous "Brook Farm." On the campus of the college is the little white frame schoolhouse known as "the birthplace of the Republican party," because in that building, on March 20, 1854, was held the first meeting of the movement which has grown to be so influential a factor in our national life.

Ripon College was founded in 1851, by men of faith and prayer, and high ideals. Although independent of ecclesiastical control, it has been associated in sentiment and traditions with the Congregational Church, and also with the Welsh Calvinistic Methodist Church, and many ministers and missionaries of these denominations, throughout America and throughout the world, received their college training and the spiritual impulses and purposes of their lives at Ripon.



ENTRANCE TO SMITH HALL, RIPON COLLEGE

During the Civil War the building and campus of Ripon College were used for military purposes, and a monument marks the gathering place of the troops in those heroic days.

Today Ripon stands as one of the distinctive leading small colleges of Wisconsin and the West. The enrollment of more than four hundred students is made up of ambitious young men and women, many of whom are earning part or all of the money to pay for their education. In recent years, Ripon has suffered from the suddenly increased cost of living, without having, like the larger universities, a wealthy clientele from whom to draw the funds necessary to pay higher salaries and larger cost of maintenance. The General Education Board has offered $100,000 toward $400,000 additional endowment, and Ripon is asking help from those friends all over the country who believe in her work of training these splendid young men and women for constructive Christian leadership in the tasks of the coming age.

Commencement at Tabor

Not in many years has commencement at Tabor been marked by such enthusiasm as this year. Numbers of alumni, former students and friends of the Institution, returned to the college for commencement week. The address at Senior Chapel was given by Rev. Allan L. Eddy of Red Oak. Rev. J. H. Blanchard, D. D., delivered the sermon before the Christian Associations. President Wehrham gave the baccalaureate sermon, and the commencement address was delivered by Dr. H. R. Best of Des Moines. The trustees of the college face the future with courage and faith and have undertaken a much larger budget than ever before. A department of business administration is to be established, a new athletic coach has been secured and games are being scheduled with other colleges. On recommendation of President Wehrham, Prof. F. Kline of Ohio Wesleyan University was made Dean of the College.

Pushing Forward at Howard

The United States Interdepartmental Board of Social Hygiene has approved the Howard University budget of $12,440 for social hygiene work at the University next year. Of this budget the University is to carry $3,900, which amount represents what has actually been spent during the past year for three instructors. The Interdepartmental Board is to provide the further sum of $8,540. This is an important forward step for the great University which, under the able leadership of Pres. J. Stanley Durkee, is helping to educate the Negroes.

Doane and Franklin

Doane and Franklin in Nebraska entered on a new venture a year ago. Doane elected John N. Bennett president, who had been for nearly 20 years a member of the faculty. Franklin created the office of president, and promoted the principal, George W. Mitchell, to the new position; also elected a new principal. Both schools have just closed a satisfactory year, and the outlook for the future is exceptionally good.

These institutions have a unique interlocking relationship. The president of Franklin has the distinction of being the first graduate of Doane; and the president of Doane was among the first instructors in Franklin. The relationship is most cordial, and, as might be expected, Doane gets more students from Franklin county than any other except the county in which the college is located.

The progress of the past year has prepared the way for some definite forward steps. Franklin has secured added grounds and has authorized a committee to secure estimates for a boys' dormitory and gymnasium. Doane is enlarging the girls' hall and authorized the securing of plans and estimates for two dormitories.

Possibly the most vital forward step was an advance in salaries. In this regard Doane has been conservative and has counted largely on the unselfish devotion of her efficient faculty to hold them to the task. The spirit of sacrificial service still is strong—but it was evident that the time had fully come when justice to men and safety to the institution demanded better pay. On recommendation of the president, the salaries were increased from 25 to 34 per cent. These advances could not have been except for the Congregational World Movement and the special campaign for funds in the state.

The report at the close of the school year showed substantial increases in the lower classes, but the upper classes have not fully recovered from the effects of the war. However, the number receiving the A.B. degree this year—seventeen—was just the average for the past 10 years. Nine of these were men.

The launching at the Commencement of a new organization, called Doane College Association, was an important step toward enlisting a larger number in the welfare of the school. This organization will include the alumni association and all students who have matriculated in the college. All the work of promotion formerly carried on by the alumni association will be conducted by this larger body.

Two years hence and Doane will reach her 50th anniversary. The trustees took steps in preparation for a fitting celebration.

The college conferred the degree of D.D. on Rev. John H. Andress, an alumnus of the school, and one of the state's most successful pastors. Doane has been sparing in conferring honorary degrees, Mr. Andress being the second man on whom she has conferred this degree.

Doane College stands high in scholarship, but higher still in the character of her graduates. The class this year built the commencement program around the theme, "The Unfinished Task." The spirit of courageous, unselfish service permeated every utterance. If "the measure of a man is the measure of his sympathy," Doane is putting forth full-grown men.

C. G. M.

Dr. Dean Goes to Carleton

In the resignation of Dr. E. B. Dean of First Church, Northfield, Minn., and his acceptance of the position of Assistant to the President and Chairman of the Board of Deans of Carleton College, the churches of Minnesota lose one of their most active and aggressive leaders and the college gains an administrator of marked ability.

Dr. Dean was born in Satara, India, in which country his father, Rev. Samuel Chase Dean and his grandfather, Rev. Amos Abbott, were missionaries of the American Board. When Dr. Dean was five years of age, his parents entered pioneer home missionary service in Nebraska. He had his training at Doane, Amherst and Chicago Seminary, being graduated from the latter institution in 1893. He served First Church, Willmette, Ill., for six years, First Church, Clinton, Io., for six years, and the church at Northfield for 15 years. He has been exceedingly helpful in all the work of the denomination, serving as president of the Iowa Home Missionary Society, as a director and moderator of the Minnesota Conference, and in various other capacities. During seven months of 1916 he assisted President Cowling as Extension Secretary of the college and for a year he was in the active service of the Y. M C. A., being stationed first at New York City and then at Paris. His ministry has been characterized by unfailing industry, by complete sincerity and by an understanding sympathy with all classs. He has already begun his work at Carleton.

REV. E. B. DEAN

Commencement of Kingfisher College

The close of the school year at Kingfisher again affords a striking illustration of the priceless ministry it continues to render the cause of Christian education. Though the graduating class was small and the trials of post-war times have kept student attendance to less than former numbers, the same splendid idealism and quenchless spirit of service which have impressed all visitors to Kingfisher, were emphatically evidenced. The address to the College Christian Societies was delivered by Rev. A. E. Ricker, D. D., the baccalaureate sermon by Pres. Henry W. Tuttle, while the commencement address was delivered by Rev. Frank H. Fox, D. D., of Oklahoma City. The achievements of the school of music, under the direction of Dr. F. L. Drake and his able assistants, were finally exhibited in the students' recital on Monday evening and by the rendition of the "Messiah" as the annual concert on Tuesday night. Sixty voices with the accompaniment of two pianos and a pipe organ, the solo parts taken by former students of the school, gave a remarkable and inspiring presentation of the oratorio.

The trustees of the college met Tuesday, transacting vitally important business. Again was the wise, constructive leadership of President Tuttle gratefully recognized. While his report reviewed the fact that, unlike any other school in our group of colleges, we had come through the war period without a deficit, yet with the increasing costs of these later months the current year entailed a debt of $10,000. Recommendations were adopted providing for the next college year, and if the assurances given us in the name of the Congregational World Movement are fulfilled, that year will be cared for financially. But it ought emphatically to be said that if our school in the great Southwest is to continue to render to the cause of Christian education that high grade and idealistic service for which Congregationalists have ever stood, and which have been so nobly characteristic of its work for a quarter of a century, substantial and adequate material support is an absolute necessity. A. E. R.

Mt. Holyoke Women in the Near East

The interest aroused by the question of whether or not the Turkish Government shall be permitted to remain on European soil has focussed attention on the relief work that is being accomplished by American workers in the Near East.

Mount Holyoke College, through her Appointment Bureau, has kept in close touch with her alumnæ who are engaged in reconstructing shattered lives and rebuilding devastated communities in that portion of the world so sorely smitten by the war. The brief records of the college bureau offer significant reading between the lines.

"Sailed in January, 1919, as a member of the relief expedition to Turkey;" "doing relief work with her husband in Jerusalem;" "has charge of an orphanage for boys at Marsovan;" "engaged in relief work in Turkey;" "is head of an orphanage in Samsoun;" "sailed in June, 1919, to work on the nursing staff of the American Women's Hospital Unit;" "went to Turkey in November, 1919, to do work with the Young Women's Christian Association;" "doing relief work in Palestine with her husband," and "sailed with her husband for Russia to do relief and reconstruction work among Armenian and Syrian refugees."

From letters, from messages through friends, and from official reports the college is able to follow the work of her graduates in far lands. Miss Gertrude Knox, a Mount Holyoke graduate of the class of 1909, is the official representative in the Near East of the Mount Holyoke alumnæ. Miss Knox with two other Holyoke women sailed early in 1919 under the American Committee for Relief in the Near East.

Describing her work at Samsoun, where she was assigned, Miss Knox wrote:

"We have only ourselves to rely upon in dealing with a community of about 16,000 souls, mainly Greeks, with a few Armenians—a community which has suffered much by deportation, especially of the Greeks. The Armenians have been killed off until there are only about 600 of them left, mostly women and children whose houses are all in ruins.

"A great part of our problem here in Samsoun is due to the flocking in of the villagers and refugees from the surrounding country. We have three soup kitchens to run, the Armenian, feeding 300 people, the Greek, feeding 1,600, and the Turkish, feeding 150.

"There is no work in Samsoun. Consequently we have on our hands the industrial problem. The orphanage problem is our greatest, in a way. We have a Greek orphanage already started. There are 600 now, herded together, three sleeping in a bed—emaciated, diseased little creatures, the victims of the war and massacres."

The Mount Holyoke women in the Near East are carrying on the heritage of self-sacrifice bequeathed them by the early graduates of the institution. From Fidelia Fiske, who laid the foundations for the education of girls in Persia, to Alice Gordon Gulick, founder of the International Institute for Girls in Spain, Mount Holyoke women have been pioneers in movements to better conditions in foreign countries. To carry on these traditions Mount Holyoke College is now appealing to the country for help in raising a $3,000,000 endowment fund. Of this amount $1,000,000 is to be used as a building fund for the replacement of Williston Hall, the science building burned two years ago, for much-needed dormitory space and other improvements, and the remainder as permanent endowment the income of which will go to increase the salaries of the teaching staff. M. L. A.

Home is the woman's workshop, the man's resting place, the children's school and the nation's hope.—*The Christian Herald.*

BOSTON UNIVERSITY

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VI. The Summer Session. Beginning first week in July: One-half semester. Alexander H. Rice, Chairman, 688 Boylston Street.

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Scholarships ranging from $25 to $500 each, in nearly every department of the University, available to those who need assistance and who give promise of leadership and service. Opportunities for self-support.

Inquiries should be addressed as above

Honorary Degrees

Bestowed at Recent Commencements

We should be glad to receive any additions that should be made to this list. The name of the institution bestowing the degree follows the name of the recipient.

LL.D.

Athearn, Walter Scott, Boston, Mass.—Fargo.

Ball, Francis K., Boston, Mass.—Drury.

Barton, Rev. James Levi, Boston, Mass.—Dartmouth.

Bosworth, William Wells, New York, N. Y.—Marietta.

Bridgman, Herbert Lawrence, Brooklyn, N. Y.—Amherst.

Brooks, Pres. Stratton D., Oklahoma State University—Kingfisher.

Burnquist, Gov. J. A. A., Governor of Minnesota—Carleton.

Catlin, George H., Scranton, Pa.—Middlebury.

Cowling, Pres. Donald J., Carleton College, Northfield, Minn.—Williams.

Davies, Rt. Hon. Sir Louis H., Ottawa, Canada—Amherst.

Goethals, George Washington, New York, N. Y.—Dartmouth.

Graves, Frank Pierrepont, University of Pennsylvania—Middlebury.

Hayes, Prof. E. C., Urbana, Ill.—Grinnell.

Hoover, Herbert, New York, N. Y.—Dartmouth.

James, Henry, Los Angeles, Cal.—Grinnell.

Lane, Hon. Franklin K., Washington, D. C.—Williams.

Liebert, Consul-General Gaston, New York, N. Y.—Middlebury.

Moton, Maj. Robert R., Tuskegee, Ala.—Williams.

Noyes, Alaxander Dana, New York, N. Y.—Amherst.

Owen, Sen. Robert L., Muskogee, Okla.—Kingfisher.

Pershing, Gen. John J., Washington, D. C.—Williams.

Rollins, Walter Huntington, Fairmount College—Fargo.

Shaw, G. W., Kidder, Mo.—Drury.

Shoup, Gov. Oliver H., Governor of Colorado.—Colorado Springs.

Sims, Rear Admiral William S., Washington, D. C.—Williams.

Smith, G. Byron, Iberia, Mo.—Drury.

Smith, Walter George, Philadelphia, Pa.—Grinnell.

Spaulding, Frank Ellsworth, Cleveland, O.—Amherst.

Sturgis, John T., Springfield, Mo.—Drury.

Thayer, Henry E., McPherson, Kan. Fairmount.

Wilson, Dr. Warren H., New York, N. Y.—Berea.

D. D.

Andress, Rev. John Harlan, Norfolk, Neb.—Doane.

Barbour, Pres. Clarence A., Rochester Theological Seminary—Williams.

Bloom, Rev. W. Knighton, New York, N. Y.—Fargo.

Cousins, Rev. Edgar M., Brewer, Me.—Bowdoin.

Davies, Rev. J. W. F., Winnetka, Ill.—Chicago Theological Seminary.

Edwards, Rev. F. Boyd, Orange, N. J.—Williams.

Emerson, Rev. Chester B., Detroit, Mich.—Bowdoin.

Gammon, Rev. Robert W., Oak Park, Ill.—Chicago Theological Seminary.

Hitchcock, Rev. Samuel, Williston, N. D.—Fargo.

Hobbs, Rev. Ralph Walter, Fargo, N. D.—Fargo.

Knight, Rev. Charles Spurgeon, Pontiac, Mich.—Berea.

Lenington, Rev. George C., New York, N. Y.—Illinois.

Lockwood, Rev. John H., Springfield, Mass.—Williams.

Moore, Rev. Frank L., New York, N. Y.—Chicago Theological Seminary.

Moore, Rev. J. Frank, Muskogee, Okla.—Kingfisher.

Ravi-Booth, Rev. Vincent, Bennington, Vt.—Middlebury.

Royer, Rev. Newton F., Oklahoma City, Okla.—Kingfisher.

Seeley, Rev. Frank Barrows, Kingston, N. Y.—Middlebury.

Wheeler, Rev. Edgar C., Tacoma, Wash.—College of Puget Sound.

When Sunday Comes

By John Andrew Holmes

A St. Louis priest says: "There are big, fat Catholic pigs who sleep and grunt and roll on Sunday mornings, but cannot be stirred up with a pitchfork to go to mass." And there are some delightful Protestant ladies and gentlemen who can not arrive at the church in time for service three hours later.

WASHBURN COLLEGE
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ENTERING into the fifty-sixth year of its history Washburn presents a midwestern college of finely equipped buildings, an unexcelled curriculum by a splendid faculty—affording mental, moral and spriritual training to nearly a thousand young men and women.

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Enlistment Week at Pasadena

"After Easter, what?" is a question that faces many a church. To avoid the usual drop at this period of the year, First, Pasadena, Cal., of which Rev. D. F. Fox is pastor, instituted a most effective week of arousement in May. The parish was districted and 60 people were engaged in visiting during the week, each making from five to ten calls. Those called upon included members of the church and congregation, and parents of the church school children.

The most interesting feature of the canvass was the data secured on the survey cards. The cards show whether the person called upon was a member of the church, congregation, Sunday school, Christian Endeavor, Woman's Society or Men's Club. It indicated also whether the person would be willing (1) to teach in the Sunday school; (2) to work with children; (3) to work with young people; (4) to do parish calling; (5) to help at the church office; (6) to help with automobiles; or (7) to render some special kind of service. The church is now equipped with a remarkably thorough set of facts regarding its parish.

The week's festivities culminated in a "stunt night." The special feature of the occasion was that the church school was on exhibition, being in regular working order. The Boy Scouts served as guides to conduct the visitors from class to class. So much interest was aroused in this demonstration that other visitors appeared on the following Sunday morning to see more of the work of the school.

The plan and promotion of this successful week may largely be credited to the Director of Religious Education of that church, Mrs. L. C. Brockway. Since her appointment in that capacity last autumn, Mrs. Brockway has been of remarkably fine service to the church school. During four weeks of July this school, in co-operation with three other denominations in near-by churches, is running a community Vacation Bible school. S. E. B.

Corralling the Elusive Brides and Grooms

Mr. Preacher, do you worry sometimes because you have so few of your young married people in your pews?

Mr. Deacon, are you fearful sometimes that the stock of good deacon material will run out and make it hard to present good tickets of candidates for annual meetings to vote upon?

Mrs. Ladies' Aid Society Worker, is it one of your laments that the younger women are not stepping in to take the places of the older mothers of Israel as they drop out from the sewing meeting?

Then do you and all similarly nervous folk listen to this tale of a new organization that has a real reason for being, even though it is new, and that has justified its existence so splendidly as to make its imitation elsewhere a possibility and perhaps a matter of wise policy.

Write down the three words, "young married folks." Isolate the first two letters of each word, assemble them into a new word, capitalize it and pronounce it with an accent on, and a broad vowel in, the second syllable, and you have "Yomafo." Organize a club with this as its title. Inject into it whatever enthusiasm you have. Give it interesting things to learn. Provide for it real work to do. Afford it legitimate opportunities to play. Minimize the machinery and red tape. Stress the liberality and good fellowship. Invite into it all the young husbands and wives whom you cannot get into

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FIFTY-FOURTH YEAR:
August 16, 1920 to April 18, 1921

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the other units of the church life, without condemning them for not having been previously corralled elsewhere. And if after a year or two there is not a conspicuous access of strength to the church from sources that had hitherto been untapped, the founder of Alpha Chapter of the Yomafo League of America gives you his compassion for having failed where his experience spelled success.

Meetings are held sometimes in the homes, sometimes in the church, sometimes at a bowling alley, sometimes off amid the hills at a roadhouse where good scenery and good cuisine are not contaminated by loose morals. A program committee is ever on the job of suggesting novelty. When the high cost of living had mounted part of its terrible journey, one member who used to be a butcher offered to buy a side of beef if the Yomafites would devour it. So we consented. A Grange Hall was hired. The beef was carved, divers chefs, who a few hours ago were bank tellers and mill superintendents and rising young dentists, bustled about the kitchen until the meal was steaming and ready. The steaks were properly smothered as all steaks always ought to be with succulent onions. And after a rare feed the Grange hall upstairs reeled and rocked to dances and old-fashioned shakedowns until these fathers and mothers of little babies peacefully sleeping back in Manchester, N. H., five miles away quite forgot that time does elapse even when you have flung care to the winds. After this renewal of youth it was noticeable that a crowd that had not been very diligent in church-going was quite willing to take on the responsibility of preparing and serving the annual supper of the parish to 300 church members. And need I add, the old deacons and their wives rejoiced in having a new delegation step up, willing to relieve them of the taxing responsibility.

We have had war stories from those who had lived through them, merry tales of work among the little children of the public schools and among newly naturalized Americans, authors' readings, experiments in psychical research, amateur dramatics with an "Overall Glee Club," tournaments at bowling alleys, chestnutting parties, maple sugar celebrations, and divers other entertainments. A club where the husband and wife can attend together has its advantages. And since most of the wives are mothers of young children, every session becomes an informal mothers' conference. And the men are not forbidden to smoke.

Each couple pays a quarter for refreshment expenses at each meeting, and the hostess must not run over that sum in her expenditures. The secretary telephones announcement of each meeting two days in advance and checks up the probable attendance. Almost every night there is an informal sing-song around the piano in which all participate, though not always to the pleasure of the person standing beside some one's uncultivated vocal willingness.

The idea is not patented. The name is not copyrighted. Here is to the spread of the Yomafo Idea! The time will come perhaps when every church will have its Sunday school, Ladies' Aid Society, Missionary Circle, Young People's Society—and its Yomafo Club! When yours is organized, write to the founder of Alpha Chapter, and we will give you your proper Greek letter. An interchange of reports among Yomafo secretaries may come ultimately to have real value to our corporate church life. For the hope of the next quarter century in the American church is now lodged with the men and women in the thirties and forties.

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From East to West

NEW HAMPSHIRE

Annual Meeting of Rye

At the annual meeting of RYE, Rev. J. W. Flagg, minister, the treasurer reported that the missionary apportionment had been met in full, that all bills were paid, and that there was a small balance remaining in the treasury. The Every Member Canvass on April 11 resulted in such a large increase in the pledges that the church voted to pay the full apportionment suggested by the Congregational World Movement.

Surprise for Pastor of East, Concord

The family of Rev. W. E. Kirkpatrick of EAST, CONCORD, was recently surprised by members of the parish. After an evening of mutual enjoyment to both pastor and people, comprising a well-arranged program, the guests departed leaving their good wishes and $50 worth of groceries. This is a most practical way to help on the preaching of the Gospel.

"Golden Wedding Deacons" at Newport

SOUTH, NEWPORT, Rev. D. L. Yale, minister, probably holds the state record for "Golden Wedding Deacons," three deacons of this church—Dana J. Mooney, Simon A. Tenney and Rotheus E. Bartlett—having celebrated the 50th anniversary of their marriages.

On a recent Sunday South received 18 young people into the church on confession. The can-

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vass for the Congregational World Movement showed a return of $1,010 on a quota of $924. New hymn books have recently been purchased and arrangements are being made for the installation of a Sunday School Workers' Reference Library in the Richards Library, available for the workers of Newport and surrounding towns. E. A. D.

MASSACHUSETTS

Pins for Perfect Attendance at Montague

The junior congregation of Montague has been a real feature for three years, since the present pastorate began. More than 30 have been members and between 20 and 30 have received pins for perfect attendance every four months. During the winter and spring months, notwithstanding cold and storm, 30 received pins for perfect attendance at the morning service. Rev. E. F. Hunt is pastor.

Men's Club Formed at Eliot Union, Lowell

The foundations for a Men's Club were laid at Eliot Union, Lowell, recently and it is believed this organization will play a vital part in the work of the church. Dr. W. B. Tuthill is pastor.

Athol to Be Represented at S. S. Convention

Athol, Rev. E. O. Foster, pastor, held its annual meeting early in June. Contributions from absent members increased the amount pledged to the Congregational World Movement, which was already beyond the quota. The prudential committee reported that the $1,000 apportioned for church and parsonage repairs would be insufficient and the additional amount was cheerfully raised on the spot. An inspiring address by Rev. H. L. Packard, pastor of North, Winchendon, completed an evening of good fellowship.

Twenty-eight members have been added to the church since Jan. 1. It will enjoy the distinction of having the Sunday school superintendent and his wife, Mr. and Mrs. W. H. Brock, as representatives at the World Sunday School Convention in Japan in the fall.

Upton Held Services Amid Difficulties

The first year of Rev. W. G. Poor's pastorate of First, Upton, has been one of unusual prosperity. Financially it has been a surprise, for after the purchase of a parsonage, with a much enlarged budget, and a missionary apportionment almost doubled, it has met its allotment on the Pilgrim Fund, and for the Congregational World Movement; and at the annual meeting increased the pastor's salary. Increased activity in various lines of work, especially in the Woman's Missionary Society and among the men, who formed a Pilgrim Men's League last fall, deserves mention.

Though storm-bound for weeks early in 1920, Upton has not omitted any service, but its plans for ingathering have been affected. At Easter two were received by letter.

A gift of $60, representing the good will of many, was left at the parsonage recently on the wedding anniversary of Mr. and Mrs. Poor.

Barre Raises Quota for World Movement

Barre, which had its Every Member Canvass in December, included in its budget both the needs of the local church and the apportionment for Congregational benevolences. When the canvassers returned it was found that the church had gone "over the top." At the time of the Canvass the church believed there would be no more solicitation until next December. When the Congregational Emergency Campaign was started Barre thought at first that it could not bring the needs before the people. But the drive was undertaken with the result that the quota of $500 was pledged in about 15 minutes at a Sunday morning service. Barre has recently increased the salary of the pastor, Rev. L. E. Evans.

CONNECTICUT

Federation Idea Works at Willington

The annual meeting of Federated, Willington, Rev. Theodore Bacheler, pastor, was held on June 1. A revised constitution was adopted which declared that the idea of the federation was not merely the union of the two churches, Baptist and Congregational, which originally entered into the agreement, but a single organization which should embrace Protestants of all denominations. The pastor's report showed that of the 27 persons received into fellowship during the past year, nine were from other than Baptist and Congregational churches.

On a quota of $16,390 Willington pledged more than $34,000 for the Interchurch. The greatest results of the Movement were in the spiritual gains. Church attendance has increased since the campaign and there is a new sense of religious values throughout the whole town.

Mr. Bacheler's salary was increased by $300 at the annual meeting and it was voted to secure an assistant pastor better to care for the work in the whole community. C. S. L.

Among the Norwich Churches

Greenville, Norwich, Rev. C. H. Ricketts, pastor, has exceeded its quota of $1,000 in the Interchurch drive, has repaired its organ and painted the parsonage. The church also exceeded its allotment for the Pilgrim Fund and in a recent canvass for its own work pledged more than in any previous year. At the last communion 16 were received on confession.

United, Norwich, has given much thought to the readjustment to new tasks since the pastor, Rev. A. H. Abbott, came last October. Forty-nine have been received into membership, 31 of them on confession. The sum of $4,500 has been expended upon the Community House and much social work is planned. In this house a Sunday Evening-Home-Time calls together 75 young people for consideration of live topics.

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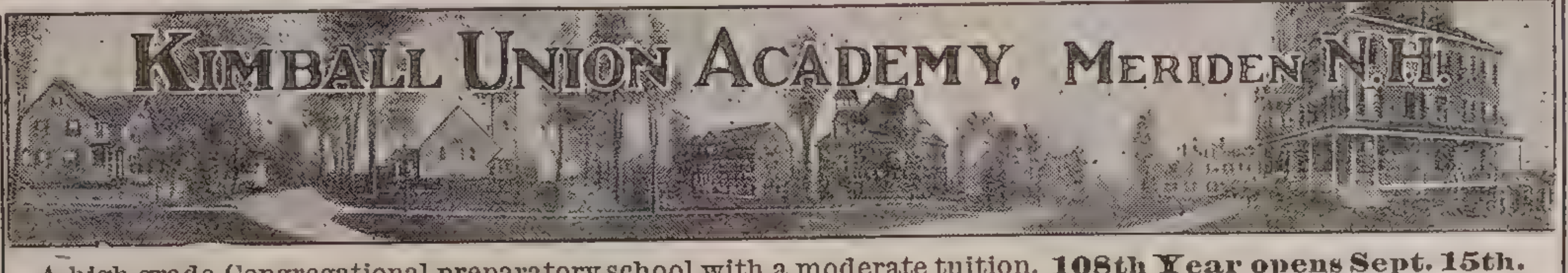
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The Men's Brotherhood enrolls 150 men and a Forum has been instituted where 100 men meet each Sunday at noon for a definite study of the serious problems of modern life. The social teachings of the Hebrew prophets have been reviewed. Dean Brown of Yale and President Faunce have appeared before this Brotherhood recently.

A. S. B.

NEW JERSEY

New Pastor for Waverly, Jersey City

Rev. F. S. Ritter of Ventnor City, N. J., has accepted a call to WAVERLY, JERSEY CITY, at an increased salary of $600 per year over his predecessor. He will begin work Sept. 1.

Since the beginning of the present year Rev. C. F. Echterbecker, formerly of Quechee, Vt., and now doing special research work in psychology at Columbia University, has been acting pastor of Waverly. During this period, seven new members, six by confession and one by letter, have been added to the church, one adult and three children have been baptized, more than $500 has been raised, in addition to the usual amount for benevolences, through the Interchurch drive, and the finances of the church have been put on a substantial basis, making it possible to extend a call to a regular pastor again at this time.

Paper Shortage Delays Year Book

Word has been received from the mill that the paper for the Congregational Year Book will be delivered to the Pilgrim Press the last week in July. On this basis it is expected the book will be out the last of August so that copies can be delivered early in September.

The church has voted, besides the large increase of salary, to renovate the parsonage throughout, to install a gas range in the kitchen, and to pay $100 toward the moving expenses of the new pastor. About $300 has been raised for repairing the organ and installing an electric blower, and $75 toward a church bell has been raised by the young men of the church.

C. F. E.

NORTH CAROLINA

Southern Pines Celebrates Anniversary

Late in April, SOUTHERN PINES celebrated its 25th anniversary. The exercises included a service to which the pastors of other local churches with their memberships were invited. Representatives of the tourist congregation from Northern states spoke with appreciation of the place this church has in the lives of the many winter visitors who crowd its services. A brief résumé of the history of the church was given by the clerk. The members of the present Board of Trustees were, before uniting with this church, all members of other communions. Mr. L. H. Johnson gave the historical review on this occasion, and Mrs. Joseph White, a member of Plymouth, Brooklyn, and Prof. H. G. Doland of Medford, Mass., spoke for the tourists.

Letters were read from Dr. A. W. Curtis of Raleigh, who assisted in the organization of the church; and from Dr. H. G. Foss, a former pastor, now editor of the local paper.

The past season was a successful one for the church. The choir, under the direction of Mrs. William Gray of New Hampshire, the organist, and Miss Marion Miles of Pennsylvania, rendered service of merit.

Arrangements have been made with the pastor, Rev. E. W. Serl, to return next autumn for another season's service in the pulpit. He and Mrs. Serl are spending the summer in Chautauqua work in New England and Canada.

OHIO

Changes in Columbus Churches

One cannot well blame Central Ohio for being somewhat stirred over the choice of two men within a radius of 40 miles of her territory, for the exalted position of President of the United States.. It is interesting to note that the candidates on the Republican ticket, though adhering to the strong Federal polity in politics, are both adherents of the democratic polity in religion. Mr. Harding is a Baptist and Mr. Coolidge a Congregationalist; on the other hand the two Democratic candidates, while connected with the Democratic party in politics, are identified with a central or federal polity in religion—both are Episcopalians. Presumably this is due to the fact that they were all born into these various relations.

While these events are engaging attention just now, on the surface of things, the deep current of life moves on and the continued interest in things religious is evident everywhere. Some changes have recently taken place in the pastorates of the COLUMBUS churches.

Mr. Gysan has resigned his position as pastor's assistant of FIRST and has accepted the call to the pastorate of South and is at work. PLYMOUTH is still in search of a pastor and is hearing candidates. DUBLIN, after a year without a pastor, has called Rev. C. W. Rogers from the East, who will begin his work soon. Rev. P. L. Curtis, pastor of NORTH, has been carrying on the Union work of the M. E. and Congregational churches in the north end while the M. E. pastor is taking his vacation. During August the M. E. pastor will perform the duties for both churches. This has proved very satisfactory in the past three or four years. Mr. Curtis has just accepted a call to Garrettsville, O., and will take up his new duties Aug. 1.

Rev. Mr. Graff of MAYFLOWER, with his wife, is enjoying their cottage at Frankfort, Mich. Dr. Maurer of First Church has just returned from the Council meeting in Boston. His family are at their summer home in Massachusetts where he will join them for his summer vacation. Supplies are preaching to the churches in the absence of the pastors and the usual vacation audiences are in attendance.

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WISCONSIN

Plymouth, Fond du Lac, Sends Missionary

Plymouth, Fond du Lac, Rev. W. E. Gilroy, pastor, has recently held two services of special interest on consecutive Sunday mornings. On June 28, the church celebrated its 75th anniversary, with Rev. Robert Hopkin of Denver, who in 1918 closed a five-year pastorate in Fond du Lac, as preacher, and another former pastor, Rev. D. L. Holbrook, taking part in the service. This was Mr. Hopkin's first return to his old charge, where he is greatly beloved by the people, and his presence and sermon were warmly appreciated. He spent several days among old friends before proceeding to the Council meetings in Boston.

On July 4, Miss Elsa Reckman, a member of the church, was commissioned as a missionary to Central Turkey. On being presented by the pastor, Miss Reckman was accepted by Mrs. S. E. Hurlbut of Evanston, Ill., on behalf of the W. B. M. I., and the commission was given by Rev. P. H. Ralph, representing the American Board. Miss Reckman is a graduate of Beloit and of Chicago University. She has been a teacher in the Fond du Lac High School during the last two years, and has been highly regarded in her profession and in the life of the church and city. Her own statement following her commission made a profound impression, and the audience was deeply moved as she revealed the motives that had led her to consecrate her life to work in Turkey.

MISSOURI

Erects Tablet for Men in War Service

A beautiful bronzed tablet has been placed in Westminster, Kansas City, in honor of the young men from that church who participated in the World War. Special inscriptions are on the tablet for the five men who made the supreme sacrifice for their country. Kansas City, as a city, has raised a fund of $2,000,000 to erect a suitable memorial for its men who entered the service. Westminster's pastor, Dr. M. H. Turk, with Mrs. Turk, attended the International Council and will remain in the East throughout the summer.

Church and Ministerial Record

Calls

Bixler, J. W., to Congregational Church in Exeter, N. H., formed of reunited First and Phillips Churches, Exeter.

Boynton, Russell, recently associate pastor of Clinton Ave., Brooklyn, N. Y., to Bryn Mawr, Chicago, Ill. Accepts.

Curtis, P. L., North, Columbus, O., to Garrettsville. Accepts to begin Aug. 1.

Jones, W. O., Wayne, O., to Lawrence St. (Welsh), Cincinnati. Accepts and is at work.

Lambly, N. E., Rockford, Io., to Plymouth, Ottumwa. Accepts to begin Sept. 1.

Linaberry, W. L., West Suffield, Ct., to New Fairfield. Accepts and is at work. Also serves as pastor of Methodist Episcopal Church, New Fairfield.

Loud, H. H., Wilmington, Mass., to Hopkinton. Accepts to begin Sept. 1.

McLeod, A. B., Claremont, Cal., to First, Cedar Falls, Io. Accepts to begin Aug. 8.

Moses, E. L., Second, Palmer, Mass., to Westboro. Accepts to begin Sept. 1.

Palmer, B. M., Pacific Grove, Cal., to Santa Cruz. Accepts to begin Sept. 1.

Richmond, W. A., Gorham, N. H., to Bridgton, Me. Accepts and is at work.

Ritter, F. S., Ventnor City, N. J., to Waverly, Jersey City. Accepts to begin Sept. 1.

Rossnagel, John, Coventry, Ct., to Millinocket, Me. Accepts and is at work.

Smith, C. H., recently with the National Council, to Ludlow, Vt. Accepts to begin Sept. 1.

Warren, C. W., Chicago, Ill., to Sturgeon Bay, Wis. Accepts to begin Aug. 1.

Resignations

Curtis, P. L., North, Columbus, O.

Holbrook, Chalmers, Cheshire, Ct. To take effect Oct. 1.

Jones, W. O., Wayne, O.

Linaberry, W. L., West Suffield, Ct.

Loud, H. H., Wilmington, Mass.

Moses, E. L., Second, Palmer, Mass.

Palmer, B. M., Pacific Grove, Cal.

Dismissal

Pierce, J. N., Second, Dorchester, Mass., July 12.

Deaths

MR. ARTHUR C. WALWORTH

The funeral of Mr. Arthur C. Walworth, who recently died at his home in Newton Centre, was largely attended.

Mr. Walworth was born in 1844. He was the son of James J. Walworth, the founder of the Walworth Manufacturing Company, one of the early promoters of the steam-heating business in this country. He was a graduate of the Boston Latin School and of Yale, and received his technical training at the Lawrence Scientific School, Harvard and the Ecoles des Pentes et Chaussés, Paris. He carried on successfully this line of endeavor and became the President of the National Association of Steam and Hot Water Engineers.

Besides his chosen profession Mr. Walworth had many varied interests to which he gave service to an untiring degree. All his later years a resident of Newton, he was closely identified with all that touched the city's welfare. Through his efforts a tract was secured for a playground, which beautifully developed, has given great happiness and been much appreciated. For a year he was a member of the Legislature.

Mr. Walworth was a member of the First Congregational Church in Newton and was much interested in educational and missionary work. He was long a trustee of Atlanta University and a friend of the colored race. His life was lived along deep Christian lines.

Through his many interests Mr. Walworth created a wide circle of friends and because of the

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depth of his learning enriched those with whom he came in close contact. He was prominently identified with many church and secular organizations, but gave of his best to that inner circle in his home. Mr. Walworth leaves many devoted friends to mourn him.

MRS. HARRIETT HEWITT MARTIN

Mrs. Harriett Hewitt Martin, wife of Prof. John Janus Martin of Bangor Seminary, died at Bluehill, Me., of meningitis, Tuesday, June 29. The funeral was held in Bangor, July 2.

Mrs. Martin was born Jan. 9, 1880, at Lansing, Mich., daughter of Mary Alice (North) and Robert L. Hewitt, the latter a conspicuously successful teacher. She graduated from Albion college in 1902, being proficient in languages, especially Greek, so that she had the leading part in a public presentation of Euripides' Iphegenia Among the Tauri. For a time after graduation she taught with eminent success at Philander Smith College, Little Rock, Ark.

May 3, 1905, she was married to Rev. J. J. Martin, who had been a fellow student at college, and who was then an instructor in Chicago Seminary. Thenceforth all her powers were devoted to her growing family and to her husband's work, as pastor of the Austin Congregational Church, Chicago, till 1910; then of Calvary Church, Montreal, till 1913; since then as Buck professor of systematic theology at Bangor. To her little family of three boys and two girls she was intensely devoted, an exemplar of finest motherhood, sharing her motherly wisdom in kindergarten and mothers' clubs. Always a student, she possessed the power, none too common amid domestic cares, of studying carefully the larger affairs of the world's life, very recently manifesting her intellectual penetration and power by an unusually broad and lucid address before a leading woman's club.

Primary with her, however, were the things of the spirit. Here, not simply because she was the wife of a minister and theologian, but in her own right, she was at home, by her alert and inquisitive mind achieving a faith well grounded in reason. She has thus left to her husband and children as her most precious legacy the memory of a singularly sane, strong and pure Christian faith, thoroughly informing her life and character and shaping every detail of her domestic and public service. She lived not long but intensely. She wrought with enthusiasm. She served with unstinted devotion. Such a soul, so richly dowered, so in love with life and its possibilities, cut off so early, lends compelling conviction to the truth of the Christian's hope.

Reunion of the Commission of Nineteen

The Commission of Nineteen, appointed by the National Council in Boston in 1910, completed its official duty at Kansas City in 1913 when the new Constitution of the National Council was adopted and the national and international work of the denomination in America came under the control of the National Council. At each meeting since of the National Council the members of the Commission present have dined together and renewed the memories of the strenuous and happy three years when they were in such frequent association.

Seventeen of the surviving members were at the International Council at Boston. The deceased member was Hon. Samuel B. Capen. The absent member was Pres. Charles S. Nash. Those present were: Rev. F. K. Sanders, Chairman, Rev. W. E. Barton, Secretary, Rev. Nehe-

(*Continued on page 166*)

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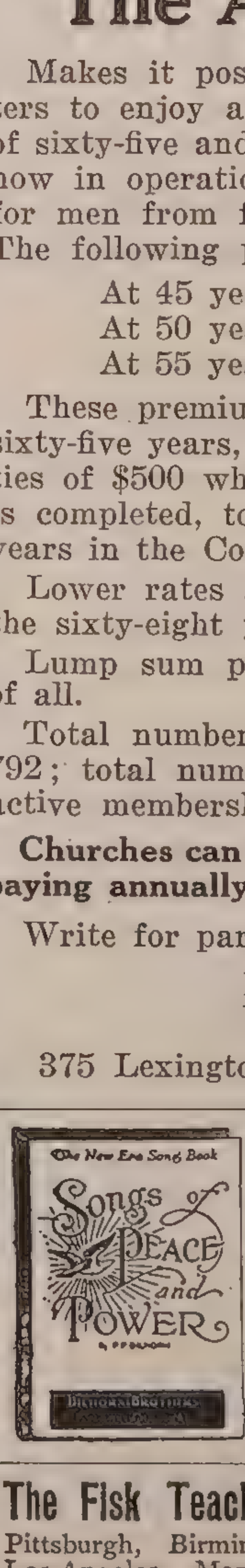
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Reorganizing the Interchurch

At the meetings of the General Committee of the Interchurch World Movement held in New York June 18 and July 8, definite plans were made for bringing certain past and present phases of the Movement to a conclusion and looking to its complete reorganization.

At the meeting on June 18 a representative business men's committee of eight was appointed to go over all affairs of the Movement with great care and to advise the Executive Committee with reference to actions immediately desirable. Raymond B. Fosdick was chairman of this committee and the other members were E. M. Bulkley, Starr J. Murphy, Trevor Arnett, Fleming H. Revell, George Innes, James M. Speers, George M. Fowles and G. Warwick Murray.

The result of this committee's investigations and of the actions based thereon was presented to the General Committee on July 8. At the latter meeting a committee of 11 denominational representatives was appointed to sit with the business men's committee to consider the report and bring in recommendations. Rev. William Horace Day, D. D., was the Congregational representative on this committee.

At the afternoon session this committee reported as follows:

1. The Committee is unanimous in the conviction that the main purpose and objects for which the Interchurch World Movement was created should be conserved, and therefore the Movement should be continued, though on a greatly modified scale.

2. We heartily approve the action of the Executive Committee in closing the accounts of the Movement as of June 30, in calling upon the churches to meet their obligations, and in making a clear distinction between the past and future operations of the Movement.

3. That inasmuch as material must be cared for, subscriptions collected, and an irreducible minimum of work must be carried on pending the reorganization hereafter to be recommended, we recommend a budget not exceeding $75,000 which shall become a part of the obligations already incurred by the corporation.

4. Inasmuch as the time is manifestly too short for working out a feasible plan of reorganization today, we recommend the appointment of a committee of fifteen members which committee shall confer with representatives of the denominations co-operating in the Movement, and, if they deem wise, with representatives of other Interchurch bodies, and shall recommend plans for the future. The Executive Committee is requested in the meantime to utilize the surveys, literature, and all such material of the Interchurch World Movement as can be operated through the boards and other agencies of the denominations without expense to the Interchurch World Movement as such.

5. This committee of fifteen shall be authorized to call together the General Committee of the Interchurch World Movement and representatives of the denominations, in order to consider the report on reorganization when the report is ready. It is understood that eventually the direction of the Movement shall be in the hands of a Board officially appointed by the co-operating denominations.

6. For the purposes mentioned in this report, the Business Men's Committee shall be authorized to employ such assistants as in its judgment shall be necessary.

7. We further recommend that no budget of expenditure other than that heretofore and herein provided shall be authorized, until it has been properly approved and the expenses provided by the proper authorities of the co-operating denominations.

This was unanimously adopted by the General Committee.

The following persons were elected as the Committee of Fifteen referred to in the above report:

Bishop Thomas Nicholson, Chairman, Methodist Episcopal.
Rev. W. B. Anderson, D. D., United Presbyterian.
Rev. Joseph H. Apple, D. D., Reformed in United States.
Mrs. Anna Atwater, Disciples.
Bishop S. G. Breyfogel, Evangelical Association.
Bishop James Cannon, Jr., Methodist Episcopal, South.
Mrs. Frank Gaylord Cook, Congregational.
Rev. William Horace Day, D. D., Congregational.
Rev. T. H. Lewis, D. D., Methodist Protestant.
Rev. J. H. Mohorter, D. D., Disciples.
Rev. S. L. Morris, D. D., Presbyterian in United States.
Rev. W. G. Parks, D. D., National Baptist.
Rev. A. C. Siddall, Church of the Brethren.
Rev. H. C. Swearingen, D. D., Presbyterian in United States of America.
Mrs. May Leonard Woodruff, Methodist Episcopal.

Financial Situation

The business men's committee reported indebtedness at the banks of $6,560,000, all of which is covered by the underwriting of the denominations. On the most conservative basis, even if the Movement had not gone on, the assets were found to be $557,487.06. The outside figure on the liabilities, not including rents and interest, was $550,000. Thus, while it will probably be necessary to call for the entire underwriting made by the denominations, it seems certain that nothing in addition to this will be required to clear the entire indebtedness of the Movement.

Definite plans were made whereby the various lines of survey work, which are of inestimable value to the tasks and co-operation of the denominations, may be conserved and in some cases carried to completion. The Movement will doubtless be reorganized and carried forward on a greatly modified basis, but it was the unanimous judgment of all present that the objectives and values centering in the Movement were too great to be lost. The reorganization Committee will give thorough consideration to the best methods for carrying forward the major interests of the Movement.

A proposition is under consideration whereby all of the underwriting denominations will make a joint campaign this fall to secure the $6,500,000 necessary to pay the underwriting. This will save all denominational boards from having to take this amount from their funds and is greatly to be desired. F. M. S.

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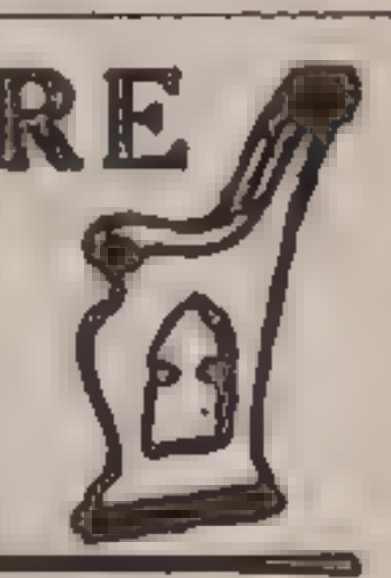

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Reunion of Commission of Nineteen

(*Continued from page 164*)

miah Boynton, Rev. R. H. Potter, Dr. L. C. Warner, Prof. Williston Walker, Hon. J. M. Whitehead, Rev. Oliver Huckel, Hon. H. M. Beardsley, Hon. A. S. Wellman, Rev. H. H. Kelsey, Hon. W. W. Mills, Rev. C. S. Mills, Rev. Raymond Calkins, Rev. H. A. Stimson, Pres. E. D. Eaton, and last but not least, Mr. Frank Kimball, who, on this occasion acted as host.

The Commission assembled at the Hotel Vendome, around a long table at whose head sat the Chairman and at whose foot was the Secretary, as had been their wont on many previous occasions. There were tender memories of Dr. Capen, and pleasant messages from Dr. Nash; and the members present spent four happy hours together.

No business is transacted at any of these meetings; the Commission did business enough in the three years of its active life to last for many years; but the tide of fellowship ran high, and the sweet and solemn memories of the years in which the Commission was actively engaged found expression in informal conversation and in short post-prandial talks, to which all members contributed. Certain committee meetings had anticipated the presence of some of these members on the evening on which they sat down to dine together, but the committees had to get on without them; for they continued at the table until eleven o'clock, when they adjourned with thankful prayer for God's blessing upon their work and in the years since that work was completed, and with hope for other meetings at Marietta in October next, and at Los Angeles in 1921. W. E. B.

China's Great Opportunity

(*Continued from page 153*)

had been something left to buy the books that she longed for.

China's mother, returning soon, bustled about and washed the little tear-stained face and then unbraiding the little braids that stuck close to China's head said, as she made the hair into two neat plaits, "You-all just stop crying and hurry right over to Colonel Hewitt's 'cause they wants to see you-all, and perhaps the ironing will be ready when you-all come back and I will help tote it over. Fetch these salted nuts to Miss Sally and be polite when any one speaks to you."

China didn't want to go to the great house, but dutifully did as she was told. She imagined they wanted her to gather Spanish moss for decorations for a party, or perhaps Miss Sally wanted her to do some mending, which she had taught her to do, and which China learned so well that now all the mending that was small enough was turned over for China's skillful hands. With these thoughts she dragged her way to the house and soon stood before the wide white door and its heavy brass knocker. She was ready to lift it when a lovely lady came out and said to her, "Are you China?" It was such a kind voice and so gentle. At first China was scared right down to the soles of her little feet but remembering her mother's caution that she should be polite, looked up and in a very small voice said, "Yes, Ma'am."

Then this lovely lady began to thank her for saving her little daughter from the big black moccasin and from wandering away in the swamp. She told her how brave she was and how they owed her so much. She said, "Can't I do something to make you happy?"

China listened with mouth as wide and round as her eyes were big. What could she say to this lady? You couldn't take pay for doing your duty, and yet this lady was so polite. China was troubled about what was proper for her to do.

When asked where she went to school the whole story came out in broken sentences. She only went to school a few weeks each year. She had to help pick cotton in season with her mother and father. She was the oldest. There were three younger than she. Yes, she would *love* to go to school all the year round, but she had never been able to earn enough money to buy books and get clothes. Then this lovely lady asked her if she would take care of her little daughter during the rest of the vacation that she was spending at her father's home. She promised to pay her a small sum each week and to give her some of her clothes to make over, things that were good, but that she had no more use for. In addition she promised to interest some of her friends in the North when she went back home and she would try to get a barrel of useful things together to send to China and her family.

China was too happy to speak, but at last burst out her thanks and making a curtsey she ran home to tell the good news to her family.

The next fall Colonel Hewitt's daughter and little Golden Locks had returned to their home in the North, but true to her promise the lovely lady had paid China enough for her services to cover her expenses at the town school and there was some left for books, while the clothes she gave had been cut and made over to fit the new owner. China had to walk several miles each day to reach the little white schoolhouse, and often there was nothing in the little tin pail for her luncheon but a bit of cornbread and some sugar cane, but she had started to be educated and she was very happy. She said to herself many times, "Education is a mighty fine thing," and to show how much she meant it she showed her thanks by placing a bunch of roses from the cabin roof, or a bit of mistletoe, or perhaps a queerly shaped gourd, on her teacher's desk, and then she would shyly take her seat with the rest of her class. China studied hard and was a good pupil and the years sped on, but she continued to dream of some day having a school of her own where she could teach her people to grow up to be good and helpful and bring into other children's lives some of the happiness she had known since she first met the lovely lady and began to go to the little white school.

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Events to Come

Congregational Summer Conference, Isles of Shoals, Aug. 2-23.

American Board, Annual Meeting, Marietta, O., Oct. 12-15.

Summer School of Forum Methods, Chautauqua, N. Y., Aug. 17-27.

Summer School of Missions, Conference Point, Wis., Aug. 17-24.

Song Directors' Association, second annual conference, Winona Lake, Ind., Aug. 14-28.

State Conferences

Texas (Colored), Runge, Aug. 12-15.
Missouri, Kansas City, Sept. 27-29.
North Carolina (Colored), Concord, Sept. 22.
North Dakota, Grand Forks, Sept. 28-30.

Missionary and Religious Educational Conferences, 1920

IMED—Interchurch Missionary Education Department.

CWHM—Council of Women for Home Missions.

FWFM—Federation of Women's Board of Foreign Missions.

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Chautauqua, N. Y., Religious Educational Conference, Aug. 1-21.

Mountain Lake Park, Md., CWHM and FWFM, Aug. 1-7.

Dallas, Tex., CWHM, Sept. 20-26.

Dallas, Tex., FWFM, September, last week.

Seabeck, Wash., IMED. July 28–Aug. 7.

New Wilmington, Pa., FWFM, Aug. 14-23.

Tuscaloosa, Ala., FWFM, Sept. 20-27 (for colored women).

Tarkio, Mo., FWFM, Aug. 14-22.

New Concord, O., FWFM, Aug. 10-17.

Wooster, O., FWFM, Aug. 4-12.

Xenia, O., FWFM, Aug. 10-17.

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The Congregationalist and Advance

Vol. CV. No. 32

August 5, 1920

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SURF AT MARBLEHEAD NECK

INDUSTRIAL DEMOCRACY AND THE AMERICAN FARMER, by Arthur E. Holt

OVERTURNING AND HOPE IN MEXICO, by John Howland

TWO BOSTON COUNCILS, by William E. Barton

WHAT THE VISITORS THOUGHT, by One of Them

OUR READERS' FORUM

Inadvertent Autocracy

Dear Mr. Editor:

On page 79 of the *Congregationalist* for July 15 appears the "League of Nations Resolution" declared adopted by unanimous vote of the American delegates at the International Council after the benediction Monday night.

The resolution asks the nominees for president and vice-president of both parties "to make a public statement at the earliest possible moment that if elected they will make every effort in conjunction with the Senate to have the United States enter the League of Nations."

Is this meant as a religious and moral appeal, or a political threat? If the former, it would better have been phrased differently, so as legitimately to involve the conviction of those of us who have always striven for a league of nations but who think that the present moment is distinctly not the one for exacting pledges of this sort. For the first time in recent history America is free to think, and American citizens and statesmen are able to afford calm consideration, unconstrained by immediate action, regarding this particular covenant, or, as it was originally called, "Constitution," for a submergence of national wills and devotement of national resources.

If on the other hand the clause quoted was intended as a political threat, the thing is preposterous. It is likely as thus stated to awaken the resentment of any man not already committed by conviction or subserviency.

The second clause permits "such interpretative reservations as may be deemed essential to safeguard the life and independence of America." What does "interpretative" mean? If simply the making plain the supposed dovetailing of the covenant with the Constitution of the United States, that is something that in form begs the question and in substance is obnoxious. If emphasis is placed on "life" and "independence," this is a concession which should have been made a year ago when such things were sneered at, a concession that was not hinted in the ridicule which from the opening session of the Council was repeatedly poured upon "the politicians at Washington."

The third clause appoints the moderators and ex-moderators to present the resolution, "this committee to stand during the campaign and to have power to add to its numbers." Here is disclosed the true character of this resolution, an attempt to throw the weight of the Congregational denomination as a decisive factor if possible in the presidential campaign. In my judgment this scheme will prove abortive.

In the first place, as already shown, the position taken cannot involve the legitimate conviction of Christian people and that only. The differences are those of political competence and statesmanship. In the second place, while I do not wish to accuse our leaders of anything worse than heedless enthusiasm, the method of putting this resolution over on the American delegates was certainly below the rules of courtesy which obtain still in the most fiercely partisan contests at Washington. It was in the extreme degree un-Congregational. If the resolution had been introduced at the sectional meeting on the League of Nations, or announced there to be voted on later, and then if opportunity had been provided for deliberation upon it, citizens would have been treated as men and not as a crowd. At that meeting I took the floor, at this I could only sit in silent contempt, my presence being involved under false pretenses.

A year ago the utterances of Christian bodies were for the League without reservations. By so much they were ill-considered and irresponsible. The national mind has moved to the position of *reservations if anything.* The Church, so to speak, at least as clamorous, has now moved over on this ground, which had been anathema. The Nation will move yet further, as the light shines on truth and fact. But if the Church had possessed a year ago that statesmanship she deplores the lack of in politics, she could then have led our leaders very likely, just as she very likely might lead them now if she could really say one true and creative word. There is something fundamentally American, unique, indefeasible. It grips the very roots of our manhood. Constructively we heed this: Render therefore to the Constitution the things that belong to the Constitution, and to God the things that are God's—but nothing to Cæsar!

Derry, N. H. B. Alfred Dumm.

[Editors' Note.—If our brother felt at the Council as he does in this letter we wish he had not sat in "contemptuous silence." He certainly would have had a fair and considerate hearing.

The Boston action was Congregational enough for all practical purposes. Of course, it cannot bind any individual church or Congregationalist, but that it represents the beliefs of nine-tenths of the American delegates to the Council, we do not doubt. The one note sounded from the beginning to the end of the eight days that never failed to elicit quick and general response was that in favor of the League of Nations. Everything that went before prepared the way for this action. The resolution itself was carefully prepared in frank conferences between leaders of the denomination. To say that they, and those who gladly welcomed their initiative, should have kept dumb in the presence of a vital issue is but to re-echo the old cry, "The Church must keep out of politics, must never say anything about the saloon, must confine itself to good, comforting personal religion."

Mr. Dumm, we think, overstates the change in sentiment in Christian bodies during the last twelve months. As the *impasse* at Washington developed some came to feel that the League, even with the Lodge reservations, was better than no league at all, but they still want as effective a league as they can get.

Not long ago Mr. Dumm advocated his position—which seems to us equivalent to that of Messrs. Johnson, Borah and Reed—before his own local conference in New Hampshire, but after the subject had been duly discussed the Conference supported the League by a vote of fifty-eight to four. The other day the Boston *Transcript* raised a question as to the authorization of Dr. Henry A. Atkinson's statement in a London paper, cabled to this country to the effect that "all churches and Christians in America favored the League." To say "all" churches and "all" Christians is to go quite too far, but it is true that the Board of Bishops of the Methodist Church, with but one dissenting voice, many American colleges, numerous denominational, interdenominational and philanthropic organizations have gone on record in favor of the League. Here is what the Baptists voted at their Buffalo meeting in June:

> Since our Nation should be loyal to the obligations, direct and indirect, which it incurred when under clear providential leadership it threw its resources of treasure and far more precious blood into the defense of free institutions; and since these obligations have not been fully met by our victories in battle, but involve our whole-hearted co-operation with the nations which were our brothers in arms in further sacrifices to promote the ends of a Christianized civilization and a world peace: therefore we, the representatives of a million and a half of Northern Baptists in convention assembled, deeply deplore the failure of the President and the Senate of the United States to come to terms of agreement in ratification of the treaty of peace and covenant of nations, thereby leaving the world in chaos, ignoring the plainly indicated desire and will of the people, and forfeiting our conceded leadership in world reconstruction. We express our conviction that such great moral issues should not be degraded to the plane of partisan politics, and respectfully urge upon our President and the Senate the ratification of the treaty, with suitable reservations, at the earliest possible moment.

Here is the declaration of the executive committee of the Federal Council, representing thirty-one evangelical denominations, with a constituency of 35,000,000 persons:

> The Executive Committee of the Federal Council of the Churches of Christ in America, assembled at Baltimore, reaffirms its faith in the League of Nations, and earnestly calls upon the ministers and churches of the nation to exert every possible influence upon the President and Senate of the United States to secure the immediate ratification of the Covenant of the League of Nations with such reservations only as are necessary to safeguard the constitution of the United States and which shall not substantially alter the character of the Covenant, and shall not require its submission to the allies and Germany, and shall not in any way hinder the full and equal participation on the part of the United States in all the activities of the League.

And here again is the recent action of the American delegates to the International Council:

> *Resolved*, that the American delegates to the International Council representing every section of the country respectfully ask the nominees of the Republican party, Hon. Warren G. Harding and the Hon. Calvin Coolidge, and the nominees of the Democratic party, the Hon James M. Cox and the Hon. Franklin D. Roosevelt, to make a public statement at the earliest possible moment that if elected they will make every effort in conjunction with the Senate to have the United States enter the League of Nations in order that America may assume its full share of the responsibility of promoting international justice and preserving international peace.
>
> This resolution is not intended to preclude the adoption of such interpretative reservations as may be deemed essential to safeguard the life and independence of America without nullifying our loyal adherence to the objective of the League.
>
> *Resolved*, that a committee be appointed to present this resolution, consisting of Henry Churchill King, chairman, Moderator of the Natonal Council; James L. Barton, presiden of the International Congregational Council and the living ex-Moderators of the Nationa Council, T. C. McMillan, Nehemiah Boynton Henry M. Beardsley, Charles R. Brown, William Horace Day, this committee to stand during the campaign and to have power to add t its numbers.

If any Congregationalist in any part of thi country dissent from this action we shall b glad to record their views. We should also b glad to hear from those who endorse th Council action.]

The Congregationalist and Advance

August 5, 1920

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The Talk of the Sanctum

Who's Who

John Howland writes on Mexico with the knowledge and insight that could only come to a man who has mingled freely with the people there for nearly forty years. He is one of the outstanding American Board leaders and has recently become the head of the Union Theological School at Mexico City.

Arthur E. Holt, whose article will appeal to all of us farmers, is the secretary of the Social Service Commission of the Congregational National Council. He points out what is coming to be a noticeable cleavage in the ranks of farmers the country over. Moreover, his interpretation of the Nonpartisan League in North Dakota deserves consideration.

Albert Peel, the British delegate to the International Council, who sets forth his impressions and findings, is pastor of the great Harworth Congregational Church, Blackburn, England, and one of the eight secretaries of the Lancashire Congregational Union. He is a writer and an authority on the history of Elizabethan Puritanism, concerning which he is now making further researches at Harvard and Yale.

Tributes to Dr. Sanderson

So large a place did the late Dr. John P. Sanderson fill in Michigan Congregationalism, and more recently throughout the Middle West, with Chicago as his basis of operations, that it is fitting that this number should contain tributes to him from those who knew him well. Dr. Gammon, our Chicago editor, draws a beautiful and unusual picture of the man himself. Professor Ward writes from the standpoint of long intimacy with Dr. Sanderson in Michigan and elsewhere, while Dr. Barton sets forth something of the work he has done in the development of Congregational polity and in the strengthening of Congregational interests.

In the Circulation Department—

Only by comparing our lot with others are we able to fully appreciate what we have. Perhaps you will pardon us for again calling your attention to some further observations from other periodicals. The following notice which appeared in the July 3 issue of *The Methodist Recorder* is significant.

"A WORD WITH OUR SUBSCRIBERS"

"For the past quadrennium the manufacturing costs on our publications have advanced to a place where the very life of our business was endangered. During the war we willingly assumed the burden of the 'High Cost of Living' as a part of the price of victory. The armistice brought hopes that this burden would soon be lessened and prices would seek their normal level, but our hopes have not been fulfilled. The havoc wrought in the world's economic conditions was too great for recovery to take place so early.

"Our *Methodist Recorder* never has been self-sustaining, in fact no denominational publication is, but the limit of our resources to make up the deficit has been reached. The only business-like solution of our problem is to make readjustment of our subscription price to partially cover our deficit.

"During the fiscal year ending March 1 it cost us, to publish and mail a year's subscription to each of our subscribers, approximately $3.00. In other words, we gave each subscriber a $3.00 value for $1.50.

"By action of the General Conference, we were instructed to advance the subscription price to $2.00, beginning with July 1, 1920. You will agree with us when we say that this is more than fair and reasonable, considering present manufacturing costs."

Read What Dr. Charles R. Brown Says About It

on Page 112 in *The Congregationalist* of July 22nd. You will then wish to own Dr. Holt's splendid new book.

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We have often been told that no book offered finer communion themes than Dr. Oscar Maurer's *Brotherhood of the Burning Heart* and know many will be interested in this recent comment of Dr. Charles Stelzle of New York:

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Let the Publisher hie to the Aurist that he may Hear and the Oculist that he may See, and make glad the Heart though his Purse be flattened, for Golden Apples shall fall from Heaven—One for Safed, One for Him who shall publish, and One for Him who shall purchase the Book. And the Writer hereof doth Apologize to Safed—but he readeth the Parables and loveth them—yea! He readeth them FIRST!!"

C. AUSTIN MILES.

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The Congregationalist and Advance

The Supreme Issue

THE CONGREGATIONALIST has abundant evidence that many of its readers endorse the stand which the paper has taken in favor of the League of Nations, and that other equally sincere members of its large household disagree with its position. We wish, therefore, to re-state and re-emphasize our convictions with regard to America's present duty to the world.

We regard the League of Nations as the most vital and commanding issue before the American people. The national policy on prohibition we consider settled. No other definite piece of legislation bearing on the social and industrial welfare of the people is now conspicuously before the voters or is being championed vigorously by either of the great parties. Not only because of the absence or subordination of other moral questions, but because of its intrinsic merit, that of the League of Nations continues to hold the center of the stage. We ought not to tire of it because it has been so endlessly debated, or to avoid it because it has become tangled up in politics, or because we cannot easily get a clear-cut referendum.

We believe that it is time to separate the League from exclusive association with Mr. Wilson's personality and with whatever one may think of his autocratic disposition, his "one-track mind," and his uncompromising spirit. History better than contemporaneous newspaper comment will disclose the nature and extent of the contributions he has made to the dethronement of Prussia, to better international understandings, and to the rudiments of a world alliance. But he has done about all he can do for the League (or against it, as you please), and the reins of power are soon to pass from his hands.

The question then still remains as to what part, if any, America will take at a council table where representatives of thirty-five nations are already meeting. They are working on the principle that when right-minded men, entrusted with solemn responsibilities, get together periodically to survey the world situation, to try calmly and patiently to kill the germs of strife, establish international confidence, allay racial animosities, and to mark out the right path for the feet of Justice to tread, their labors will not be in vain in the Lord. They may have to go slowly. Now and then they may have to retrace their steps, but they are headed in the right direction.

The Congregationalist believes that America belongs in such a group. They befog the question who talk about the League as a "military alliance," or who speak of the present issue as one between "crooked internationalism" and "straight Americanism." The League is an honest, determined effort to get together, to work together, and to stay together.

We believe that commitment to this society of nations involves some risks and responsibilities on the part of America, but that they should be bravely undertaken. If a great forward step in the life of civilization is really to be made, there will eventually be some risks. Why should we hesitate now more than we did in 1917? We frowned then upon every one who said "America first," "safety first." The risks are small compared with the service to be rendered. America's moral prestige in Europe and the Near East even now have not been so severely shaken that its formal entrance into the League would not produce at once a steadying effect upon disturbed conditions everywhere. The risks to this country are likely to be greater if we keep out, for we solemnly believe that the path of national duty is also the path of safety.

We believe that it is the present League of Nations or no other for decades to come. Talk about Woodrow Wilson being visionary! Is anything more visionary than the suggestion that eight months hence we can scrap the present treaty and covenant and begin all over again to remake the world? By that time it will either have gone up in smoke or the League of Nations will have attained such strength and influence that to propose another would be most discourteous to such men as Lord Robert Cecil and Jan Smuts, ex-President Taft, President Lowell, and Dr. Talcott Williams, and many others, who have worked hard to bring about the present League. It would also be defying the moral and religious forces in this country which again and again have gone on record as willing and eager to take, in substance, the League already in operation.

We believe that the duty of those who believe in the League is not limited to determining which presidential candidate to support, though that it is an exceedingly practical and momentous question. But good men may divide on that particular issue. At any rate, whatever party or man comes to power, it will still be our duty to urge upon Congress and the President acceptance of the League, qualified it may be even then by reservations, provided only that they represent not covert opposition to the idea of a League, but simply the desire to keep America in a position to fulfill throughout the years to come its full duty in connection with such a League.

Moreover, apart from pressure looking to political action, we have, even in these summer days when the mind shrinks from argumentation, to do a quiet work of propaganda, to show our friends who differ from us that they over-estimate the dangers of American participation in the League. We have now to hearten anew those who have grown lukewarm and weary of the whole subject. We have to try to make our fellow Americans who have become immersed in business and pleasure look in imagination from time to time upon the desolated fields of Europe, upon the warfare in Asia Minor, upon threatening conditions in China, to the end that they may be led to ask, "Can the United States do anything to keep the world from eating out its own vitals?"

We love America as well as those who are advising her to retreat to her shell. We would see her honored, where now she is distrusted and suspected. We would see her influential, where now she is impotent. We would see her stretch out her own hand to take those so gladly extended to her, in the hope of help and guidance.

Even more fervently does *The Congregationalist* believe that this issue is a moral and religious one. We believe that the Christian Gospel is meant to apply not only to individuals and society, but to the nations, that an association of nations is in line with the very genius of Christianity and that Jesus Christ's great saying, "He that loseth his life for my sake shall find it," points out the only right and safe course for America to take at this critical moment in the history of mankind.

EDITORIAL

A Word for Our Times

America must dare to own her mistakes and to retrace her steps. She must dare to do the righteous thing in the Near East—difficult as it now is to find it—and in Europe and in the Far East. She must dare to face the inevitable shortcomings of our present economic system. She must dare a new age and a new world, in which she shall take her full measure of responsibility.—FROM PRES. HENRY CHURCHILL KING'S BACCALAUREATE SERMON TO OBERLIN SENIORS.

Vacation and Vocation

A Christian is a Christian always and everywhere. But though his aim is one, it does not follow that he will behave in all circumstances in precisely the same way. A follower of Jesus can be gay as well as grave. The most Christian use of a vacation, for example, is to do differently. When a busy man gets away from his business he does not get the full benefits of his going unless, so far as is humanly possible, he forgets his business. If you go to the etymological dictionaries you will discover that vacation is by derivation an emptying. You empty yourself out of your accustomed places. You empty your mind of the accustomed work.

When we hear people talking therefore of "taking a vacation at home"—and especially when we hear housekeepers and house mothers say it—we know that they are either caught in the web of circumstance, or that they have never learned the first primer lesson of the real vacation opportunity. We are all the time taking little rests and changes. We could not live a week without our nights of sleep and we cannot live well any week without our break of Sunday. But the first rule of a real and Christian vacation is to vacate, to dump the furnace of your business mind, to clear out, vamoose, decamp, absquatulate and let your tired mind recover its tone.

We have moments perhaps when we feel that we would like to sleep through a whole vacation. We are so tired or bored that nothing seems worth while. But that is, of course, merely a symptom of our need for a vacation. The real rest, after the first folding of the hands and wooing of still slumbers, comes with the occupation of the mind with other than our own workaday affairs. The real business of the Christian, held in check to a great extent by the pressure of ordinary life, is to interest himself in the needs and work of others. The walls of our mind tend to slope inward when we are engrossed with our own business. One business of a vacation is to pry them apart so that our souls shall be open to a wider sweep of the heavens and our good will be occupied with a larger segment of the great brotherhood of man.

A good many of us find it restful to attend summer conventions and to enlarge both our knowledge and our companionship in Christian work. We get effectively out of ourselves in such experiences while we are laying up material for the enlargement of our own lives on our return. But even so the aim should be to interest ourselves in somewhat different things from those which engage our attention at home, and we should be sure to mingle with different people. If it were possible, for example, for a pastor to take his whole congregation with him to some Chautauqua where they would carry on the relations of their own church life in a separated tent, it might not be a good thing either for the minister or for the congregation. We tend to lead monotonous lives under the pressure of our business needs and social conventions. We need to break away in order to recover our breadth and liberty of view.

If possible, we all should have some element of adventure in our summer resting times. It may be very mild adventure—a stirring book to read, a new game to learn, a new country to explore in the interest of some study like that of botany, a new class of workers to bring into the range of our acquaintance. Those ministers who, two years ago, spent a leave of absence as war workers in the shipyards or munition factories and those teachers who have turned themselves into "farmerettes" had their wholesome and inspiring adventures and came home with new resources for comparison and a new point of view. Somehow or other, while you are away, listen to that corner of your mind which in the push of ordinary life tends to be overlaid by cares and worries and "be a sport."

But when all is said, vacation is for the sake of work. If you are really interested in what you do at home your mind unconsciously will be laying up materials for use on your return, just as your body is laying up refreshment. But do not hurry either of them. Neither strain your muscles nor overtax your mind. You often have to chase your interests at home; now let them chase you. Be wise, tolerant, receptive. Absorb what comes to you, of information, of suggestion, of experience, with a mind at leisure and ready to appropriate what arrives. And may your vacation bring you happy memories and prepare you to make others happy when you come back to your work.

* *

Next time we have an international contest of sailing craft we hope it will be a condition that the boats engaging shall be at least seaworthy in a stiff breeze and a heavy sea.

Let the Women Speak

We are just now in the thick of one of those periodical discussions about the seemliness of women's clothes, which are induced not so much by the captiousness of male criticism as by the recklessness or indifference of a small proportion of our women. That there is real ground of criticism every one who walks in our city streets or visits any of our fashionable places of entertainment will not doubt. Our humorists are much engaged in acting as censors and draw pictures which usually exaggerate the defects of quantity and the translucencies of quality in the clothes which are just now dictated by fashion. *Punch*, in its Summer Number, hits off the situation in one of its adaptations from Mother Goose:

"Mary, Mary, slightly airy,
How do the fashions go?"
"Scraped-up hair and shoulders bare
And vertebræ all in a row."

Now we have always been of the opinion that the kind of clothes women wear are the exclusive affair of the women and that to censor them lies outside the province of the men. But in view of all we hear and see, we can hardly admit that the matter is so harmless as merely to concern a passing style of clothes. Here is *The Churchman*, which feels that the unseemly dress is a symptom of a soul sickness which demands a remedy. Modesty, of course, is not determined by the amount of cloth which goes into a garment. A cannibal wife of New Guinea who wears nothing at all may be more modest in behavior than a thoughtless or reckless American girl in full dress at a ball or in a fashionable bathing suit on the beach. But if it is true that the present style in dress, the results of which often fit the description given by Mrs. Gladstone of a certain waist that it was "What I should call a 'Look at Me' body," then it follows that thought and behavior must often be improper and the garments are the outward expression of a soiled soul and imagination.

That this is often so we fear must be conceded about a certain group of American women in this moment of our history. And the law of society is that as the women are, so are the men. *The Churchman* says:

> The fine reserves which characterized social intercourse a few years ago are being steadily broken down. Sex relationships are discussed by young men and women not only at the private dinner table, but also in the glaring publicity of fashionable restaurants and hotels. The infelicities of married life and the latest scandals of divorce are proclaimed on the housetops. The more intimate relations of life are canvassed openly and unreservedly with a shocking lack of delicacy and reserve. Convention is defied and restraint thrown to the winds.
>
> No part of life seems exempt from the blight. It affects alike, dress, dancing, and the stage. So far as the theater is concerned,

it is notoriously difficult to find plays which do not shock our sense of modesty.

So far as this is true—and even a little observation leaves no doubt that it is true of certain wide circles in our cities—it is a threat to the heart of our nation. But the cure is primarily with the women. It is said that girls dress to please the men. However that may be, we are sure that no man whom a decent woman would think fit to be her father or her brother or her husband likes to see the women of his own household dress as so many are now dressing (or undressing) for public places. But they have permanently enfranchised their women and they would be loath to interfere, even if they were hopeful of good results.

To the women, therefore, we appeal—the Christian women of America, the women who are good citizens, the women who are judges both of morals and of manners, of good taste and seemliness in dress, the

> "Store of ladies, whose bright eyes
> Rain influence and judge the prize
> Of wit or arms, while both contend
> To win her praise whom all commend."

It is for woman to vindicate her position and her right to judge. When the good women of America frown on immodesty and unseemliness, of behavior and of dress alike, we shall have a good deliverance from the present plague of obtrusive and apparently triumphant vulgarity.

* *

When you find that a neighbor's vacation interferes with your convenience, we hope you are broad-minded enough to be cordially glad of the rest and enjoyment which are to be his.

Better Music for the Youth of Today

Professor Augustine Smith in his leadership of the music at the International Council gave a practical demonstration of how completely the standard hymns of the church lend themselves to worship. He showed that it is not at all necessary to use religious rag-time to the accompaniment of a trick pianist with the leading of a clown to make music worshipful. He not only brought out the message of the musical setting of the hymns, but he also interpreted wonderfully the poets who wrote them. For two or three years he has been rendering this same sort of service to the country through the conventions of the International Sunday School Association. In other years the association was not so fortunate in its leadership because the musical leaders tried to make the music a performance rather than an act of worship. In many of the conventions held by the association also no attempt apparently was made to teach the delegates how to make the music in the home church the most worshipful.

In a large convention held by another interdenominational organization we could not help contrasting the music with that led by Professor Smith at Boston. The book used was put out by the publishing house of the organization and its preface was written by one of our foremost Christian leaders. The hymns in the book are not representative of the best music of the church, and the singing was led by a man who acted more the part of a clown than that of a leader of music in a Christian gathering. The pianist was a trick player, whose "dives" and "upper-cuts" tended to destroy what worshipful spirit there might have been in the large number of youth present. The convention was for young people. It is a crime when the music of a Christian gathering is treated as an opportunity for personal or technical display and not as a means and an ideal of worship for youth.

Professor Smith has proved conclusively that young people will sing heartily the best hymns of the church if they have the proper leadership. It is time for the great interdenominational organizations to demand that their youth in the impressionable period be given the best music under the most reverent leadership, not only in order that they may learn how to worship, but that they may fill their memory with hymns worth retaining. We ought to have a change in the kind of music provided for our youth and we ought to have it at once.

* *

If you don't in some way advertise your church and your church service, how is the casual sojourner in town to know anything about them?

The Parables of Safed the Sage

The Parable Concerning the Evil and Good of Gossip

Once upon a time there were Two Fools. And one of those Fools was a man and the other was a woman. And that is a Bad Combination.

And there came unto them one of their friends, and spake unto them, saying,

Behold, people are talking about you; and what they say is Unpleasant. Have a care, therefore, lest what they say become More Unpleasant.

And when the Two Fools heard this, they spake one to another, and said,

We should worry about what People Say. For we have done nothing amiss, and we shall do nothing amiss. And they who speak evil of us seek only the evil that is in their own hearts. They are Idle Gossips. Let them talk. We will give them something to Talk About.

Then these Two Fools proceeded to give the Gossips something to Talk About. And they succeeded beyond their Fondest Hopes.

And the more people talked, the more Defiant these Two Fools became.

And when they had gotten themselves into a Pretty Bad Mess of Publick Scandal, then did the Woman Fool come unto Keturah, and the Man Fool came unto me.

And we had what might be called a Foursome.

And the Woman Fool wept much; and the Man Fool swore.

And I said unto them, Ye are Two Fools with less than a Single Thought; two Nuts, and both of you Cracked.

And they said, Behold, we have done no wrong. Let the evil be unto those who evil think.

And I said, Nay; the evil is also unto those who cause others to think evil.

And the man said, When a man knoweth that he hath done nothing wrong, then may he stand in his Conscious Rectitude and face the Lying, Foul-mouthed world.

And I said, Save thine eloquence. For a righteous cause a man may face the world, but not for the sake of indulging his own Folly.

And Keturah spake unto the Woman Fool, and said, My dear, this world is prone to judge that things mean what they seem to mean. Thou must not do the things that seem evil and expect the world to reckon it unto thee for good. If we are taught not to let our good be evil spoken of, much more must we not let our folly appear as if it had been evil.

And the Woman Fool said, I think that Gossip is the Vilest Thing in the World.

And I said, Gossip is indeed an unlovely thing. But it hath its Value to a Community.

And the man said, Thou speakest falsely. It hath no Value.

And I said, If it were not for the fear of Gossip, and the Wholesome Dread of what people would say, then would Fools such as ye are behave even worse than they now do; and that is a Plenty.

And I said, There are Fools that may be brayed in a Mortar with a Pestle and their folly will not depart from them. That Mortar is Public Sentiment, and that Pestle is Gossip. The braying is a Painful Process, but for you it may be Profitable.

Now it came to pass that those Two Fools were not quite Hopeless Fools. And they did as I and Keturah told them to do. And by this time their Folly is well-nigh forgotten.

In Brief

Save some fragments of the swiftly moving summer for quiet thought on the things of God.

* *

Yes, piazzas do look restful these August Sunday mornings, but there are people who think they are more rested Monday if they hear a good sermon or spend an hour with others in common worship.

* *

A correspondent of the *New York Times* calls for a smokers' strike against the present high cost of pipes and of tobacco. "Here is one class that can strike," he says, "without injuring the rights of the public; here also is one strike that could win in a walk in a week." That is all true enough, but we have as yet heard of no enthusiastic response to the suggestion.

* *

The first thing to be learned is how we are to learn. Outside of entertaining fiction, he who has never found out how to find out what he wishes to know is as little at home in a library as a wet fish in a dry tub.

* *

From the Bible down, the only way to get the most out of books is to read them first and think about them afterward. Not much running water sticks to a dry pipe and not much useful learning to an uninterested mind.

* *

New Brunswick is satisfied with the experiment of war-time prohibition, and decided by a vote of more than two to one to continue it. If the law is strictly enforced, it will make it still more difficult for the thirsty American citizens who happened to be summering in Maine to get intoxicated by a short ride over the border.

* *

The government has rounded up and put in jail after conviction some 5,000 draft dodgers, and there are more to follow. Only one of the convicted lot had buried gold in the wilderness, and he may be back behind the bars before long if the detectives who are on his track are skillful.

* *

The British Government must be made up of married men. It has decided that women are henceforth to be called on juries on the same terms as men, with the exception that husband and wife are never to serve on the same jury. That, they think, no doubt, will make for household peace.

* *

The most hopeful recent sign for the future we have noticed is the report of a large number of manufacturers that there is a recent considerable advance in the productive efficiency of the men they employ. If wages go up and individual production goes down, we are on the slide which leads to the precipice.

* *

The Interchurch Commission, which has been investigating the conditions of employment in the United States Steel Corporation, has now completed its report. We have not seen the full text, but from summaries published in the daily press it appears to be a far-reaching arraignment of the methods of the corporation, the hours of labor, and the wages paid. We shall comment further when we have the full text of the report and have heard what the corporation has to say in its own defense.

* *

Archbishop Mannix, the Roman Catholic prelate from Australia to whom we made reference lately as an extreme denouncer of England and a disturber of Australian politics in the interest of Ireland and his church, has now by his utterances in the United States incurred the double penalty of a public denouncement from the Australian government for disloyalty and an announcement from the British government that he will not be allowed to land at any port in Ireland.

* *

The international commission which has been engaged in arranging for an enlargement of the Hague Court on a basis which will make it a world-court of appeal for international law has concluded its labors. The plan is to be submitted to the League of Nations before publication, but it is announced that it was unanimously adopted. Here is an active work of international cooperation in which the United States has had its full share through the active participation of Mr. Elihu Root. And in this Mr. Root, we are sure, represents the real spirit of good will of the majority of the American people.

* *

Germany has been hunting about in its towns for books stolen from the university library in Louvain during the German occupation of Belgium and is returning some 10,000 of them. It is also returning the wings of the famous painting by the brothers Van Eyck in the Church of St. Bavon at Ghent which have long been in Berlin, the return of which was one of the conditions of the Peace Treaty. This brings together again, after more than a century, all but the lost predella of the most famous altar painting of the North by the greatest of the Flemish masters.

Neither presidential candidate of the old parties is a college graduate. That proves nothing but the familiar fact that in the United States the right sort of a boy can if necessary get an education without going to college. Both the vice-presidential candidates are college graduates and, incidentally, both got their training in Massachusetts colleges. The fact of the matter is that college is an opportunity rather than a necessity. It puts the tools of training conveniently at hand, but they will accomplish little unless the student uses them for all they are worth. In the final analysis every educated man is self-educated, whether in college, in a newspaper office, or in his experience of the world.

* *

Former President Taft, not being a candidate for any office because already elected to the good will of the whole American people, is free to express his mind on any topic when and as he chooses. He does so unequivocally in regard to the enforcement of the prohibition amendment. He says in a letter just published:

> As a matter of fact, I am not in favor of amending the Volstead Act in respect to the amount of permissible alcohol in beverages. I am not in favor of allowing light wines and beer to be sold under the Eighteenth Amendment. I believe it would defeat the purpose of the amendment. No such distinction as that between wines and beer on the one hand and spirituous liquors on the other is practicable as a police measure.
>
> I did not favor national prohibition when it was an issue. It has been adopted under constitutional forms by the people, and it should be enforced in good faith. Any such loophole as light wines and beer would make the amendment a laughing stock.

* *

Governor Coolidge made a characteristic response to the notification of his nomination for Vice-President amid a great crowd of neighbors on the Smith College campus at Northampton. We like the forward-looking quality of his thought in passages like that in which he spoke of our responsibility for bringing in better times:

> There has been a great deal of misconception as to what was won by the victory in France. That victory will not be found to be a substitute for further human effort and endeavor. It did not create magic resources out of which wages could be paid that were not earned, or profits be made without corresponding service; it did not overcome any natural law; it did conquer an artificial thraldom sought to be imposed on mankind and establish for all the earth a new freedom and a larger liberty. But that does not, cannot, mean less responsibility; it means more responsibility, and until the people of this nation understand and accept this increased responsibility and meet it with increased effort there will be no relief from the present economic burdens.

* *

How the old names come to the front again, names which go far back in the history of the race and are associated with ancient traditions—Damascus, Adrianople, Aleppo! Abraham had a steward from Damascus, who, except for Isaac, would have been his heir. Elisha went there to warn the Syrian king. David had a garrison there. Adrianople is the old Thracian town which Hadrian fortified against Asiatic incursions and put his name upon. Aleppo calls up a thousand associations of the crusades. The French in Damascus and Aleppo, the Greeks in Adrianople, are linking up the past and the present and sending us back to our maps and histories.

* *

So much recent talk about Mexico has been propaganda or highly colored with prejudice that we are glad to share with our readers Mr. Howland's article on another page with its calm statement, judicial spirit, and sympathetic thought of the Mexican people. We desire nothing of Mexico but good neighborly relations and mutual forbearance under provocations from the unruly classes on both sides of the line. Carranza, we have felt, gave us less than justice, so that the lives of Americans in Mexico were often insecure and the border unnecessarily the scene of attacks and reprisals. We hope for better times under the presidency of De la Huerta and his successor to be elected this fall. We should like to be able to make an agreement with a stable and educated Mexico which would grow out of complete mutual confidence and make the Mexican border as free from forts as our border with Canada. And to this end mission and educational work like that in which Mr. Howland is engaged is steadily contributing. It is not the missionary type of American which excites suspicion or deepens prejudice in Mexico.

and duties was bound to produce a new type of American farmer. It has gradually placed on our farms a man who is conscious of his importance and determined to find ways of satisfying his needs inside the social order of which he is a part. Formerly it was possible to discuss the organization of farmers under two headings, the National Grange, and the various types of farmers' unions. There seems to be developing a new alignment, however, corresponding somewhat to the alignment in other phases of our political life. This alignment divides the farmers into what might be called a conservative majority and a radical minority. In the conservative majority there would be classified such organizations as the National Grange, the American Farm Bureau Federation, the International Farm Congress, the National Board of Farm Organizations which includes:

Farmers' Educational and Co-operative Union of America.
Farmers' National Congress.
National Agricultural Organization Society.
National Conference on Marketing and Farm Credits.
Pennsylvania State Grange.
Farmers' Society of Equity.

This conservative group believe in the old line methods of farmer co-operation in self-help. To a large extent they avoid the use of governmental machinery, seeking rather to build up their co-operative efforts on the basis of private ownership in the means of production and distribution. They publish great newspapers which state their cause. They have recently erected in Washington a temple of agriculture. All of this is eloquent of a developing farmers' group with conservative tendencies in American life.

Over against this conservative group is a more radical series of organizations which have combined in what is known as the Farmers' National Council. This Council is made up of the following organizations:

American Society of Equity.
Nebraska Farmers' Union.
North Carolina Farmers' Union.
National Gleaner Federation.
State Granges of Washington, Colorado, Oregon, and Idaho.

With this organization, in more or less close federation, works the National Nonpartisan League. All of them together claiming a membership of about seven hundred and fifty thousand farmers. Two of the leaders in the National Council are Mr. George P. Hampton and Mr. Benjamin C. Marsh, who is a graduate of Grinnell College of the class of 1898, and a postgraduate of the University of Chicago in the Department of Economics and Politics. Many of the leaders in the Nonpartisan League are college men, one of their leading editors being a graduate of Colorado College. The League has recently nominated for the United States Senate, President Ladd of the State Agricultural College of North Dakota.

THE QUESTION AT ISSUE

The question at issue between the conservative majority and the radical minority is quite largely the question of how far our government should enter the realm of production, distribution and finance, and use government machinery in competition with private capital. If one believes that to take political machinery which is largely set up for the purpose of the expression of public opinion in political action and consequently was made for the "talkers" and to use it for doing the economic work of the country will result in filling our economic life full of "talkers" instead of "workers," he will probably fight the radical minority.

If, on the other hand, he believes that our government long ago entered the field of economics when it erected the protective tariff to protect the New England manufacturer, when it built state docks to enable the manufacturer to market his goods, he will not feel that organizations which favor the Plumb Plan and the building of state elevators are necessarily starting any great innovation in American life.

When he realizes that most of the farmers' successful social experience during the last generation has come to him through governmental help in teaching him how to cultivate his fields, in bringing to him a knowledge of the markets and in the introduction of better grades of live stock, he will not be surprised if the farmers say, "The government has helped us in production. Why should not it help us in our problems of distribution and marketing?"

The issue between these groups is not an issue concerning the right of private property. All farmers want to own their land whether they belong to the radical or the conservative group. That there should be a growing number, however, who believe that governmental machinery can be rightly used to furnish to the farmer advantages which have never been secured through private capital is a logical development from some very successful experiences which the farmer has been having in the recent past.

The Nonpartisan League is an organization of farmers copied after the Anti-saloon League. It has as its purpose the securing of legislation advantageous to the farmer through both political parties. Like the Anti-saloon League it has been successful in getting results for the farmers. It now exists in some seven or eight states in the Northwest. Just because the League has been successful in securing a good deal of legislation which has disturbed the sense of security of the millers and the bankers and other allied interests, it has been the object of bitter attack. Most of these attacks have been petty and have centered around non-essential phases of the issue which is simply stated "The modern issue between private capital and public ownership of the means of distribution."

THE CHURCH AND THE FARMERS' ORGANIZATION

As individuals the members of our churches will and ought to decide as to the relative merits of the two types of leadership in American life. It is not, however, for the Church as an organization to take sides in this matter. It will probably live to regret it at no distant day, if it finds itself aligned against either the conservative or the radical group among the farmers. It is rather the business of the Church to work for those deep, underlying virtues and enthusiasms which must be the undergirding of any great industrial order. The values of character grow more and more important as our social order becomes more complex. If we are to have state owned elevators, then by all means we need Christian men in political life. If we are to have a co-operative social order, the great virtues of friendliness, self-control, and the love for justice are basic in such an order. The Church has its work to do through all the turning and overturning of human society.

International Council Jottings

How did every speaker on internationalism overlook this pertinent quotation:

> That man's the true cosmopolite
> Who loves his native country best.

A prominent figure on the platform was Rev. W. C. Willoughby, who attended faithfully to his duties as one of the vice-moderators, and whose service to the Council was considerable in more ways than one. He was elected as a representative of South Africa, where he has spent most of his life as a missionary. At present, however, he is head of the Africa Department in the Kennedy School of Missions at Hartford. He was an official delegate from Britain, being one of the four specially representing the London Missionary Society.

One of the British delegates brought this exquisite story: He was traveling recently on a St. Lawrence steamer on his way to the Council. Suddenly he remembered the tragic circumstances connected with the death several years ago of Rev. Silvester Horne. Addressing the captain one day he asked, "Do you happen to remember, Captain, the death a few years ago on one of these St. Lawrence River boats of an English preacher named Silvester Horne?" The captain answered quietly but with deep feeling, "I certainly do remember. It was on this very boat." He then proceeded to show the English visitor the precise spot where the saintly man fell. "I chanced to see him fall and ran toward him. He died instantly. His wife holding his head called out in agony, 'Are you dead?' An instant later she turned to me, 'Captain, is my husband really dead?' I shook my head yes and ordered some sailors to carry the body into my cabin. Come on in, I want you to see the cabin." As the clergyman entered the captain's room, he noticed as one of the most conspicuous objects in the room a beautifully framed photograph of the deceased prophet. Then he resumed the story: "But when we brought his body into this cabin, that was not the end of the tale. Mrs. Horne came in and immediately kneeled down beside his body. I was standing near. She turned to me and commanded, 'Captain, you must kneel.' I was not a kneeling man—in fact I was altogether indifferent to religion. But I hesitated only a second, then knelt. Her prayer was the simplest, most beautiful, most natural prayer I ever heard. She mentioned all the children by name, the church and various causes that had been dear to her husband's heart. Do you know? *I have never been able to escape from that prayer.* It brought me to Christ. I am now a confessed Christian, and whenever I can I attend the little church of which I have become a member. *I was Silvester Horne's last convert.*"

Overturning and Hope in Mexico

A Cheering View of the Situation

By Rev. John Howland, D.D.

Missionary of the American Board

A thoughtful Mexican, who is not directly connected with any of the political parties, recently affirmed in private conversation that the last change of government in Mexico was a much more trustworthy expression of the popular opinion of that country than any vote could be. This statement may be rather startling, but it doubtless contains much truth. Mexico is not in a condition yet to give voice by means of the ballot to any decided conviction. The system of popular election is so new and has been so persistently abused that the masses of the people either refrain from taking part or easily become the prey of shrewd politicians. On the other hand, while this last revolution had the appearance of a purely military movement and there was little of the popular agitation that marked the downfall of the Diaz régime, it was the expression of a general and profound dissatisfaction with the government and of stern resolve to submit to no attempts to defeat the free expression of the will of the people.

Carranza's Unpopularity

The rapidity with which this revolution accomplished its main object was a surprise even to those who were most active in it. Carranza's government was never really popular. He was elected because he had stayed by the revolutionary movement without becoming involved in complications which had eliminated others who might have been candidates. While it is true that he had mainly dominated the situation and that the disturbances during the latter part of his rule were largely due to men who had really degenerated into bandits, it is also true that he obtained little loyalty except from those for whose direct interest it was to retain his favor.

The Genesis of the Revolt

It is impossible to be certain as to the real genesis of the revolutionary movement. Many think that Carranza deliberately prepared to involve matters so that it would be impossible for any one to be elected or at least take possession of the government in order that there would be an apparent necessity for him to continue in office indefinitely. This, however, seems doubtful. It is reported, on what seems good authority, that Carranza sent confidential agents to the United States, England, France and Spain to sound the feeling of those high in government circles as to acceptable candidates for the presidency of Mexico. This rumor states that Obregón was not acceptable because he was considered to have been pro-German in sympathy during the world war; that Pablo González was deemed unadvisable as being a possible tool of Roman Catholic influences; that all approved of Bonillas, and that Carranza was making it so far as he could, impossible either for Obregón or González to become a candidate. It seems, however, almost incredible that, with the native shrewdness he showed in much of his course, he should not have realized that, while Mexico is tired of revolutions, the one thing it would not permit was what is called an "imposition."

How the Revolution Started

The spark that started the explosion seems to have been as much accidental as intentional. Obregón was summoned from the northern part of the country where he was stumping for his candidacy, to explain charges of connivance with some of the rebels against the government. There is some doubt as to the authenticity of the evidence on which these charges were made. At the most the thing affirmed was that he was in correspondence with some of the rebels and arranging that if he were elected they would cease their hostile attitude. The charges fairly considered, therefore, hardly referred to anything treasonable.

A report reached Obregón's State of Sonora that he had been arrested and was being brought a prisoner to Mexico City on false charges and that he was likely to meet the fate of Madero. Sonora was already on the brink of revolt in protest against governmental interference in the elections and especially to resist a direct attack on the sovereignty of the state by the sending of a strong column under General Diéguez, who was a bitter enemy of Obregón and whose methods have always been drastic and cruel. There may have been a more or less complete understanding among the leaders in the different states that under certain conditions all would rise in arms. But it seems more probable that the movement was largely spontaneous. It was remarkably rapid and news came daily of new adhesions to it. And it was accomplished, in almost every case, with little or no bloodshed.

ADOLFO DE LA HUERTA
President of Mexico

Carranza's Flight

Convinced at last that it would be impossible to hold the City of Mexico, Carranza decided to transfer the seat of government to Vera Cruz, as he had done once before in the earlier days of the revolution. His arrangements might be termed stupendous. About three hundred cars, loaded to their full capacity, left the city; the last detachment, including the President and his Cabinet, on the seventh of May. A considerable part of Congress and the higher courts and the heads of most of the departments accompanied the President. They had a considerable force of infantry, cavalry and artillery. All the public funds that could be secured were taken, all the material of the mint, and enough of the machinery to leave the offices dismantled.

It was known that the track had been torn up but material was carried on the trains and it was probably expected that, by protecting the workers with machine guns and cannon, repairs could be made and the expedition reach its destination. It is persistently reported that the President counted on the loyalty of a general who was in command of a considerable force about half way to the coast. But this man had joined the new movement and offered stubborn resistance to the troops accompanying the President.

The trains were attacked before they were fairly out of the city and soon found themselves more or less completely surrounded. It became impossible to secure not only oil for the engines but even water for the boilers except as the civilians with buckets took the rain water from the ditches. Although large supplies of provisions had been taken, those were exhausted and the situation became impossible. Many of the troops and civilians deserted. Just before the final and successful assault the President and a few who accompanied him abandoned the trains and took to the mountains. The final scenes must have been tragic. Boxes of coin were burst open and soldiers and others helped themselves by handfuls. Many of those who left took all they were able to carry.

The Occupation of the Capital

A few hours after the President left the city, General González entered it on one side and General Obregón came in next morning from another direction. They at once took charge of affairs and there was no disorder whatever in the city. Some business houses were closed for the day for fear of what might happen, but there was no shooting and people were on the street as usual. From the first very definite orders were sent to those attacking the trains to take all possible care to preserve the life of President Carranza. Repeated offers of safe exit from the country were made to him, but he refused to accept.

The assassination came as a sad surprise, and has not been fully explained. As would be inevitable in such a case, many will doubtless always believe that it was arranged by those high in authority, but that seems hardly probable. It looks more like a bit of private vengeance, or possibly the act of one who thought he would thus gain fame and favor. Governor De la Huerta, who by the so-called plan of Agua Prieta was declared chief of the revolutionary movement, summoned Congress to meet and was formally elected President to fill out Carranza's term, which ends with the first of December of this year. Meanwhile the permanent commission of Congress, which has power to act during a recess, had decided not to take action but to concur in the action of a full Congress, so that all the legal requisites have been carefully fulfilled. Governor De la Huerta was formally inaugurated June 1; and the new government seems to have started remarkably well. It is trying to check up and remedy, as far as possible, former abuses; looking for cars, automobiles, typewriters and other things that were the property of the nation and had been sold or borrowed. It is also endeavoring to improve the monetary situation, which has been very trying on account of the lack of small change which had been cornered and held at a premium as high as fifteen per cent. by men who are called *"coyotes."*

The Candidates

González has formally withdrawn his candidacy and announced his intention of retiring to private life. This leaves only one candidate in the field. Nearly all who had been in rebellion against the government have laid down their arms. There was hope that even Villa would do so, but that now seems doubtful. The recovery in many things is already remarkable. Trains are running nearly everywhere, making continuous trips instead of spending the nights in the large cities, as they have been doing for some years past. Most of them are reported to be moving with no military guard, for the first time in ten years.

Elections have been postponed until September in order to give Obregón and González (if he wishes) an opportunity to comply with the Constitutional requirement that no one can be a candidate unless he has been out of the army at least ninety days before the election. Those who are in touch with leaders high in office and influence seem to be confident that the lessons of the past have been learned and that many former mistakes will be avoided.

The expressions of purpose by De la Huerta and Obregón are encouraging as indicating an effort to establish and preserve friendly relations with all countries, to promote internal reforms and national development in every possible way. The events of the coming six months will be watched with deep interest and there seems to be abundant reason for awaiting developments with a good measure of hope and confidence.

Mexico City,
June 26, 1920.

The Two Boston Councils

1899-1920

By William E. Barton

Of the four International Councils, I have attended three. The Council we have just held in Boston was a much better Council than that held in Edinburgh twelve years before. That Council labored under very great disadvantages. It was held in a Presbyterian city, and made little local impression. There was some sort of strife on between the followers of Peter Forsyth and Reginald Campbell, and the purpose of the makers of the program seemed to be to certify that Campbell had no rightful place in British Congregationalism. So Forsyth was given twice as long a time for his paper as other men on the program, and Campbell got no nearer to the Council than the front door where newsboys stood trying to give away his paper. The first Council, held in London, I did not attend. The real comparison, of course, is between the two Boston Councils, that of 1899 and that of 1920.

As I recall the Council of 1899, I am struck by the fact that we had then a group of outstanding leaders such as did not seem to me to be present in the same number in 1920. Then we had from England, Prin. A. M. Fairbairn, Dr. Alexander Mackennal, Rev. Sylvester Horne, Dr. John Brown, the successor and biographer of Bunyan, Sir Albert Spicer, and the rest. From the American group we missed in 1920 Samuel B. Capen, Gov. Roger Wolcott, Prof. George P. Fisher, Drs. F. A. Noble, Washington Gladden, Amory H. Bradford, R. S. Storrs, A. H. Plumb, A. J. Lyman, R. A. Meredith and others. I do not think we had as many leaders of the first magnitude in 1920 as we had in 1899.

We had no discussion in the main meeting in 1920. There was neither time nor place for it. There was not much discussion in 1899, but there was a little. We had a lively tilt in 1899 between President Hyde of Bowdoin, who told what poor work the theological seminaries did upon the students whom the colleges turned over to them, and a group of seminary professors who indignantly told Dr. Hyde what poor material the colleges turned out into the divinity schools. There was no opportunity for any little affair of this kind in 1920.

The recent Council was defective in social features. Boston homes are fewer, and delegates were farther scattered. But in 1899 there was a notable reception at the Hotel Vendome, an official reception at the State House, an organ recital at Shawmut Church, and greatest of all, a dinner given by the Congregational Club of Boston in Music Hall with memorable addresses. Where was the Boston Congregational Club in 1920?

The excursions of 1920 were good, especially that to Plymouth; but no Council will ever have such a series of excursions as William F. Whittemore and his committee planned and carried out in 1899. The Plymouth trip, the Salem trip, the Harbor excursions, the City of Boston furnishing the boats, the Tally-ho trips (we had no automobiles then) were wonders.

The worst thing about the Council of 1920, was, of course, Mechanics Hall. That was a mistake. Tremont Temple should have been engaged for all the principal meetings. Yet it is due the committee of arrangements to remember that it was the engagement of Mechanics Hall with its abundant room which gave them courage to invite every Congregational Church to send accredited delegates, and that was an admirable feature.

A GROUP OF JAPANESE DELEGATES AND THEIR AMERICAN FRIENDS

Left to Right: *Rev. A. Ebizawa, Rev. Abe, pastor of Japanese church in Seattle, Rev. S. Kimura, a prominent Japanese evangelist, Miss Charlotte De Forest, principal of Kobe College, Rev. and Mrs. Charles M. Warren, missionaries in Miyazaki, Mrs. T. Kokita, Rev. George Allchin, Rev. T. Kokita.*

This Council was far better presided over than that of 1899. President Angell was a great and good man, but he held a feeble gavel, and the Council ran upon no schedule. This one, admirably presided over by Dr. James L. Barton, kept to its schedule all the way through. We were due to close at five o'clock; and when we rose for the closing prayer, I looked at my watch and it was 4.47. The prayer, I judge, was about three minutes in length.

This Council had a sustained interest from the beginning to the end. There was no fraying out of enthusiasm. Every seat in the Old South was filled and scores were standing in the aisles when the Council came to its close.

The Sectional Meetings, which have come in through our experience in the National Council, were largely attended, and very profitable. The discussions covered a wide range and those that I attended seemed to me to be of high order and large interest.

There was a note of deep seriousness in the addresses and papers, such as could not have been normally present in the addresses and papers of 1899. But there was no tone of pessimism. It was a sober but courageous Council. It was a body of men face to face with mighty tasks, and loyal to them, and undismayed by them.

There were no really poor addresses. If the Council lacked the outstanding leaders of twenty-one years ago, it had, I think, a higher average of thoughtfulness on the part of its speakers. I can remember one unfortunate address in Edinburgh, and two in Boston in 1899, and I have heard of two in London at the first Council, no one of which was duplicated in its essential elements of failure at Boston in 1920.

It was a Council that demanded practical results. It adopted a new Constitution looking for a little more perfect type of organization, and the possibility of international denominational work. It strengthened the bonds that unite us to Congregationalists the world around, and knit closer the union of English-speaking peoples.

The Committee on Resolutions had all the problems which confronted the corresponding committees of the Republican party at Chicago and the Democrats at San Francisco. Prohibition and the League of Nations were with us, as with them, the crucial questions. The American delegates were divided on the League of Nations, and the British delegates were opposed to the indorsement of Prohibition, while Australia wanted Prohibition and nothing short of it, and in America it was an accomplished fact so far as the decision of the Supreme Court could make it so. The Council approved the League of Nations, but made room for all the reservations which the President and Senate can agree upon and the rest of the world approve. As for Prohibition, the report of the committee speaks for itself.

Yes, it was a vastly better Council than that at Edinburgh, and does not suffer greatly by comparison with that in Boston in 1899.

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AT GRAVE OF GOVERNOR BRADFORD IN PLYMOUTH

LEFT TO RIGHT: *Judge E. T. Slocum, a descendant of Governor Bradford; Rev. George Allchin, a missionary at Osaka, Japan, for the past forty years; and Rev. Louis J. Luethi, pastor of the Second Congregational Church, Toledo, O.*

What the Visitors Thought

By One of Them

In a recent issue of *The Congregationalist* we are told that the British and Australian religious papers will now be eagerly awaited on this side because American Congregationalists will there learn exactly what their visitors thought about them. May a Britisher who is left behind for a time give his impressions, and, taking his life in his hands, do so with complete candor?

The warning given by the paragrapher in *The Congregationalist* will not, of course, pass unheeded, for we all recognize that in a few short weeks very little of American life can be seen, and therefore generalizations, always dangerous, are specially so in these circumstances. To sum up one's impressions of American Congregationalism is almost as difficult a task as that of the boy—this story was told at the Council, but as your readers did not hear it, it may be repeated—of six, the product of one of our Primary Departments, who was busily engaged one day with pencil and paper. "What are you doing, Johnny?" said his mother, and the boy replied, "Drawing God." "But you can't draw God," his mother said, "nobody knows what God is like," and the unabashed Johnny answered, "They will when this is finished!" I do not imagine that you will know what America is like at the end of this sketch, but you will at least have one visitor's impressions.

Englishmen who crossed the Atlantic came with great ideas of American hospitality and American hustle. They had been led to expect that America was a machine—a rapid escalator—but a machine run by men and women with open homes and warm hearts. They return with the same notions still in their minds, though they are now inclined to believe that in attempting too many things and things too ambitious (dare I say Mechanics Hall?) Americans do not get through as much and they do not carry it out as well as they would if their plans were more modest and their efforts more concentrated. This hustle at first somewhat disconcerted visitors with Americans in the mass almost as much as they were delighted with them as individuals. The casual "off-hand" American manner, combined with the muddle which heralded the arrival of the major British party—I was not a member of it, so I can speak freely—was disturbing at first, but was it not caused by the fact that some overburdened persons with the best intentions were trying to do more than mortal men could do? Thus it was that while American homes were longing for British visitors in vain, and those visitors desired nothing so much as to see the inside of American home life, they were crowded together in a manner reminiscent of college days in a fellowship which, although altogether delightful, had nothing distinctly American about it.

But when things settled themselves out, and you got to know men, how warm-hearted the American was, how kind and hospitable the Bostonian hostess, how restful the American home. When the I. C. F. gathered together, and when Yale invited Oxford *to tea*, when American ministers took their British brethren to Concord and Lexington in their autos and chaffed them about "where the British ran away," we began to realize that what we had been told about American kindness was not exaggerated. We sailed from England intensely interested in two great questions of the day—Prohibition and the attitude of the American people to a League of Nations.

We did not find it as easy to get drink as we had been led to believe. That does not imply, as the casual reader may think, that our knights and baronets and Doctors of Divinity went on a long search for champagne—it simply means that we had been told again and again that it was just as easy to obtain "booze" as before Prohibition, and we found the statement untrue. We were delighted to discover that reasoned opinion believed that Prohibition's results were so obviously beneficial that it had come to stay, and we were interested in the frequent reports of empty jails, and of women who, for the first time in their lives, were not afraid of public holidays coming round.

The views of New England Congregationalists concerning a League of Nations were much what we expected them to be, though the depth of the resentment at Mr. Wilson's autocratic rule was a surprise to us. We had felt—and we feel still—that the President had stated for the whole world the idealist attitude in a way in which no other statesman could, or would, or dare do, and while we recognize the force of all that is to be said concerning his mistaken methods of making the ideal actual, we believe that history will place Woodrow Wilson far higher in its roll of great men than most of his countrymen do today.

And that leads me to mention a feature of American life about which your visitors remarked again and again. What keen politicians you all are, and especially your ministers! Possibly the approach of the presidential election accounts for it, but it seemed to us as if American ministers were quite obsessed by the political situation. They would go miles out of their way in a speech to make some very controversial party point, and the only times the Council was moved to anything like a demonstration was by political utterances. One morning an American minister I did not know, said, "May I speak to you for five minutes?" "Certainly," I said. Beginning with the statement that the British delegation failed entirely to understand the attitude of the American people to the League, he continued for more than five minutes to show that of all men who had ever led a people to destruction (King John, Charles I. and even George III. seemed to be angels of light in comparison) there was none so base and none so vile as Woodrow Wilson! And he said never a word about Congregationalism, or the churches, or the Council, or his own work.

And this emphasis on current events, shows itself in the pulpit as well as on the platform and in conversation. If there is one thing that distinguishes American and British preaching, it is, broadly speaking, that the first is topical and social, the second, expository and—it is hard to find the word to express it—fundamental. The British preacher generally starts from the Bible and from Christian doctrine to apply his message to modern life, the American often begins and ends with modern life, leaving the Christian basis to be assumed. A visitor to this country a short time ago called one morning on a ministerial friend and found him just starting out in his automobile, with the words: "Pardon me. No time this morning. Doing the dust-bins of the city. Preaching on them on Sunday."

A pertinent subject, and no doubt a useful sermon, but only an American preacher would have approached the subject in the same way.

If one might venture to say so after but a few weeks' experience, basing the statement on visits to churches and conversations with many from pulpit and pew alike, there is in New England a real desire that the Gospel for today should more clearly spring from the Eternal Gospel, there is an intense longing for the Water of Life which makes men never to thirst again. Time and again people have said: "How evangelical you Englishmen are! What earnestness you have! How you bring Christ into all your messages!" Well, the thing we have most regretted in the Old Country is that there was so little of the Gospel note in our preaching, so little of the passion for souls, of that fervent enthusiasm which draws and wins men. If, however, the Council has done something to show that the passion is there and that it can be fused with culture, and the Divine Gospel brought to bear with power on the perplexing problems of modern life, it will have served a most useful purpose.

But if American Congregationalism can learn from us in some ways, there is no doubt at all that she has much to teach us, and especially so in the way of church administration. We do not covet her quartets, or even her $10,000 ministers, but her system of church finance is generations ahead of ours, while the Board of Pastoral Supply meets—and, I should say, meets admirably—a great need.

And, outside church life too, we have much to learn. We smiled when first we saw American newspapers, and you, like us, have papers of which we both must needs be ashamed. But the prominent place given to educational and religious affairs in your daily press is a thing that we know not, and it is an indication that New England recognizes that religion and learning are vital for the future of the race. I go to Harvard, and there, in spite of its great attraction, I miss the tradition and atmosphere of Oxford—the red brick offends the eye that has come to assume that the buildings of a home of learning must be centuries old—and then I think of all the benefactions to Harvard, an unceasing stream, and I wish that my countrymen would put education in the same high place that Americans do. Right away from kindergarten to university, New England stresses the value and importance of education, while we leave it almost in the backwater of life. Here surely is the secret of your country's most remarkable achievement—a source of continual amazement to the visitor—I mean the way in which she can take in immigrants from every land, assimilate and absorb them, and in a generation turn out their children good Americans. The other day I went to the graduation exercises in a small grammar school. The items were mostly concerned with the story of the Pilgrims; "The Courtship of Miles Standish" was dramatized, and John Boyle O'Reilly's poem declaimed. And about half the children who took part were Roman Catholics, and their parents came from every European land. But they rejoiced in a grand and glorious history, and they were on the way to becoming good American citizens.

When Sunday Comes

By John Andrew Holmes

Sunday is the only day some business men have with their families: why not spend part of it with them in the family pew?

What did your visitors think of you? They were impressed with a country of vast distances and many varieties, a country of untold resources and magnificent opportunities, a country with a glorious history and children brought up to know it and be proud of it, a country that, without doubt, can determine the future of the world for good or evil for the next two or three hundred years. They found its churches alive and their people friendly, and they rejoiced that the young men, above all, were anxious to stand shoulder to shoulder with their British brothers to sweep away all misunderstanding, suspicion, and prejudice and keep the world at peace.

And they had such a good time that all of them talk of returning some day, and some are coming back next year. ALBERT PEEL.

On a Summer Sunday

A Brooklyn Preacher in Boston

To fill a city church on such a summer morning bespeaks two things—a body of church members interested in their church with an all-around-the-year interest, and a preacher capable of bringing a valid, challenging message.

So ran my thoughts as I sat, waiting for the service to begin, in Mount Vernon Church where Rev. Richard Roberts, pastor of the Church of the Pilgrims, Brooklyn, N. Y., is preaching during the months of July and August.

Through the open doors came the steady whirring of the endless stream of automobiles passing along Massachusetts Ave. over Harvard Bridge. The air was clear and cool, the sun bright, the sky deep blue with tumbled clouds. The day called lustily for folk to go adventuring in the open air.

But inside the church the congregation steadily increased. Some of the people coming in smiled brightly at each other—the habitual attendants I guessed them to be, and made a mental note that the first of my conditions, active loyalty, seemed to be fulfilled. Others looked vaguely about them with an appraising air that marked them as strangers in the church. There were a surprisingly large number of young people. It was such a congregation as gathers only in the expectation of hearing something worth while. Before Mr. Roberts was well launched on his sermon I was convinced that their expectations were to be fulfilled.

He is a tall, spare man, with keen, piercing eyes, sensitive mouth, large, capable hands, and a pleasing flavor of Welsh in his accent. He is a Welshman by birth, and his experience with Welsh churches, both in Wales and in London, is not many years behind him.

His summer message is one full of significance for these times and for this country. He sums it up briefly in three propositions: 1. The greater part of man's life is lived in a world which is unseen. 2. It is the business of man to live in two worlds at the same time, the seen world and the unseen world. The business of religion is to make this possible. 3. The end of all life is to express itself in beauty.

The sermon of the day dealt with the second of these propositions—Living in Two Worlds at the Same Time. Life is not to be lived entirely on the Mount of Transfiguration as the mystic would live it, said Mr. Roberts, nor yet entirely in the dark valley of human need and human sin, but in an endless pilgrimage back and forth between the two, until the distance dwindles and the two worlds become so intertwined that one may see

"——— the traffic of Jacob's ladder
Pitched betwixt Heaven and Charing Cross."

Delivered with fiery earnestness which expressed itself in gestures rough sometimes but always forceful, the sermon carried the atmosphere of long studious days and wide familiarity with history and letters. But its chief power lay in its sheer sincerity, in the conviction that the man spoke from his own experience, that he himself lives familiarly and habitually in the Two Worlds that supplement each other in making up the full Christian life.

Mount Vernon Church is fortunate in having such a preacher this summer. If you are in Boston during August it will pay you to hear him. H. F. M.

"Brown of Ceylon"

One of the gravest losses that has befallen the Ceylon Mission of the American Board was the death, March 12, of Rev. Giles G. Brown after twenty years of successful and varied service. Mr. Brown, of Canadian birth and Oberlin and Andover Seminary training, was first stationed at Udupiddi and did especially fine constructive work in the educational work of that station with its 4,000 village school children and large boarding school for girls. In 1908, however, he became president of Jaffna College, reorganizing the college courses, trebling its attendance, and placing it on a sound financial basis.

All the time he wanted to do direct evangelistic service and after he returned from furlough in 1918 he plunged into that work—house to house visitation and general personal work. Up and down the hot sandy roads he went, preaching, teaching and advising, but because of lack of transportation he could not get back each night to the coolness and healthful location of the mission houses and was not strong enough to resist the enteric fever which seized upon him. After an illness of two or three weeks he suffered a paralytic shock and died without regaining consciousness.

To the mission he was a leader, thinker and sympathetic co-laborer; the Tamil people, Christian and Hindu, rich and poor, high caste and low caste, crowded to the house to express their sorrow and sense of loss at his going.

His funeral was held in the historic old Uduvil church, and he lies buried in the Uduvil cemetery "in the row," as one of the missionaries writes, "with Miss Agnew and Father and Mother Howland"—those other "saints removed" from the Ceylon Mission.

WHAT THE CHRISTIAN WORLD IS DOING

Major Axton Selected as Chief of Chaplains

CHAPLAIN JOHN T. AXTON

THE news of the selection of Major John T. Axton as Chief of Chaplains in the United States comes as a source of gratification to a large circle of friends throughout the country. Many of them are ex-service men who have a deep feeling of gratitude for Major Axton for his activities in their behalf during the war at the port of embarkation at Hoboken, N. J. Here he had the direction of all religious work and welfare activities connected with the port, his duties taking him to embarkation camps, hospitals, and army transports. Chaplain Axton was awarded the Distinguished Service Medal for exceptional efficiency in organizing and directing these activities at Hoboken, in which 166 chaplains of different denominations, besides hundreds of civilian workers, were employed. He is a Congregational minister, his only pastorate having been at Salt Lake City. In 1902 he entered the army as chaplain, and now, after eighteen years of service, he becomes, through the selection of the War Department and the President of the United States, Chief of Chaplains, with the rank of colonel. Under the provisions of the Army Reorganization Act, the Chief of Chaplains is detailed to that work for a period of four years. His duties will include investigation into the qualifications of candidates for appointment as chaplain and general co-ordination and supervision of the work of chaplains.

Back from Switzerland

SECRETARY William E. Strong, of the American Board, returned on the *Aquitania* July 24, from a brief visit to Europe, where he attended the International Missionary Conference held at Crans, Switzerland, from June 22 to 28. Some forty representatives of eleven different countries and of various missionary bodies were present. Mr. J. H. Oldham acted as secretary, Bishop Root as presiding officer. Germans, French, English, Canadians, Ameri- at Crans, Switzerland, from June 22 to 28. Some forty representa- fields where the war has unsettled and sometimes wrecked well-established Christian missions.

The Harvard Summer School of Theology

THE Harvard Summer School of Theology, which closed on July 23, proved successful beyond all expectation. It will be remembered that the Faculty of the Harvard Divinity School maintained a three weeks' summer session, primarily for ministers and social workers, for the 12 years from 1899 to 1910. The school was then dropped, chiefly because of the difficulty of financing it, for, though the attendance was fairly satisfactory, there was a considerable deficit year by year. The proposal that it should be revived this summer was reinforced by the offer of the Unitarian Laymen's League to pay the $15 tuition fee of any Unitarian minister wishing to attend, and, in addition, one-half of his fee for room and board in the dormitory set aside for the school, and one-half of his railway travel. This offer, which practically assured the school of sufficient numbers to enable it to meet expenses, was eagerly accepted by about 100 Unitarian ministers from all parts of the country, many of whom were accompanied by their wives. Besides this group, there were more than 50 ministers of 10 other denominations in attendance, Congregationalists and Episcopalians being most numerous. The total registration was 152, 50 per cent. larger than ever before. In other words, the denominational representation was about the same as formerly, except for the unusual number of Unitarians, brought through the generous invitation of their laymen.

An Attractive List of Lecturers

THE success of the Harvard Summer School of Theology was not, however, merely a matter of numbers, for it was notable for the high standard of lectures by men of very various outlooks and widely divergent views, and for the eager and sustained interest on the part of the "students." Among the lecturers were Dean Platner of Andover Seminary, Dr. James L. Barton, Dr. F. E. Emrich, Rev. W. A. Sperry, President Horr of Newton, Rev. H. S. Coffin of New York, Prof. E. S. Brightman of Boston University, Dr. Crothers of Cambridge, and others, in addition to the Harvard group, among whom were included Dean Fenn, Prof. F. G. Peabody, Dr. A. T. Davison, the organist at Appleton Chapel, Professors Carver, Lake, and Perry, and Dean H. W. Holmes of the School of Education. In its selection of lecturers the school may fairly be said to have lived up to its standards for excellence and for catholicity of outlook. The school again proved to be a great opportunity for ministers to gain fresh intellectual and spiritual stimulus, lifting them out of their ruts. And the element of comradeship, promoted by the occupancy of Standish Hall as the school dormitory, and by eating together in the dining hall, was invaluable, especially for men in small or isolated parishes. Congregationalist found himself next Episcopalian, Unitarian beside Presbyterian, Baptist by Methodist—and all heard the great problems of the religious and social life discussed as matters of common interest, on a plane lifted high above the denominational issues which divide the Christian world. There is no better way to promote a good understanding among the churches, to advance unity of spirit in the bond of peace. And it may well be asked if the laymen of any church can better invest their money than by making it possible for their ministers to accept such opportunities.

Dr. Meyer's Jubilee

THE Rev. F. B. Meyer, D. D., pastor of Christ Church, London, for most of the time during the last thirty years, and author of many popular devotional books, received notable tributes when he celebrated his fiftieth year in the ministry a few weeks ago. The Archbishop of Canterbury sent a letter appreciating Dr. Meyer's influence in London. Dr. Stuart Holden and Dr. Jowett uttered their felicitations in person, and the church treasurer handed Dr. Meyer a check for £350 pounds, contributed by four hundred admirers in sums ranging from three pence upward. He has announced his resignation, to take place December 31.

The tri-national celebrations of the Pilgrim migration go on. Southampton, England, has just been calling attention to its history as the starting point of the *Mayflower* voyage by an enthusiastic ceremony of remembrance and pageants of the embarkation. The English Plymouth, from which the final start was made after the first mishaps of the voyage, is equally concerned to assert its interest. At home we have been surprised to note how widely the tercentenary has taken hold of the imagination of teachers and been celebrated in plays and pageants which must have cost much labor and drawn upon a great fund of latent enthusiasm. Many different parts of the country, all classes of our population, and different types of religious tradition have had a part in these celebrations. One was recently held and awakened wide popular interest, for example, in Memphis, Tennessee, at a tri-state fair representing Arkansas, Mississippi, and Tennessee, showing how widespread is the appropriation and appreciation of Pilgrim interest in communities which in the past have seemed rather remote from the Pilgrim tradition.

A Summer School for Christian Living

A new venture in out-of-door work is being undertaken this summer by the City Missionary Society of Boston in a camp on Pomp's Pond, in the beautiful town of Andover, only twenty-three miles out of the city. This year, from June 28 to July 12, boys from fifteen through eighteen years of age were in camp. From July 13 to July 27, boys from twelve through fourteen years took their places. From July 28 on, girls of corresponding ages will be given the same opportunity.

POMP'S POND, ANDOVER, MASS.

Where Boston City Missionary Society is giving boys and girls a wholesome vacation

The idea of such a camp originated with Rev. A. Sidney Lovett, minister of Mt. Vernon Church, Boston, who was quick to realize not only the need of city boys and girls having the advantage of the best sort of a vacation in the country but also two other very fundamental needs, the development of the stronger virtues of Christian leadership and a democratic sense of solidarity among the young people who must be the future leaders in the Boston churches. The camp is in no sense an ordinary fresh air proposition. The boys and girls all pay six dollars a week toward their board. To be sure, the churches and the City Missionary Society see that no worthy one is kept away for lack of funds, but nobody knows who such are, as everybody pays his money himself.

Mr. F. H. Foster, an active member in the Old South Church, Andover, placed an ideal site for the camp at the disposal of the society, and no pains has been spared to develop it in the most thorough-going fashion. The buildings were designed without charge by Mr. Derby of Derby and Robinson, architects, and everybody has vied with his neighbor in generosity to insure the successful carrying out of a perfect camp. Town water has been installed, sanitation is pronounced without a flaw, and Dr. W. G. Walker of the Andover committee generously gives the most careful medical supervision.

The personnel at camp is especially strong. Rev. Frederic B. Withington, who goes to Phillips Exeter this fall as chaplain, is in charge. He is a famous Harvard athlete and knows just how to manage boys. He is assisted by special counsellors from the colleges and by the representatives from the churches who accompany their boys.

When the girls are there, Miss Esther Parker of Winchester, a graduate of Abbott Academy, a most successful church school worker, with an experience in Y. M. C. A. canteen work abroad, is in charge of girls' activities, with a splendid corps of counsellors.

The camp routine includes lessons in nature study, swimming, and camp service, as well as the most effective sort of religious training. The two events which compare in response with the call to swimming are the calls to the "password" and the "camp fire services." The "password" service comes in the morning. Here one of the counsellors selects a sentence, often from the Bible and always worth while, which becomes the password for the day. He speaks briefly on its meaning and there are hymns and a prayer. In the evening at eight o'clock the camp fire is lighted and the boys gather around in a natural amphitheater for stunts, songs, and a talk, which vary from a travelogue to the deepest sort of an inspirational message. The meetings always close with one verse of "Abide With Me" and the Lord's Prayer.

It has been a problem for the society to keep the camp true to its purpose and to avoid too rapid expansion. The expense has been great and of course more money is constantly needed. Mr. Samuel F. Wilkins, the treasurer, will gratefully receive any donations. Two generous friends are already planning to build memorial bungalows next year, and every plan is being laid for an increasingly useful camp which, within a few years, will be open to all the Congregational churches of Boston and vicinity, and which will become a veritable power house for Christian faith. It supplements splendidly the work at Rosemary Cottage, where the society sends mothers and small children and there not only gives them a needed and a joyous vacation, but quietly instills the essentials of Christian home life to bear fruit later, under the fostering care of the churches and our missionaries, in the finest sort of character.

THE JOYS OF SWIMMING

One of the sports enjoyed at City Missionary Camp

What Other Editors are Saying

The Primary Duty of the Churches

Of course, the primary job of the churches is to conserve and impart religion. What they do in the line of "good works," so-called, though important and beneficial, is all secondary to the duty of holding, realizing and imparting the faith. Their great office is to connect things visible with things unseen. If they don't do that, all their organization for benevolences, and all the dollars they entice from submissive contributors won't save them from failure as churches. Their award is spiritual. It cannot be accomplished by mere material activities, though such activities are bound to follow if the spiritual errand really prospers.—*Life.*

Fruits of Prohibition

Prohibition in the United States is bearing its fruits with surprising rapidity, but perhaps not more quickly than was expected by discerning people who saw its deeper significance. Some of the fruitage is shown by this statement of the business manager and vice-president of the United Press Association: "Never in the history of the press has intelligence been so greatly in demand as now. Prohibition is partly responsible." The journalist then says: "Another reason is that the public, awakening to the existence and effects of propaganda, has put the press on trial. There is an increasing demand that stories be written with sincerity and with intelligence, and that they be well written." A little bird might say that what the journalist calls "another reason" is really only the first again, namely prohibition, since the very thing that makes newspaper men wider awake and therefore able to raise the standard of intelligence required in journalism is also making the public more alert, so that the mass of the people can now detect the subtleties of propaganda, which before had deceived them all too easily. —*Christian Science Monitor.*

John P. Sanderson—A Congregational Leader

His Denominational Service and Royal Personality

A Personal Tribute

By Prof. Frank G. Ward

"Know ye not that there is a prince and a great man fallen today in Israel?" For nearly forty years ministers and laymen have been meeting Dr. Sanderson as an official, state or national, of the Congregational churches. With one accord these folks of three generations would grant him a regal place in memory even though democracy is the watchword today. This tribute seeks to voice the hearts of many and perhaps to add some glimpses into the life of one who was loved by all who knew him. It draws on memories from Pine Lake and the banks of the Charles, from the fire-place and the prayer meeting, from the office on LaSalle Street and rides through the Michigan snows, from the meal time during the weeks that he found his home with us, and from the hospital room while waiting for the Big Surgeon to come. The picture is true to life, even where there may be slips in memory.

Dr. Sanderson was born in Philadelphia—how long ago few would guess. In talking last October about some who were getting along in years he said in a lowered tone, "I enter my seventieth year next week." His father belonged to that political group which hardened in the later years into the Pennsylvania *régime* of doubtful fame, but in those days it was fluid and subject to rectification. The elder Sanderson was close up to the Lincoln administration, and for a time was assistant to a cabinet officer. The war years took the family to St. Louis and the father at times to the Canadian border where thickening plots called for secret service men. Thus it was that the formative years of young Sanderson's life were spent in an atmosphere that wonted him to statecraft and national crises, and the temper never departed from him. Fifty years after, he was in France at the time Germany declared war and he saw it all with an experienced eye.

The college days in Springfield, O., the year of teaching there, the time spent in Andover in the days of its greatness, entered into the decade following the war, to which must be added an interesting fact. Three years as deputy postmaster at Springfield, which meant in this instance full responsibility, gave the young man who had just turned his majority a fine training in business exactness. Two statements show his thoroughness. "I never leave a letter calling for answer unacknowledged for twenty-four hours"; and, "I balance my personal cash every night." No wonder that Secretary Douglas of Iowa once said in response to a question, Who's Sanderson? "When you write to Michigan Sanderson's the one you get the answer from."

After three years as Lutheran pastor in Illinois Dr. Sanderson began in 1877 his three decades of service in Michigan. Michigan Congregationalism is a sort of Congregational isthmus where many ministers have halted for a longer or shorter time in going back and forth between the east and the west, and others have settled down there as in a home state. No one of us could get by without knowing Dr. Sanderson, and that in a helpful way. He had a genius for discovering young men and pushing them on. He never was too busy to give himself whole-heartedly to one who needed him; and if an engagement did make it necessary to close an interview no one was ever made uncomfortable by it. Dr. Sanderson knew how to receive as well as give. Friendship with him was mutual in as complete a way as with any one I ever knew. He thought a great deal of Dr. Ross of Port Huron, and so when a boy came into the home he named him after that Central West authority upon Congregationalism. It was Dr. Ross perhaps that started Dr. Sanderson thinking about church polity and the needs of Congregationalism in this particular.

REV. JOHN P. SANDERSON, D. D.

This leads to Dr. Sanderson's contribution to his time, second only to his capacity for friendship. I refer to his part in blazing the way for the new Congregationalism. At the state association in Detroit in 1904 twin papers were read by Dr. Sanderson and Rev. H. P. DeForest upon the problem of Ministerial Supply and Congregational Fellowship and Oversight. The discussion called out was so vital and animated that a devotional hour on the program was dropped. The matter was finally referred to a committee consisting of Messrs. H. P. DeForest, J. P. Sanderson, H. N. Dascomb, Nehemiah Boynton, and Pres. James B. Angell of the University of Michigan. Their report was given in 1905 which outlined a "method of co-operation which all may see and which all may use; a visible form for the energy of spirit which seeks the efficiency of systematized unity." The provisions of this report became operative in Michigan in 1906. Thus the dawn of the new day in Congregationalism was heralded. Dr. Dascomb and Dr. Boynton are the two now living who can tell the part played by the different members of the committee in formulating the report which has meant so much in our denominational life; but a careful reading of the minutes of that association compels the conviction that Dr. Sanderson was a wheel horse in carrying us forward toward the present goal. His ten years of service in the National societies have been a continuation of his work in Michigan.

* * * * * * *

It was the closing hour of the International Council. Two friends met in the rear of the Old South Church. The room was crowded and one was a bit hard of hearing, and so they went outdoors for a visit. They talked of many things, but the capacity for friendship already referred to made it unnecessary to stay long with any topic; a few words enabled one to catch the other's meaning. They spoke of "the boy" and his community work in New Bedford, near by; of the happy vacation weeks in and around Great Barrington and over the Mohawk Trail; when one referred to his auto trip through Ohio eastward-bound, the other said, "So you were in Springfield, were you!" and both thought, without speaking, of a few years ago when they stood together by an open grave there, never dreaming that the turn of another week would open the way for a second; they spoke of the Congregational World Movement and how the denomination could gird itself to its task. And then at five o'clock they said good-bye—the one to go to the Berkshires to meet the companion of his later years for the home trip to Chicago and the hard days of suffering ere his release; the other to a committee meeting to consider the Congregational budget for 1921. If our goal is realized it will be due in no small measure to the pioneer vision and service making for efficient Congregationalism of John Philip Sanderson, "the quiet, Christian gentleman, who went through life courteous, useful, and brave," whom some used to call "John the Beloved Disciple."

New Castle, N. H.

An Authority on Polity

By William E. Barton

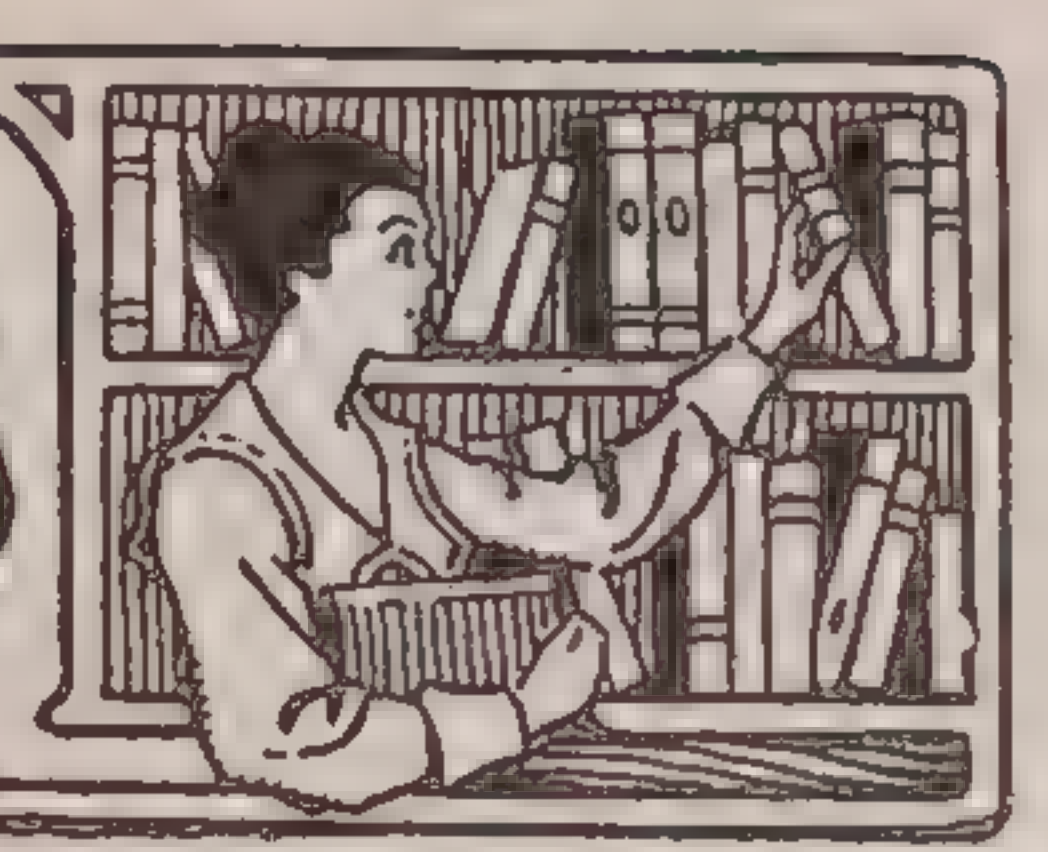
The sad tidings reaches me at my summer home of the death on Sunday, July 11, of Rev. John P. Sanderson, D. D., Field Secretary for the Interior of the Church Building Society. I have not at hand material for a suitable obituary notice, which I doubt not will be furnished from Chicago; but I desire the privilege of saying a word in appreciation of one who has long been my friend, and whose services to our common interests I have had constant occasion to know.

Dr. Sanderson was a true Christian gentleman. He had a very unusual mind; it combined to an unusual degree the powers of analysis and synthesis. I count on the fingers of one hand the men in our denomination whom I consider our foremost authorities in Congregational polity, and John P. Sanderson is of them. When the International Council's Interim Committee appointed the chairmen of its several commissions, it gave to at least one of the chairmen the privilege of selecting the central group of his own associates; the Chairman of the Commission on Polity chose as the first man upon his commission Dr. Sanderson. In apportioning the work of the Commission, in the report presented at Boston, the chairman assigned the opening and closing portions to the two men whom he knew to be most capable. The admirable historical introduction is from the pen of Prof. Williston Walker; the closing section, with its clear outlook upon the future, is by Dr. Sanderson. I met Dr. Sanderson in Boston, and he said, "I thought you were to have edited my part of the report; I have read it and find no change." I said, "In your part and Dr. Walker's, I changed in each one single word." He read it again, and said, "I have found the word, and the change is an improvement."

In 1907, Dr. Sanderson was chairman of the Committee on Polity of the National Council, and presented at Cleveland that admirable report which prepared the way for what we did at Boston in 1910 and at Kansas City in 1913. His report included the substance of some resolutions approving the work of Associations in assuming, when requested, conciliary functions.

(*Continued on page 198*)

AMONG THE NEW BOOKS



History and Travel

The New South, by Holland Thompson (Yale University Press). The purpose of Vol. 42 of the "Chronicles of America" is to trace the development of the new spirit in the South, a spirit "marked by hopefulness, a belief in the future, and a desire to take a fuller part in the life of the nation." After the welter of extravagance which accompanied the era of Reconstruction the states had to follow the dull paths of parsimony even as to education. Extreme individualism has hampered progress but there now emerges the desire for common action in the interests of all. The chapter on "The Revolt of the Common Man" describes the evolution of the Tillman type of politician. "The Problem of Black and White" provides full information on the status of the Negro and is wholly sane in spirit. The author believes that the Great War, with its sacrifices and its joint activities, has really closed "the chasm" between North and South and revealed a united nation.

Our Foreigners, by Samuel P. Orth, The Armies of Labor, by Samuel P. Orth, (Yale University Press). These two volumes in the "Chronicles of America" series present admirably the history of immigration and of Labor in the United States. The one deals topically with the American stock, the Negro, the Irish Invasion, the Teutonic Tide, etc. A chapter on Utopias in America describes the manifold communistic experiments attempted by foreign colonies. The final chapter reviews efforts for the restriction of immigration. The second volume is a review of labor organizations, with accounts of the Knights of Labor, the American Federation of Labor, the Trade Unions, the I. W. W., etc., and brief biographical sketches of the principal labor leaders. Both books are readable and interesting. No better popular historical review of either of these important movements can be found. They are up-to-date, fair and accurate, maintaining the high standard of preceding volumes in the series.

A History of France, by William Stearns Davis (Houghton Mifflin). A clear, condensed but readable review of over two thousand years of history, beginning with the foundation of Massalia, 600 B.C. and ending with the armistice after the Great War. It is a popular history, based on the best authorities, referring to military and diplomatic affairs briefly but presenting mainly the story of the French people, their origins, growth, accessions, victories and defeats. The larger part of the volume is devoted to the period since 1789. It would be hard to find a better general view of the French Revolution, the career of Napoleon and the process of later French history than is given in these pages.

Japan, Real and Imaginary, by Sydney Greenbie (Harpers). The author went to Japan in 1917 and entered intimately into the life of the people. He learned Japanese, traveled and taught and has written the best account available of the Japan of today. He describes the home life of the people, their habits, recreation, craftsmanship, their slums, prisons, their labor conditions, strikes, press censorship, dramatic art, etc. He refers to the missionaries, "the best element in the foreign community," but "too clannish." They are, however, "the dynamic force in the native life." The book is well written and profusely illustrated.

Vagabonding Through Changing Germany, by Harry A. Frank (Harpers). The first four chapters of this entertaining volume describe the author's experiences with the American "Army of Occupation" in Germany—and the varying degrees of "fraternizing" which he witnessed. Then follows the account of his visits to various parts of the former empire. In general he found much suffering, no sign of repentance. "Every one of the old fallacies were still swallowed, hook and line," by the common people, who talked of the "undefeated German armies" and "the atrocities of English, French and Russian" soldiers. Though he freely declared himself American he never met with abusive treatment but was generally looked upon with curiosity and not infrequently with friendliness. No better account of the Germany of today has been written for Americans.

Houghton Mifflin From *A History of France*

MARIE ANTOINETTE

The Story of the Nonpartisan League, by Charles Edward Russell (Harpers). It has been difficult to obtain unprejudiced accounts of this remarkable effort of the farmers of North Dakota and other states to organize politically for their common rights. It is an exceedingly important and interesting story. Mr. Russell claims to be simply an historian, or recorder of facts and events. It is evident that his sympathies are with the farmers, whom he represents as reacting in a truly American way against injustice. We commend the volume to our readers.

American World Policies, by David Jayne Hill (Doran). A clear analysis of the Peace Covenant of the League of Nations, showing that its acceptance without reservations would nullify fundamental American principles, overrule our Constitution, impose obligations which affect the independence of the United States and, in effect, place us under the control of a super-government of other countries who might, for example, embroil us in wars for the settlement of their own quarrels. President Hill is not opposed to hearty co-operation with other nations for the world's welfare, but he is opposed, and shows why, to action which is both imperialistic, provocative of war, and at the same time contrary to American principles and injurious to her welfare.

Mexico in Revolution, by Blasco Ibanez (Dutton). At last we have a volume which cannot be suspected of propaganda. The celebrated author visiting Mexico with the advantage of Spanish birth and speech describes men and events as he sees them. It is not a pleasant picture which he paints. A revolutionist himself he has nothing but condemnation for the "gunmen" who have been running Mexico. He knows Latin-America from six years of residence in South American lands. He deplores the attitude of Mexicans toward foreigners. Each one of the prominent "Generals" he describes personally. Here we find the facts about Carranza and Obregon, Gonzalez, Bonillas, and the present provisional president, Adolfo de la Huerta of Sonora, "a well-meaning and estimable youth," who "represents only an interlude in Mexican affairs." He deprecates American "vacillating policy." Being an avowed optimist he believes that eventually peace and order will come to Mexico. It is a readable and enlightening book which we commend to our readers. Incidentally it throws some light on the opinions and career of the author.

On Religious Themes

I Believe in God the Father, by John Faville (Stratford). In his preface the author says, "I believe that the teaching that God is our Father is the greatest truth that came from Jesus." Also, "I believe that God's Kingdom on earth cannot come till we accept this truth in all human relations." In ten admirable sermons, Dr. Faville enlarges upon and enforces these ideas. He defines what is meant by the Fatherhood, or better, "Parenthood," of God. He shows that sovereignty has been exalted in past thought at the expense of the loving paternity of God. He shows how Jesus, in person and teaching, reveals the nature of the Father and the bearing of his teaching on the Church, the individual and society. One of the most important chapters is on "The Father and the Cross." Throughout it is a clear, reasonable and convincing presentation of a truth upon which too much emphasis cannot be laid. We cordially commend it to our readers.

Every Morning, by Robert Cluett (Association Press). A little volume of Scripture readings and prayers for thirteen weeks. The readings are well chosen and the prayers are admirable in letter and spirit. The volume should be a real help to the devotional life and will bear continuous repetition for longer time than is indicated.

The Epistles of St. John, by Charles Gore, D. D. (Scribners). A popular exposition by a conservative scholar who holds that St. John was the author of both the Fourth Gospel and the three epistles. In the Introduction he gives his reasons for this faith. The exposition which follows clearly sets forth those principles, theological and ethical, which are presented by the apostle.

The Devotions of Bishop Andrews (Macmillan). English religious life in the early part of the Seventeenth Century was singularly rich in devotional works. Under the title, Manuals of the Inner Life, the Society of the Propagation of Christian Knowledge has issued a beautiful series of little books, quite handy for the pocket. These "Devotions" of Launcelot Andrews will appeal to all who love spiritual thought in quaint and expressive diction.

IN THE CHURCH SCHOOL

DR. DAVIS' BIBLE CLASS

The Sins and Sorrows of David

International Sunday School Lesson for Aug. 15. 2 Sam. 12:9, 10; 18:1-15.

A remarkable fact about the characters in the Bible is that they are not idealized. They are portrayed in all the sin and weakness of their humanity. If they had been fictitious their faults would have been glossed over or covered up. We have them truly reported.

1. *"Thou Art the Man."* We have not studied a lesson for a long time so full of dramatic contrasts as this. The story of David's evil desires and his practical murder of Uriah in order that he might have his way ought to be reviewed. The one outstanding figure in the scene is Nathan. Fearless, definite and terrible he calls David to account for his sins. The judgment is specific. "The sword" stands for conflict and death. David might have been so happy and so noble! What tragic failure! They who take the sword perish by the sword. The past year has seen the murder of several "gunmen" in Chicago. They killed others; they were killed in turn. The laws of retribution act steadily and relentlessly.

2. *Civil War.* We now see Nathan's prophecy growing into fulfillment. David had broken up a home and had murdered a brother man. Now he sees his own home broken up as his own son leads a rebellion and plunges the country into civil war. The three generals who remained true to David were mighty men. They knew how to put up a great fight. David proposed to go out with his forces and to lead them in person. The soldiers would not permit it. Were they right? Was David in any sense a coward for staying in the city? Now note the heart of the suffering father as David calls his generals together and asks them to be merciful to Absalom. He knew the conditions of warfare in those stern days and he had no delusions as to what Absalom's defeat would involve to him personally. The man who had been merciful to Jonathan's lame son now pleads that mercy shall be shown to his own boy.

3. *Death by Forest and Sword.* What a terrible thing is war! All for selfish ambition, all fruitlessly in the end, twenty thousand men die in the frenzy of brutal conflict with their comrades or crushed by the hostile forces of nature in the forest. It was a slight loss compared with the ten millions who have perished in the recent Great War. But surely by this time humanity ought to have learned the folly and the crime of fratricidal war. It is the supreme madness and the last folly. Vain, bloody and insane, attended by its inevitable comrades, Famine and Pestilence, War stands forth stark and brutal, the foe of mankind. It was so when beautiful Absalom hung dead in the oak, slain by Joab's javelin; it is true today.

4. *The Rebel's Death.* He must have been a handsome man with his long curls, as he rode on his white mule. The curls may be imaginary; but the beauty and charm of Absalom must have been a fact in order to have brought about the loyalty of so many followers. In some way his head was caught in the oak branches, the mule went on, and Absalom was left, hanging and helpless, in the tree.

A nameless soldier discovered Absalom but he neither released him nor did him any harm. When he told his experience to Joab the big general was angry, forgetting that David had commanded him personally to spare Absalom's life. Take time to study the conversation between the unnamed soldier and Joab; it reveals a clear knowledge of Joab's character. He was quick to tell the soldier how he would have paid generously for Absalom's death; but the soldier reveals Joab's character by his reply.

And now Joab hurries to the place where the living body of Absalom still hangs in the tree. A few minutes and it is all over. The javelins have found their mark and David's loved son is silent forever in death. What apology can you give for Joab's act? Did Absalom richly deserve the pain and death that came to him?

Ozora S Davis

Chicago Theological Seminary.

Religious Education as Related to Evangelism

There is a growing emphasis on educational evangelism. The reports show that a large per cent. of accessions come at the Easter time and are largely the fruitage of the regular work of the church, especially of the church school. In one state this year 71 churches reported 1,234 accessions from Jan. 1 to Easter, and 972 of these were received on Easter day. This shifting of the evangelistic emphasis to the regular work of the church places a staggering responsibility on the workers of the church school, for which they are not fully prepared.

There are two reasons for this changing emphasis. First, a broader and saner view of evangelism. Second, a truer and more fundamental conception of religious education.

It is becoming more generally understood that evangelism is not limited to an act springing from an emotion, or to a decision forced from a conviction, but it is the Christianizing of the entire personality. We are learning that this can be done more effectually through a process and not an act. This is especially true if the process is continued during the years when personality is forming. Educational evangelism is the Christianizing process which keeps pace with an unfolding life.

On the other hand it is slowly but surely dawning on our workers that religious education is not limited to the impartation of knowledge. It is equally concerned with producing right attitudes and right actions. Facts or even truths intellectually perceived will not leaven life. Only by a response of the entire personality including feeling and will, is life being changed. Religious education is concerned not only with a knowledge about life but also with a continuous adjustment to that life. Therefore fundamentally, religious education is progressive evangelism.

This conception of religious education has been clear as a sunbeam to our leaders for some time, but to most of the workers it is still but a gleam. If the church school is to meet this increasing responsibility for evangelism, there are a few principles which should be kept before the workers.

First: We start with the fundamental assumption that a child is God's child. This is where Jesus started with the child when he said, "Of such is the Kingdom of Heaven." We are safe in taking our stand with him, and we may be sure that those whose hearts are warm in the service of childhood will heartily indorse this position; the child is God's child and in the Kingdom.

Second: If a child is in the Kingdom, he should be kept there. This too accords with reason and with every sense of the divine will. There is little excuse and certainly no need of his going out. This is not so commonly accepted as the first principle. Possibly due to two reasons—the prevalence of a warped theology, and the fact that religious education has not been sufficiently vital to give an adequate demonstration.

Dr. Henry F. Cope has well said that "the educational evangel assumes that men already have in them all the possibilities of the religious life, and that the really normal experience would be that no one should think of himself either now or any time in the future as other than a child of God or ever live in any other way."

This clearly sets forth the task of the church school worker. He not only starts with the child in the Kingdom, but he accepts the responsibility of keeping him there. He begins by counting him in, and he continues to count him in, until he counts himself out. But his purpose is that he shall never count himself out. Should he fail in this purpose, he would feel that, temporarily at least, the divine plan had miscarried.

It is evident that if the plan for progressive evangelism is successful, there will be no great crisis in the religious life. But the church school worker should keep in mind that there is an experience even better than being able to name the place and hour when he first believed; it is to be truly able to say that there has never been a conscious hour when he did not believe. Some have this experience even now, but there has been a sentiment in some quarters which regarded it as unfortunate. When it is generally recognized as the normal goal, the experience will become more common, and the confession of it more proper.

But while there may be no outstanding crisis, there will be several crises. These will come in every normal life. They mark new experiences at transitions in the developing of personality. They do not indicate a change in the direction of the life, but a deepening of the channel and strengthening of the current. These experiences are to be welcomed by the church school worker. They test the work to that point, and give opportunity to strike a balance in the evangelizing account.

This growing emphasis on progressive evangelism should result in the enrichment of the religious life of the church, and in the enlistment of thousands who are partners with Christ in his work of redemption. C. G. M.

THE HOUR OF PRAYER

Parables of the Harvest

Comment on the Midweek Prayer Meeting Topic for Aug. 8-14

BY ISAAC OGDEN RANKIN

Scripture Passage. Matt. 13: 1-32.

Life as Sowing Time. In these three parables we have three different uses of the familiar figure of the sower. The first is like Millet's famous picture, where we see the farmer scattering his seed over a whole hillside. That is the figure of God's invitation, scattered abroad through the witness of the church. But the ground is not all equally made ready. Some of the seed is wasted on the stony ground. Some springs up only to wither. The immediate harvest comes from the good ground. The second parable is of man. We plan for the world in our idealisms; but we forget that not all men are either good or ready and we are impatient of the springing up of evil. For this impatience Christ recommends patience, but a patience that remembers that God is interested in this field of the world and that the harvest time is to be a time of separation. The third parable suggests what a wonderful harvest of good and of help for others may come of a very little sowing.

What We Harvest Here. Not all the fruits of our sowing are held for us out of sight. There can be no question that faith and obedience bring their own immediate reward. It is poor policy to be careless of good. Christ's "blesseds" are of today. It is good already to be of his company and the blessedness goes on accumulating. It is not well to put all your money into the savings bank, you need to eat and be clothed and to enjoy and give in mercy and in charity today. And Christ had that in mind as he looked after the immediate needs of his disciples. It pays to be good, to be Christian, to be helpful and it pays at once.

The Need of Patience. One reason why we must not take into our own hands the pulling out of the tares is that we are not competent judges. We do not always know a potentially good man when we see him. The enemy of the parable chose the plant which in appearance was most like wheat, though in its qualities it had no resemblance. There may be spindling stalks which are wheat, not tares. The need of not judging was often in Christ's mind; but it went along with a conviction that God would judge at last. But we are tempted to take that distinguishing and dividing judgment out of God's hands. Impatience with God's ways is an enemy of our own peace as well as our efficiency.

Our reaping Time. One thought of the life beyond which we should keep in mind is that our qualities will then find elbow room for full growth. Here and now we are often like plants unthinned, which cannot show what they are capable of doing. But they will be our own qualities which will there display themselves. There is to be no exception to that absolute law of the kingdom that whatsoever a man soweth, *that* shall he also reap. This was as clear and certain in Christ's thoughts as that the seed we are sowing shall bring its harvest.

Closet and Altar

THE EXPECTANT HEART

Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: for we walk by faith, not by sight.—2 Cor. 5: 6.

But further, as it is a rich and pleasant country where it lieth, it hath also this privilege, to be the only land of rest and peace, free from all possibility of invasion. There is no spoiling of it, and laying it waste, and defacing its beauty, by leading armies into it, and making it the seat of war; no noise of drums or trumpets, no inundations of one people driving out another, and sitting down in their possessions. In a word, there is nothing there subject to decay of itself, so neither is it in danger of fraud or violence.—*Robert Leighton.*

Never weather-beaten sail more willing bent
to shore,
Never tired pilgrim's limbs affected slumber
more,
Than my wearied sprite now longs to fly out
of my troubled breast.
Oh, come quickly, sweetest Lord, and take my
soul to rest!

Ever blooming are the joys of heaven's high
Paradise,
Cold age deafs not there our ears nor vapor
dims our eyes:
Glory there the sun outshines; whose beams
the Blessed only see.
Oh, come quickly, glorious Lord, and raise my
sprite to thee.

—*Thomas Campion.*

How seldom the expression "going to heaven" is used in the Bible! It is rather going to be with the Lord, as if the Lord wanted to keep our eye on himself as the heart and soul of heaven.—*Andrew Bonar.*

How much sweetness and inspiration does that upper, invisible world bring into this! "For which cause we faint not." It consoles us, strengthens us to do and suffer, creates in us a holy joy and ecstasy.—*W. L. Watkinson.*

Lord, help us so to live that when our turn comes to pass hence and live with thee where thou shalt send us, we may begin at once to feel at home in those heavenly surroundings. Teach us the worth and worthlessness of our possessions, that we may value them as instruments of life spent in thy service and not lament them when the place of our serving is changed. Give us sweet thoughts, even today, of wider vision and more intimate communion with thee and with thy children who have gone before us into that unknown land. And suffer us to walk with thee in a joyful and intimate acquaintance here with good hope of enlargement and delight when our dreams are granted their fulfillment according to thy wise and loving thought. In the name of Christ. Amen.

—*Isaac Ogden Rankin.*

Friends in Verse

Comment on the Christian Endeavor Prayer Meeting Topic for August 15-21

BY CHARLES ERNEST WHITE

Topic: Lessons from the Poets. Ex. 15: 1-12.

Light from the Bible Passage

Take a revised version of the Bible and see how scattered through our Bible, the Old Testament especially, are many of these so-called poems. The earliest is found in Genesis 4: 23, 24. Lacking in rhyme and meter, they are distinguished by a certain richness of expression and thought quite different from the surrounding prose. Among the whole *books of poetry* are Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Lamentations. The outstanding mark of Bible poems is that its central thought is always about God and man in his relation with God. These poems are "full of God." From the books of poems, especially in the Psalms, we get a large amount of our devotional material, such as worship of God, appreciation of nature, encouragement to patriotism and principles of life.

Leads for the Leader

Life easily becomes a monotonous and mechanical thing. The routine of life soon passes into a rut. Simple change is not enough. We need what the word really means, re-creation. We need to get into the realm of ideals and hopes that are beyond our ordinary life. We need to look on things from a different height, a different angle, with a different vision. Poetry at its best does this for us.

Poetry carries us into a region of emotions. These, after all, are the controlling forces within us.

Poetry shows the possibility of enriching the simplest things of life with beauty. The poet sees what ordinary people do not see.

Henry van Dyke, Robert Service and collections of war verse will furnish fine illustrations of stimulating poetry for young people.

Thoughts for Members

"Where are more beautiful words of joy than the Psalms of praise and prayer? There thou seest into the heart of all the saints, as into fair and pleasant gardens, as into heaven itself, and walkest amongst the heart-rejoicing flowers, the happy and gladsome thoughts which rise to God and His goodness."

Poetry is itself a thing of God;
He made his prophets poets; and the more
We feel of poesie do we become
Like God in love and power—under-makers.

—*Bailey.*

Poetry is the blossom and the fragrance of all human knowledge, human thought, human passions, emotions, language.

—*Coleridge.*

A Moment of Prayer

We thank thee, O Father, that among the hosts of men Thou hast included some whose minds and souls have risen above the ordinary heights of life, who have clothed its thought with a richness and beauty, not found in the usual humdrum of life. Show us the worthfulness of these lives and their output that our own may become richer and nobler. Amen.

WITH THE CHILDREN

One Good Turn Deserves Another

By Jessica Griggs Abel

The wind howled desolately around the top of the Oak Tree Apartment House. Mr. Squirrel put down his paper and gazed thoughtfully out into the darkness, as he remarked, "I think, my dear, that it's going to be a cold night."

Mrs. Squirrel looked up from her knitting; "Oh, dear, I hope Bobby's cold won't develop into the 'flu;' why, just think, Chatterer and Molly Rabbit have had it!"

As Mr. Squirrel was about to blow out the light and every one was going to bed, he heard a faint scratching at the front door. Opening it just a crack, he peeped out to see, sitting upon the doorstep, a very forlorn little bird.

"Please, sir, may I stay with you tonight? It is so cold out, and I could sleep on your couch."

Mr. Squirrel turned and looked at Mrs. Squirrel doubtfully, for it was against their principles to lodge strangers, but the little bird pleaded so pitifully that they finally decided to let him in. Bright and early the next morning, the stranger flew away, much refreshed by his night's rest in the pink guest room.

"Some day I'll come back again and do you a good turn," he said as he bade them good-bye.

Soon after the bird's visit Bobby got the "flu" and Betty had a bad cold; but worst of all, Mr. Squirrel was ill, too, and he was so worried that he wasn't getting well very fast.

Mrs. Squirrel was almost worn out, because with "flu" in the house no one dared to come near enough to help her. "Gracious me," she cried, "if only cousin Jemima Chipmunk or some one were here to do the errands for me."

Just as she was wondering whether it would be safe to leave the sick people alone while she went to the drug store the door-bell rang.

"Oh, dear me, it's probably the doctor," and she ran hastily to the old cracked looking-glass to put on her cap; but, to her great surprise, when she went to the door, whom did she see but the same little bird who had begged a lodging on that cold, stormy night!

"Go back! Go back! You'll catch it," cried Mrs. Squirrel, the border of her cap shaking as she shook her head decidedly.

"I'm not afraid," he said, "I have come to help you."

My! What a help he was, in the busy days that followed; he kept the fires burning and one day he flew to the doctor's in a great hurry, when Mr. Squirrel had an alarming relapse; but the thing that helped most of all was when the children were well enough to sit out in the fresh air upon the doorstep. Then he would sing to them and tell all about the lovely South.

But one day, when every one was well again, and no one needed him, the little bird spread his broad wings and flew away.

How dreary the house seemed after he left; several times Mrs. Squirrel said that she did wish the Squirrel family had the ability to sing!

One afternoon, a few days after the helpful bird had departed, Bobby Squirrel came scampering into the house, in a great state of excitement.

"Mother, mother," he cried, "two birds are building their nest in the tree just next to ours, and sure as I live, one of them is our little bird!"

"I do declare," exclaimed Mother Squirrel, "that's the best news I've heard since he went away."

The Comrades' Corner

Dear Comrades:

You are a forgiving "bunch," aren't you? Believing so, I am asking the privilege of delaying my story about the purest light in the world a week or so. You know I said last week I planned to give it to you this week.

Instead I should like to make place for a delightful little contribution to our *Corner* from an older *Comrade*, Rev. Prescott B. Dodge of Kent, O. He says, in writing me: "Some of us may be in our second childhood, for we do enjoy your page. There is good cheer in it for some down-and-outers." The Salvation Army says, "A man may be down but he is never out" (*Mr. A.*). "With all good wishes for yourself and your big family of young folks"—so he closes his letter.

Follows, then, his storiette about "My Friend Across the Street."

"She was taken to the hospital the day before I was taken there. Our rooms were on opposite sides of the corridor diagonally across from each other. We made believe that the corridor was a street and that she lived on one side of the street and I on the other side. Our nurses were our kind and accommodating go-betweens to carry our messages and gifts from each to the other.

"The day after her operation I heard her moaning and sent some of my fresh flowers to her. After a little her moaning ceased and her nurse told us that she got to pulling the flowers to pieces and became so interested in watching the petals fall that she forgot for the time her pain and discomfort.

"Again, I had some of my roses taken to her, first directing that all the thorns be removed, for my little friend would find thorns enough in this world without their being sent to her under the guise of friendship.

"One day my nurse told me that my little friend asked her: 'Are you the nurse that takes care of that old gentleman across the street?' 'Yes.' 'The one that sent me the flowers?' 'Yes.' 'Well, you tell him that I thank him.' Wasn't she a thoughtful and appreciative little Miss?

"Christmas morning I sent her a fancy box of mixed candies, having learned first that her mother or nurse would take care of them so that it would be all right for her to have them. With the candies I sent a cheery Christmas greeting. In the afternoon her nurse brought me a plate of nice fruit and this message from my little friend: 'You tell him that I love him.' Wasn't that a beautiful Christmas message?

"New Year's Day her father and mother called on me and the father had little Ida in his arms. They explained that my little friend was making New Year's calls and was making her first call on me so we could see each other and speak face to face. I thanked her for her kindness and told her that when I could get about again I would want to make one of my first calls on her for I should remember her New Year's call on me.

"One evening some time afterwards the father and mother called again and Ida again was in

(*Continued on next page*)

THE WELL MADE WELL

This story which I am going to tell you has nothing to do with sick people but it is a tale of a well which holds water and which people dig when they have no other means of getting their water supply.

About a year ago I dug a well. It was not a deep well but it seemed to me to be a good one. Not long afterward I left the well and did not see it again for several months. What was my surprise and sorrow! My beautiful well was no longer the nice hole that I had made. The sides which I had smoothed with such care with the shovel had fallen and caved in and the well was almost all filled up. My pride in the work was gone and it was with a troubled face that I greeted my neighbor as he came to chat with me.

"My son," said he with a kindly voice as he saw my plight, "the next time that you dig a well gather some stones and wall up the sides so that they will be firm and strong and your well will not again cave in like this."

And so I worked hard and long, placing fine stones in a solid wall around the well. This would now act as a lining and prevent the walls from falling in. Then I left the well, feeling that now at last it was dug and walled and would be an everlasting well.

In a year I came around and saw the well again. It looked beautiful with its water shining and sparkling in the sun. I knelt down and with my hand I scooped up some water and drank it eagerly. But I quickly threw it out. The water had a vile taste and as I looked closely the well seemed to be full of brackish and foul-smelling water. With a downcast face I hurried to my neighbor's to find out what the trouble was. "Ah," he said, "Your well was not covered and you did not keep it clean. A well must not only be made well but it must be cared for also."

And as I went back to my well I thought how much people's lives resembled them. They need to be shaped well to give them character, they need to be covered and they need to be clean.

And with this thought I rolled up my sleeves and with a pail and a rope I started to clean out my well.

REV. CLINTON W. CARVELL.

Fairlee, Vt.

A Vital Question in the Northwest

By Henry J. Kilbourn

A recent double cartoon in the Spokane *Spokesman-Review* shows an elderly, bearded farmer throwing himself on his knees in tragic supplication toward the endless procession of farm laborers "beating it" to the distant city, over which is a big sign: "Jobs, $7.50 a day." The second half of the scene shows what may be looked for later—the farmer and his family in his bungalow dining-room, eating down a mammoth pile of pancakes, while outside, in another tragic supplication, kneels a procession of emaciated citizens reaching from the city to the dining-room window, calling on the farmer for food, and with a benevolent smile, between mouthfuls, he replies, "Sorry, but I only raised enough for my own use this year." Widespread apprehension at sight of the farmer throwing up his hands has brought the food problem of tomorrow with a bound into front headlines, noon lunch programs and even religious gatherings.

At a recent noon of the Spokane Chamber of Commerce, President Showalter of Cheney Normal School gave the results of a questionnaire sent by him to 2,800 farmers who have given up their farms. In answer to "Why have you done it?" 71 per cent. replied that the superiority of city schools for their young people was a deciding factor. Next in order was stated the plaint of the farmers' wives that there are too few social privileges in the farm family's life, a deciding factor. Next in order of statement was the conviction of the speaker that there were too many large farms; that the future and better order of things would see a vast number of ten-acre farms with their owners working upon them.

One major conclusion of President Showalter was that simply as a matter of averting a crisis in tomorrow's food supply every city must concern itself with making life better for the people on the farm.

This address was discussed by the writer with a member of the largest firm dealing in farm mortgages in the city of Spokane, who, from a life-long familiarity with farm values emphatically urged the widest publicity to the existing absence of labor from the areas of food supply, and the necessity of winning the laborer back to the fields. He also stated that one of our best hopes for the future is the reduction of many great farms into smaller ones of forty, eighty and one hundred acres. As an incentive to serious men to enter the food-producing army he recalled that sagebrush land of good quality, with irrigation from two to five years, leaps from desert to a value, for agriculture, of $200 to $400 an acre; and in fruit-bearing regions, as in the Wenatchee and Yakima Valleys, a decade of irrigation and cultivation has in hundreds of cases seen the former abode of the coyote sold for between $1,500 and $2,000 per acre; and now smiling with seas of apple and peach trees.

After all is said, however, the average man of the fields and his wife are chanting in their souls: "Life is more than cash, and the body than dollars per acre." And the deepest students of farm life know as unerringly as did Theodore Roosevelt that near the ploughed field must stand for the farmer the best school the whole people can give him, and by its side, as that great man stoutly maintained, must stand the best church that our Universities can give him, and any red-blooded young man who aspires to fill a most urgent need of his country today can do it by fitting himself to take a pastorate among the army of food raisers in the coming Northwest.

Mental Munitions of the Ministry

What They Are Reading

By Hugh Elmer Brown

Readers of *The Congregationalist* will be interested in learning something about what ministers have been reading. I sent out a call recently to some well-known pastors of our own order asking them to report to me "three major books of their recent reading." Here are some of the replies:

William Horace Day of Bridgeport. "The Science of Power," by Kidd. "The Decoration of the Cross," by Patten. "British Labor and the War," by Kellog and Gleason.

Raymond C. Brooks of Berkeley. "Work and Wealth," by Hobson. "The New Social Order," by Ward. "Progressive Religious Thought in America," by Buckham.

Carl S. Patton of Los Angeles. "History of Religions," by Moore. "Philosophy of Religion," by Galloway. "Meaning of God in Human Experience," by Hocking.

James A. Richards of Winnetka. "Autobiography of Mark Rutherford." "Conflict of Religions of Early Roman Empire," by Glover. "Eminent Victorians," by Strachey.

Raymond Calkins of Cambridge. "The Army and Religion," by Cairns. "The Apocalypse of John," by Beckwith. "Prayer Book," by Orchard.

Allen A. Stockdale of Toledo. "Human Nature and Its Remaking," by Hocking. "Roosevelt's Letters to His Children." "My Generation," by Tucker.

W. A. Rowell of Hinsdale. "The Education of Henry Adams." "Contact with the Other World," by Hyslop. "What is the Kingdom of God?" by Brock.

Walter A. Morgan of Washington, D. C. "Mysticism," by Underhill. "Human Nature and Its Remaking," by Hocking. "My Generation," by Tucker.

Chester Emerson of Detroit. "The Present Conflict of Ideals," by Ralph Barton. "Theodore Roosevelt," by Thayer. "Jean Christophe," by Rolland.

R. H. Potter of Hartford, Ct. "Pioneers and Jesuits," by Parkman. "Beginnings of New England and New France," by Fiske. "Autobiography of Seven Statesmen," by White.

John A. Holmes of Lincoln, Neb. "Folk Lore of the Old Testament," by Fraser. "New Archæological Discoveries," by Cobern. "Life of Roosevelt," by Thayer.

Ernest Bourner Allen of Oak Park, Ill. "Productive Beliefs," by Hough. "Intervention in Mexico," by Inman. "The Cross in Christian Experience," by Clow.

Naboth Osborne of Burlington. "God and Personality," by Webb. "The Justification of the Good," by Solovyof. "Social Psychology," by McDougall.

Ozora Davis of Chicago. "Christian Idea in the Modern World," by Calkins. "Letters to His Children," by Roosevelt. "The Individualistic Gospel," by Gillies.

J. Percival Huget of Brooklyn. "God's Faith in Man," by Shannon. "The Utmost Star," by Boreham. "Poems," by Oxenham.

Surely none can rise to complain that these lists are sawdusty stuff. The popularity of biography is notable. The almost complete absence of poetry—only one book in forty-five—excites curiosity. Whether poetry was not regarded as "major" reading, or actually went unread, is a question.

Evanston, Ill.

Kind words are the oil that lubricates everyday intercourse. They cost little. A phrase of common comfort, "that by daily use hath almost lost its sense, will fall upon the saddened heart like choicest music."—*The Presbyterian.*

Isles of Shoals Convention

An informal reunion and a "Welcome Back" opened the fifth annual meeting of the Isles of Shoals Congregational Summer Conference, which began at Star Island Aug. 2. The opening address was given by the president, Dr. W. E. Barton, of Oak Park, Ill., and followed by the first candle-light service in the old stone church. The daily schedule for the weeks of the Conference is briefly outlined as follows: 7.30 A. M., morning watch in the old church; 9.30, Bible hour; 11.00, conference; 8.00 P. M., occasional evening lectures; 9.00 P.M., candle-light service in the old church; all other times, fellowship and recreation.

Some of the speakers who are addressing the Conference at morning sessions are: Rev. J. L. Barton, D. D., Rev. W. E. Barton, D. D., Miss Miriam L. Woodberry, Rev. H. C. Ide, Rev. M. A. Farren, Rev. J. L. Sewall and Rev. E. Victor Bigelow. Speakers at the Bible hour will be Prof. R. W. Springer of Dickinson College, Prof. I. F. Wood of Smith College and Prof. J. J. Martin of Bangor Seminary.

The program is full of interesting subjects and worth-while speakers, thus giving promise that this Conference will measure up to previous gatherings of Congregationalists at the Isles of Shoals.

Australian Delegates at Council

Here is a warm right hand of fellowship to the Australians and New Zealanders, whose attendance upon the International Council involved the longest and most expensive journey. The more we saw of them the more we liked them, as closer acquaintance gave opportunity of testing their sterling worth. Rev. Ernest Davies, Rev. C. B. Cockett, Mr. and Mrs. T. H. Horton, all of Melbourne, Chaplain and Mrs. E. A. Bridger of New Zealand, Rev. Stanley Morrison of Brisbane, and Rev. W. J. Ashford of Tasmania, will not soon be forgotten. We are glad that some of them are lingering in America.

The thirty-one Canadian delegates with a group of Canadians now in American pulpits, at their luncheon arose to the time-honored toast, "The King!" and then, after singing "God Save the King" they sang with fine fervor "My Country, 'Tis of Thee."

The Comrades' Corner

(*Continued from page 190*)

her father's arms. She told me that she had heard the nurses talking about my being taken home the next day. I told her I had heard the same and I thought it must be so. She replied, 'I am going home tomorrow, too.' I said it seemed a little strange that we should go the same day, but I knew she would be glad to be home again with brother and sister. Then I tried to tell her how much I had enjoyed our make-believe street with her living on one side of it and myself on the other side. She said she wished it were really so, for then we could see each other oftener. Now wasn't she a dear little friend? If you knew her you would love her just as I did.

"Those days at the hospital were not comfortable days, but always I shall have pleasant memories of my little friend across the street. May she have good friends always to brighten her life as she helped to brighten mine."

Any one can get sweet things from sweet things. People are rare who can find sweet in the bitter. These two found the secret.

Comradely yours,

Mr Alden

IN THE CONGREGATIONAL CIRCLE

From West to East

CALIFORNIA

Dedication of Japanese Church Building

The dedication of the Japanese Church in San Diego occurred on June 6. A gathering of over 200, with a large representation of Americans, was at the services. All of the Congregational churches in San Diego were represented.

Following the service of dedication, the minister, Rev. J. S. Kikuchi, was ordained. His examination had been made at a meeting of the Association a few weeks previously, so that only the formal ordination service occurred at this time.

The building, amply arranged and equipped, will serve as a community center. The total cost of the property is about $9,700, exclusive of furnishings. Through the great generosity of First, San Diego, with its help of $2,750, and the $2,400 grant and $500 loan expected from the Building Society, this enterprise has been rendered possible. The Japanese themselves have contributed about $3,800. On their day of dedication $750 additional was pledged by the local Japanese Association toward the furnishings of the building. Besides this, $280 was also raised at the meeting toward furnishings.

The dedication sermon was preached by Dr. G. W. Hinman of the American Missionary Association; the financial appeal was made by Rev. W. B. Thorp, whose own church has been so generous in its aid; the dedicatory prayer was offered by Rev. W. H. Hannaford; and addresses were made by Rev. Paul Waterhouse, recently called as General Missionary among the Japanese, and Revs. M. Tsuji and G. Tanaka.

This is the third Japanese church building to have been dedicated in California during the administration of Dr. Hinman and although the membership of the church is small this good plant makes possible an extensive community work which Mr. Kikuchi is well able to direct.

S. E. B.

Rejuvenating West End, Los Angeles

West End, Los Angeles, is taking on renewed activity under the leadership of Rev. E. E. Fairchild, recently called to that field. Mr. Fairchild was ordained in the Methodist Church in 1896 and served several churches of that fellowship. He has more lately been engaged in work for the Episcopal denomination, having rendered excellent service as a general worker for the Episcopal City Missionary Society of Los Angeles.

Riding the San Diego Circuit

The San Diego circuit, including five missionary points in the mountain region of San Diego, is one of the few Southern California parishes that has a summer and winter season. After being without a regular pastor during the winter hibernation, when portions of the road are quite impassable, the circuit has now entered into its summer season under the ministry of Rev. M. A. Frost.

Mr. Frost, who is still engaged by the Y. M. C. A., which he has served ever since the war camps were established in San Diego, is giving his Sundays to riding this circuit. It requires fortitude as well as preaching powers to visit these several points and conduct the Sunday services.

S. E. B.

WYOMING

Improvements at Cheyenne

The church building of Cheyenne is undergoing extensive repairs, including painting and redecorating. The lower floor has been greatly enlarged by the removal of partitions, and the rearranging of rooms. A modern kitchen has been included. The ladies serve meals during the four days of the famous Frontier Days, feeding each year hundreds of visitors.

On a recent Sabbath, 125 members of Cheyenne motored to a beautiful place in the mountains, 25 miles distant, and held an inspiring out-of-doors service. The demand is for more such services. The bulletin board, containing a fresh "vest-pocket sermon" each morning, is creating wide interest and causing much favorable comment. The pastor's salary has been increased $500. The pastor, Rev. C. F. Fisher, will spend the vacation motoring and camping with his family in the Colorado mountains.

COLORADO

Ordination of Guy M. Laird

Second, Denver, was the host to an ordaining council on June 11, at whose hands Mr. G. M. Laird was ordained a Congregational minister for missionary work in Africa under the African Inland Mission. Mr. Laird is a graduate of De Pauw University and an electrical engineer by profession. He and his wife have been appointed to central Africa where this mission is helping to evangelize 11,000,000 heathen in a section 1,000 miles square.

SOUTH DAKOTA

Daily Vacation Bible School at Mobridge

During the month of June, United, Mobridge, conducted a Daily Vacation Bible School, under the direction of the church assistant, Mrs. L. B. Esch. About 75 children registered and paid the nominal fee of 25 cents. The prescribed program was developed successfully and included a brief devotional service, a talk on habit and health, Bible stories and geography, instruction in missions, memory work, music and handwork. Plans are already being made for similar work in the future. Rev. W. F. Ireland is pastor of this church.

TEXAS

Dedication of New Church at Palestine

Under the progressive leadership first of Rev. P. C. Burhans and recently of Rev. M. C. Lambly, Palestine has taken a prominent place in the life of the community. Five years ago a struggling congregation tried to worship in an old brick church near the railroad tracks, but due to the fine spirit of these two men, their untiring efforts and the co-operation of the people of the community, a new edifice has been erected and paid for. It is modern and well equipped and designed not only for a place of worship, but also for community social life. Dedication services were held in May, with Dr. H. B. Harrison of Houston officiating.

Eager for Dr. Harper's Leadership

Central, Dallas, is jubilant over the acceptance of its call to Dr. Thomas Harper of Spokane. The new church building of this organization is approaching completion, and as it advances shows more and more the beauty and serviceableness it is to afford. The congregation is full of enthusiasm and looks forward with pleasure to Dr. Harper's leadership.

Junius Heights, Dallas, a Rising Church

Junius Heights, Dallas, under the leadership of Rev. J. L. Smith, is breaking its former record in every department of service. The congregation has added $600 to the pastor's salary for the year 1920, making the increase 33 per cent. instead of the 25 per cent. which is generally advocated by the denomination. Mrs. Smith has helped the young people to organize a social group that is becoming a potent factor in the community life. In fact this energetic church group is rapidly developing into the position of being the most influential factor in the life of its section of the city and promises to be one of the leading Congregational churches in Texas.

KANSAS

Conference Changes Office Location

The Kansas Conference headquarters have been moved from Washburn College to Rooms 300–301, 713 Kansas Ave., Topeka, Kan. Sec. Fred Grey of the Education Society has his office in the same rooms. Beginning Sept. 1, the Educational District has been increased by the addition of Oklahoma, Louisiana and Arkansas with the Kansas District headquarters remaining at Topeka.

MISSOURI

Federation of Churches in Sedalia District

The Kansas City Association has established what is known as the Sedalia District of Congregational Churches. The first meeting was held June 20, with 121 delegates present. Rev. Floyd Webb, of First, Sedalia, preached the morning sermon and Supt. A. R. Atwood delivered an address on Congregationalism in the evening. Twenty-three laymen participated in the service. This group of Sedalia District churches is making unusual progress. All have new pastors, for whom they are buying parsonages. The salary of each church has been increased at least 25 per cent. in the last year.

Sappington Reorganized

Sappington observed its 32d anniversary on June 13. This church has been closed for about 10 years, but was recently reopened by the State Superintendent and Rev. Neil Nissen was secured as pastor. Its 32d anniversary speakers were Rev. D. J. Bradley, Mr. W. C. Fairbank, Mr. Fred Weitkemper and Rev. A. R. Atwood.

New Building for Immanuel, St. Louis

Immanuel, St. Louis, is making a successful drive for a new $35,000 building. Rev. G. H. Coman is the pastor.

Bethlehem, St. Louis, Has Vacation School

Bethlehem (Bohemian), St. Louis, is conducting a successful Daily Vacation Bible School.

A. B. A.

WISCONSIN

Ford Car for Rev. M. C. Holmes

A Ford car has been purchased for the use of Rev. M. C. Holmes, pastor of Maple Valley, Pulcifer and Lakewood. This will make it possible for the pastor to give better attention to the work in the outlying places and also enable him to take up new work. Maple Valley Sunday School raised $30 during the last quarter for Armenian children. Three new members have been added to Lakewood and the apportionment for the year has been paid in full. One new Sunday school has been organized on this field. It has 28 members and three teachers, and is doing well.

New Building for First, Eau Claire

First, Eau Claire, Rev. L. A. Parr, pastor, laid the corner-stone of their new church on June 6. The copper box laid in the corner-stone of the old church 34 years ago, containing the historic records, was replaced in the new corner-stone by Mr. R. J. Kepler, who took part in the former stone-laying service. A sermon was preached by the pastor. Mrs. Cordelia Truax, one of the oldest members of the church, whose munificent gifts have helped to make possible the new building, formally laid the corner-stone. The handsome stone building, designed by Messrs. Holmes and Flinn of Chicago, is rapidly being built, and it is hoped that it will be ready for services at the end of the year.

Viroqua Lifts Debt

Viroqua has recently raised about $3,000 to pay an old debt and to make improvements on the church.

Church Building of Elroy Stuccoed

The church building of Elroy, Rev. F. N. Dexter, pastor, has been given a new coat of stucco, practically making a new building of it. The Men's Club is taking hold of the community enterprises with renewed vigor.

Men's Club Popular at First, Kenosha

First, Kenosha, at the communion service on July 11 received into membership 19 adults, 11 by letter. This makes a total of 43 members that have been received since April 1 of this year. First has three women's societies and a men's club which at two sessions last season had an attendance of over 400 men.

MICHIGAN

Mt. Hope, Detroit, Raises Pastor's Salary

The splendid way in which the members and friends of Mt. Hope, Detroit, have rallied under the leadership of Rev. P. C. Jesson has warranted an increase in his salary of $700, the second since his coming to the church. All bills are reported paid at the close of the half year and a balance is in the treasury. The church school has increased more than 100 per cent. in membership. Ten adult members were added to the church at Easter and a goodly number are to come into the church at the next communion service.

ILLINOIS

Increasing Interest in Church at Waverly

Waverly had been without a leader for several months when Rev. W. H. Fuller was called in March of this year. His leadership has met with a hearty and encouraging response. At Easter 23 united with the church. A pastor's training class of boys and girls was organized to study Rigg's "Lessons in the Path of Life." Benevolences have advanced 300 per cent. over last year. The church celebrated its 85th anniversary the week of June 15.

Mr. Collins at La Moille Twenty Years

On June 24, La Moille celebrated the 20th anniversary of the pastorate of Rev. E. J. Collins. The churches of Bureau Association and the ministers of the other churches in the villages responded to invitations to assist in observing this occasion, and added greatly to the interest of the program and social hour. As a substantial proof of the love and esteem which are felt for Mr. Collins and in recognition of his long and faithful service a purse containing nearly $900 was presented to him. This is one of the three longest Congregational pastorates in Illinois. During this period the church has grown in membership and in contributions to benevolences. It is among the oldest churches of the state, having been organized May 12, 1840. Its 75th anniversary was appropriately celebrated in 1915.

OHIO

Lakewood Has Successful Campaign

In an eight days' campaign under the lead of H. H. Patterson, Lakewood recently subscribed $102,000 on the debt of $100,000. It was achieved with remarkable ease and amidst great enthusiasm. In addition to this Mr. A. F. Allen, chairman of the Board of Trustees, secured a reversal of the old rule of the C. C. B. S. that it would only pay last bills. To inaugurate this notable and wise change of policy a grant of $10,000 and a loan of $10,000 at three per cent. were made, thus enabling the church to retire immediately $20,000 of six per cent. indebtedness, with a net saving of $900 on the interest account.

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members were received at the Lenten Communion and 24 at Easter, 43 united at Pentecost, 21 of them from the Covenant class. The total Easter ingathering is 79, of whom 47 united on confession of faith. The total for the two years of the present pastorate of Rev. R. E. Bowers is 225.

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Intensive development is going on at equal pace through the Woman's Association, the Lincoln Club and the Church school. The excellent service of Miss Harriet E. Gates, church assistant, is telling splendidly in young people's work.

Collinwood, Cleveland, in Fine Shape

Collinwood, Cleveland, Rev. J. H. Hornung, minister, at their quarterly meeting in July, re-elected the pastor unanimously and increased the salary to $3,200, a raise of $1,000 since Dec. 31. This will be Mr. Hornung's fourth year. All organizations in the church are making splendid progress. Sunday evening audiences average nearly 200. A men's chorus leads the singing. A social hour, with light refreshments, follows the evening services.

The church school of Collinwood has had an unprecedented attendance during the past year; the highest number on any Sunday was 647. The largest number of men in the men's class on any Sunday was 119. The church school has become a Standard Tercentenary School. Since Jan. 1, 78 have united with the church, 40 of whom were men; 51 of the 78 came on confession. The congregation will assume its apportionment for the World Movement in October.

C. R. F.

PENNSYLVANIA

Mr. Driver Installed at Lansford

English, Lansford, is happy in the recent coming of Rev. G. H. Driver to assume the pastorate. From every indication fruitful days are ahead for this important church of the Wyoming Association under the able leadership which it has secured.

An installation council was convened on July 7 which was attended by representatives from the churches of a wide area. Rev. E. B. Hart, Scranton, was moderator, and Rev. F. H. Pascoe, Coaldale, scribe. The statement of experience and belief by Mr. Driver was concise, illuminating and—unlike some "statements"—inspiring. Mr. Driver's special training in post-graduate work, together with his war work experience and successful previous pastorates, has prepared him, in eminent degree, for his present tasks.

The installation service in the evening was of high order. The sermon was by Rev. C. S. Ball, a former minister of Lansford, now of Associate, Baltimore. Other parts were as follows: Installation prayer, Rev. Bernard Copping, Baltimore; right hand of fellowship, Rev. F. H. Pascoe, Coaldale; greetings from the local churches, Rev. R. H. Sinclair; charge to the people, Rev. E. B. Hart, Scranton; charge to the pastor, Dr. C. W. Carroll, D. D., Middle Atlantic District.

E. B. H.

NEW YORK

Church Organized at Endicott

The new Congregational church which has been made possible by the work of the New York State Church Field Extension Society, is hereafter to be known as the Ideal Community Congregational Church of Endicott, N. Y. It was organized Sunday morning, May 23, "For the glory of God, for the service of our fellow men, and for mutual assistance in our Christian life." Twenty-six persons were received into membership, 11 by letter and 15 on confession of faith. Rev. G. A. Brock, who has been responsible for and active in the inauguration of this new work, preached upon "The New Heaven and the New Earth." Two deacons were ordained, five trustees elected, and a Ladies' Aid Society of 15 members formed. A complete communion service was presented to the church by Mr. and Mrs. Sumner D. Felton. Rev. C. A. Bourner is acting pastor.

E. A. B.

Larger Congregations at Volney

First, Volney, Rev. C. J. Taft, pastor, received five new members at the communion service early in June, three of them on confession. The budget and envelope system have been recently adopted by Volney, and $350 has been added to the pastor's salary, the second substantial increase within 20 months. The church's apportionment to the Congregational

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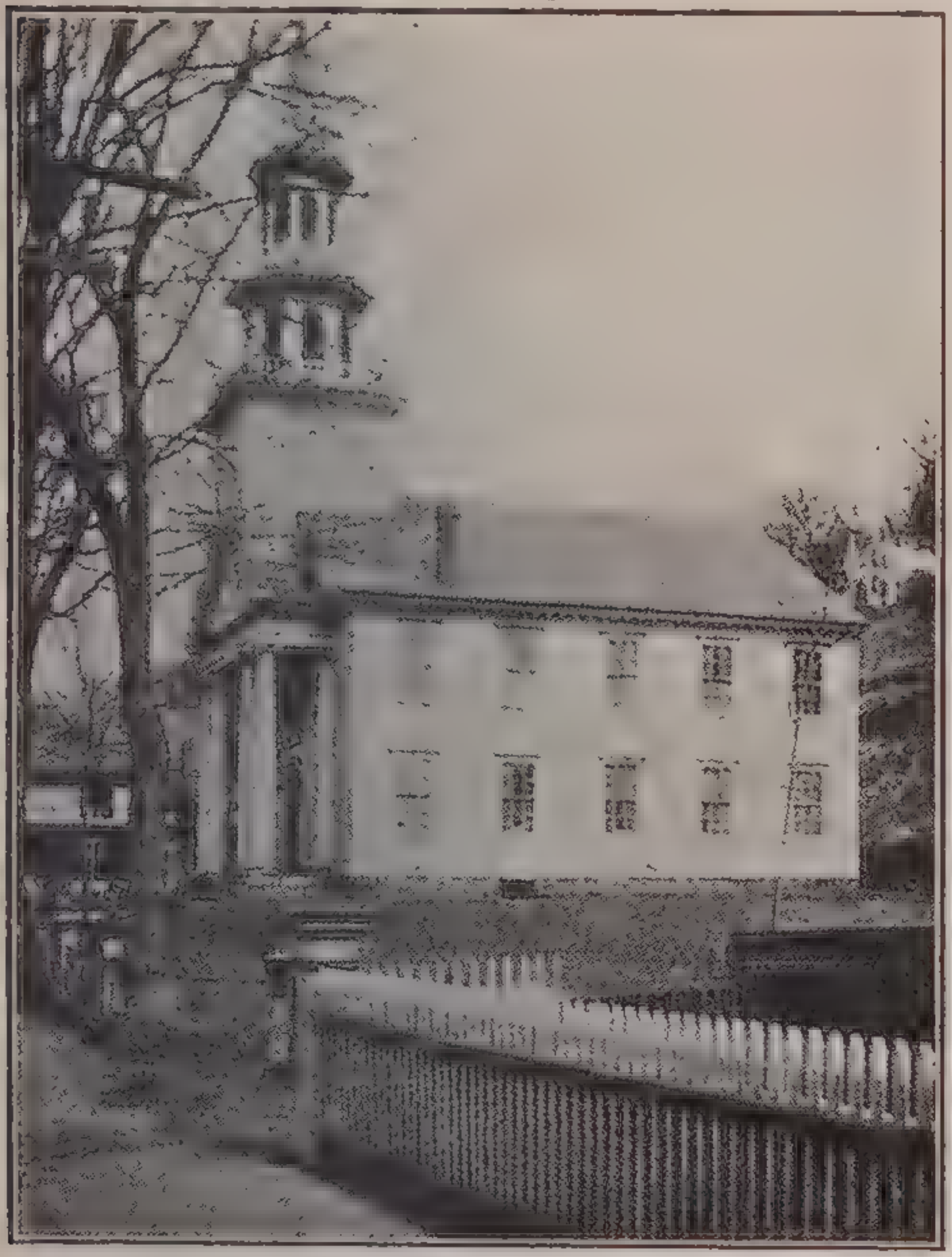
World Movement budget has been oversubscribed.

Volney's congregations have doubled at the morning services and trebled at night, a series of stereopticon slides being used at the latter.

CONNECTICUT

Anniversary of First, Derby

FIRST, DERBY, Rev. W. F. Maylott, pastor, closed a week of celebration, July 4, in honor of the centennial of its present house of worship and the 250 years of the church's organization. A varied program was presented during the eight days and all services were largely attended. Those who gave historical addresses included Mr. Albert Sherwood, whose father was a member of Derby for 74 years, Mr. W. S. Brown, for 40 years superintendent of the Sunday school and organist, and George C. Allis, one of the oldest members. It was brought out that this church was the 14th to be organized in the state. It seemed fitting that the anniversary of building the present church edifice should also be celebrated at this time. It is a typical New England meeting house of colonial type, with a Sir Christopher Wren spire.



FIRST CHURCH, DERBY, CT.
Recently celebrated 250th anniversary

Five other churches have sprung from Derby: Oxford; Seymour; Second, Derby; Ansonia and Shelton. Twelve ministers have gone from it, one of whom, Dr. Amos Bassett, founded the Missionary Society of the state, the oldest society of its kind in the country. In spite of severe losses sustained by this old church, in removal, death and changing population, Derby faces the future determined to serve effectually its day and generation. That it is succeeding was brought out in the treasurer's report, which showed that this year more money had been raised for missions than in any previous year and that the recent extensive improvements to the church had been paid for. The pastor was surprised at the closing service with a gift of $250 from the people whom he has served the past five years.

Rev. A. M. Ellis Leaves Hartford

The call to New York which recently came to Rev. A. M. Ellis of WINDSOR AVE., HARTFORD, has taken from that city one of its greatly esteemed and beloved men. Mr. Ellis resigned from Windsor Ave. about a month ago to accept the call of Richmond Hill, Brooklyn, N. Y. He will assume his new duties the middle of September.

Mr. Ellis is a native of England and came to America soon after his graduation from Manchester University. He studied in Bethlehem Divinity School at Bethlehem, Pa., his first pastorate after his ordination as a Congregational minister being at Albany. After serving there for several years he was called to Kinderhook, N. Y., and in 1916 came to Hartford. In these four years he has endeared himself to the members of his parish, who are loath to have him leave; they realize, however, that the call to New York offers a new and promising field for the abilities of such a man as Mr. Ellis.

MASSACHUSETTS

Mr. Lawson Leaves Foxboro

Rev. W. E. Lawson has resigned the pastorate of BETHANY, FOXBORO, after a ministry of more than eight years with that church. His influence and power have been of a deep, constructive value. The church has been incorporated under his direction, and a vested choir, a troup of Boy Scouts and a Camp Fire group have been organized. His pastorate has also shown fruitful results in his work in Christian Endeavor, Sunday school and a Bible study class of girls of high school and college age.

Mr. Lawson has been ably assisted in his pastorate by his wife, who with untiring zeal has put splendid work into the activities of Foxboro. She has been interested in the Woman's Union, an organization which includes all departments of women's and girls' work in the church. She has also been active in the Sunday school and Christian Endeavor.

Church and Ministerial Record

Calls

ANDERSON, E. L., Avoca, Neb., to Havelock. Accepts.

CHRISTIANSON, C. J., Boise, Ida., to Grand Island, Neb. Accepts and is at work.

CURTISS, P. L., North Columbus, O., to United (Federated), Garrettsville. Accepts.

DENISON, R. C., formerly of Janesville, Wis., and later of United, New Haven, Ct., to professorship of philosophy in Pomona College, Cal. Accepts.

EVANS, A. T., Wheatland, Wyo., to Shoshoni and Rock Springs.

LONG, HAROLD, to summer supply, Waverly, Neb. Accepts.

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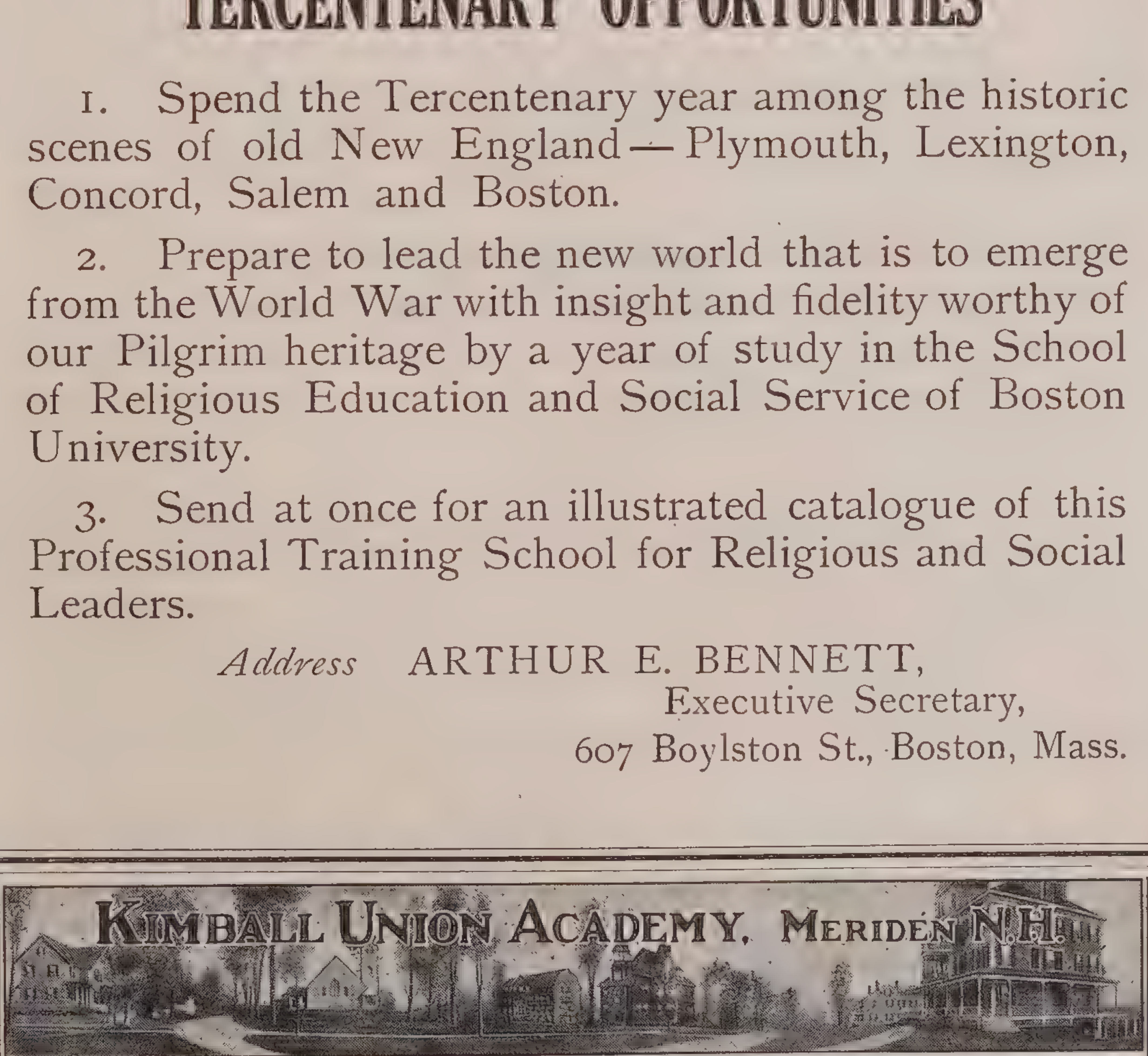

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NICHOLS, G. T., Arkansas City, Kan., to Berkeley Community, Denver, Col. Accepts to begin Sept.1.

SMITH, T. B., Kirwin, Kan., to Downs. Accepts to begin Sept. 1.

SNEESBY, A. W., East Lake, Col., to Stoughton, Wis.

SNOWDEN, JOSEPH, Brule, Neb., to Riverton. Accepts and is at work.

WOODWARD, DANIEL, Oconomowoc, Wis., to Medford. Accepts.

Resignations

BROTHERSTON, B. W., Gilbertville, Mass.

LAWSON, W. E., Foxboro, Mass.

SAGE, AMEDA, Springfield, Me.

Ordinations

LAIRD, G. M., *o.*, Second, Denver, Col., June 11.

PECK, E. W., *o.*, First, Northfield, Minn., May 14. Sermon by Dr. H. K. Painter; other parts by Dr. E. B. Dean and Rev. Messrs. W. L. Sutherland and G. M. Miller.

Dismissal

LOUD, H. H., Wilmington, Mass., July 19.

Events to Come

CONGREGATIONAL SUMMER CONFERENCE, Isles of Shoals, Aug. 2-23.

AMERICAN BOARD, ANNUAL MEETING, Marietta, O., Oct. 12-15.

SUMMER SCHOOL OF FORUM METHODS, Chautauqua, N. Y., Aug. 17-27.

SUMMER SCHOOL OF MISSIONS, Conference Point, Wis., Aug. 17-24.

SONG DIRECTORS' ASSOCIATION, second annual conference, Winona Lake, Ind., Aug. 14-28.

NATIONAL CONVENTION OF CONGREGATIONAL WORKERS AMONG COLORED PEOPLE, eighth biennial session, Rush Memorial Congregational Church, Atlanta, Ga., Sept. 22-26. In connection with convention will be held first meeting of the League of Self-Supporting Churches.

ECUMENICAL CONFERENCE OF CHURCHES, Geneva, Aug. 9-10.

PRELIMINARY MEETING, Committee of the World Conference on Faith and Order, Geneva, beginning Aug. 12.

INTERNATIONAL COUNCIL WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES, St. Beatenberg, Aug. 25-27.

State Conferences

TEXAS (colored), Runge, Aug. 12-15.

MISSOURI, Kansas City, Sept. 27-29.

NORTH CAROLINA (colored), Concord, Sept. 22.

NORTH DAKOTA, Grand Forks, Sept. 28-30.

Missionary and Religious Educational Conferences, 1920

IMED—Interchurch Missionary Education Department.

CWHM—Council of Women for Home Missions.

FWFM—Federation of Women's Board of Foreign Missions.

Where no initials are given the conference is a general religious educational conference under independent management.

CHAUTAUQUA, N. Y., Religious Educational Conference, Aug. 1-21.

DALLAS, TEX., CWHM, Sept. 20-26.

DALLAS, TEX., FWFM, September, last week.

NEW WILMINGTON, PA., FWFM, Aug. 14-23.

TUSCALOOSA, ALA., FWFM, Sept. 20-27 (for colored women).

TARKIO, MO., FWFM, Aug. 14-22.

NEW CONCORD, O., FWFM, Aug. 10-17.

XENIA, O., FWFM, Aug. 10-17.

LAKE GENEVA, WIS., FWFM, Aug. 17-24.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Advertising Department, The Congregationalist, 14 Beacon St., Boston.

MRS. MARTHA E. O. BEAN

The United Congregational Church of Lawrence met with a severe loss when on May 22, 1920, Mrs. Martha E. O. Bean passed to her reward in the Great Beyond. Mrs. Bean was born in London, N. H., July 9, 1841, the daughter of Ira and Sallie P. Osgood. She was a young woman of marked personality and large influence in her native town and when she married the late Charles H. Bean and came to live in Lawrence nearly forty years ago, the Christian womanhood of the city received an accession of strength which never failed to the day of her death. She was interested in all good things and left bequests to the Y. W. C. A. and other public needs; but it was in her home and her church that her chief interests centered, and there she will be very greatly missed. Her husband went home to the Heavenly Father some six years before her, but a devoted stepdaughter whose filial love brightened the years of her widowhood remains in the family home.

In the days when the United Church was much smaller than it is now she was untiring in her labors for its advantage and has been a most faithful attendant upon its services. She has always been a tower of strength to the pastor in the church work. The last year of her life she and Miss Bean paid for enlarging and remodeling the church organ.

She was a loving wife and mother, a good

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neighbor, a kind friend and a sincere and earnest Christian worker whose influence and memory will long remain with the church of her choice.

REV. CHAUNCEY N. POND, D. D.

Rev. Chauncey N. Pond, D. D., for many years active in church, Sunday school and missionary work, died June 12 in Oberlin, O. Born in Medina County, O., Oct. 23, 1841, he came to Oberlin in 1858 for his education. After graduation from the seminary in 1868, he held pastorates in Medina, Berea and Wauseon, O. After two years of editorial work in Chicago, he served some years as corresponding secretary of the Ohio Sunday School Association, superintendent for three states of the American Sunday School Union, president of the Ohio Conference of Charities and Corrections, and the treasurer and Northern secretary of the Industrial Missionary Association of Alabama. In 1864 he married Miss Harriet Perkins, who survives him. Of their three children but one remains, Percy Martyn Pond of Honolulu. The only daughter, Jennie Pond Atwater, went as a missionary to China, where she died in 1896.

Dr. Pond's geniality, kindliness and optimism made him a man of many friends and large usefulness.

World Wide Northfield

By Alice B. Frame

In the summer-long pageant of conferences that come and go on the beautiful lawn of Northfield, perhaps the one that considers the widest problems and includes the greatest variety of age and circumstances, assembles under the name of the Summer School for Women's Foreign Missionary Societies, which met this year July 8–16. Side by side, white hair and flaxen braids faced the facts about India and China and Turkey, given in the crowded auditorium meetings, or shared a newspaper cushion on Round Top, where one can almost see through the gorgeous sunsets to the Far East—so near, after all.

The Congregationalists had no reason to be ashamed of their contribution to the success of the whole. Of the total enrollment of 1,190 names, they owned 371. Miss Calder, after her trip around the world, was greeted with all sorts of ovations, from the Chautauqua salute to showers of sweet peas, and Miss Picken, Mrs. Emrich and Miss Hoxie, were inspiring leaders of classes. Miss Pullen was the efficient "mother" of the Aloha group.

Much missed were Mrs. Montgomery and Mrs. Peabody, though the latter came for a week-end, but the conference was fortunate in the gracious chairmanship of Mrs. W. E. Waters. Mrs. Grace G. Farmer took Mrs. Montgomery's class in the study of the new text-book, "The Bible and Missions," and also led the group who studied methods for women's societies; and Miss Ella Hoxie, formerly of India, consented to lead, at the last moment, a Bible class of girls whom Mrs. Montgomery had expected to teach. Indeed, the Bible classes, which the leaders feel should hold so fundamental a place in a world-Christian's life, made a deep impression on all. The majority of the older women drew great inspirations from the six addresses by Dr. J. D. Jones of England, to a greater sharing of our Christian joy. Deaconess Goodwin and Miss Pickering also had large classes who will never forget the teaching or the teachers. Besides the thorough study of "The Bible and Missions," there were study classes on "The Near East," led by Miss Schultz and Mrs. Emrich, and one on China lead by Dr. Heath of Peking. Practical methods were presented by Miss Peacock, Miss Bradley and Miss Bigelow.

As usual, the reception to missionaries was given the first day, and as usual was interrupted by a heavy shower. The denominational rallies all proved informal and informing family parties. Daylight saving made the "sunset services" on Round Top finish before sunset, to be sure, but they were as unforgettable as ever, because of the messages of such leaders as Mrs. Peabody, Miss Lillian Picken and others. Most impressive of all were the meetings where different young women stood gladly up under the great pines and told what coming to Northfield had meant, of awakening and purpose-making.

At the auditorium were talks about India, China, Persia, Japan, Turkey, and a partial report from some members of the Far East Deportation of the Federation of Women's Boards, all of which helped to draw the farther world a little closer about one.

"Rest and Recreation" was scheduled for each afternoon on the program, and were considered as a mild and aged joke by the leaders, but to the majority of the 750 girls enrolled in the nine camps it meant hikes, picnics, stunt parties and serenades, all culminating in a mammoth bonfire Wednesday night.

A huge company of spectators were held spellbound, when on Tuesday evening the camp girls gave a pageant, "Via Christi," commemorating the twenty years of the publishing of text-books by the Central Committee.

The closing hours summed it up. After Mrs. Emrich, whose vivid words made more vivid the pictures which laid the burden of those other women upon the hearts of all, had finished, the choir, in solemn processional, ushered down the aisle the beautiful Northfield Service Flag crowded with stars, to wave at last on the platform over the white-clad band of Student Volunteers, and nearest to the young teacher, doctor and nurse who are shortly sailing overseas. It made clear the need. It revealed also the answer.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—*George Macdonald.*

Troublous Times in Turkey

As July draws to a close the news received by the American Board from its stations in Turkey is grave and in some cases disturbing.

From Adana, a large city near the north-eastern corner of the Mediterranean, the only communication with the outside world is by the French aëroplanes. Dr. William S. Dodd, of New Jersey, an American Board missionary and member of the Near East Relief's staff came out by aëroplane to Mersine, the port of Adana, July 17, and cabled to the effect that Adana was on verge of famine, having food for only four days. The population of the city is estimated to contain now 70,000 Christians and 10,000 Moslems, with many refugees. The Bagdad Railway which touched Adana has been cut for some time and although the French have promised to open it they now acknowledge that at least a month's repairs will be required to reach the next station in their possession.

A section of the road is in the hands of the Turks, and the city of Tarsus is closely besieged. Mr. and Mrs. Paul Nilson, of the Board's staff in Tarsus, who had been detained by the Turks for two weeks or more, were released, without ransom, on July 6.

Owing to censorship some cable messages seem very incomplete. However it is certain that the Aintab-Marash region is at a standstill industrially. The people attempted to open their shops and work their fields. Harvest time was approaching; but the frequent silent, mysterious disappearance of individuals when they attempted to work either in the city or outside, caused a panic and made the Armenians afraid to open their shops or gather their harvests.

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Dr. Lorin Shepard, son of the famous Dr. F. D. Shepard—"Shepard of Aintab"—and a "Skull and Bones," man of Yale University in his own right. Dr. Shepard was born in Aintab, speaks both Turkish and Armenian and is trusted and respected by both races. His wife, formerly Miss Virginia Moffatt, of New Jersey, is with him and his little daughter, Alice, was born on June 2. The French had decided to turn over the city to the Turks on June 9, and it was a grave question before Dr. Shepard as to whether he should or should not send out the American ladies under care of the French troops. The Aintab orphans, with their guardians had already been sent out. Miss Lucile Foreman, of Ohio, who has been a missionary in Aintab since 1894, and has been very active in the city during these last months, felt that she should not leave her people and Mrs. Shepard was probably not strong enough to go even if she would have consented to do so.

A note from Constantinople announced the arrival there of Miss Sophie S. Holt of Massachusetts birth but University of Minnesota training, who was located before the war at Adabazar, but has been recently in charge of an orphanage at Ismid. Ismid became unsafe and Miss Holt and the orphanage were removed to Constantinople.

These American women seem to make nothing of packing their scanty supplies and starting with their hundreds of children from one desolate and dangerous city to another place only less unsafe. If ever the history of these days is adequately written a group of new names will appear in the Hall of Fame.

F. S. F.

Inter-Seminary Conference at Princeton

By Calvin M. Clark

In 1918, at the suggestion of President Lowell of Harvard, a Conference of Theological Schools in the United States and Canada was held in Cambridge, Mass., to consider conditions growing out of the war. A continuation committee was appointed to superintend the investigation of certain problems, and to arrange for future meetings. The second Conference was held at the Graduate School of Princeton University, June 16–18, 1920. The hospitality of Princeton was in keeping with the splendid surroundings of the Graduate School. Fifty-six delegates were present, representing thirty-six schools and fifteen denominations. There were also present Prin. A. E. Garvie of London and Prof. R. Mackintosh of Manchester, England, both of them in America to attend the International Congregational Council.

The Conference elected as chairman Pres. C. A. Barbour, of Rochester Theological Seminary, and as vice-chairman, Prin. D. J. Fraser of the Presbyterian College of Montreal. Pres. George W. Richards of the Theological Seminary of the Reformed Church in the United States, and Prof. H. W. Foote of the Harvard Divinity School, continued their efficient work as secretaries.

Wednesday evening was given over to organization, and addresses of welcome by President Hibben of Princeton University and President Stevenson of the Seminary. The former pointed out that Jesus Christ as the great teacher had set the example to ministers to be teachers and urged that as such they ought to give their students the altruistic outlook and set before them a large end. The latter pleaded for a higher type of preacher.

Thursday forenoon was largely given over to reports of committees appointed at the last meeting of the Conference, Prof. Kirsopp Lake reporting on data relating to Opportunities for Theological Study Abroad, and Pres. Ozora S. Davis on Recruiting for the Ministry and Investigation of the Different Types of Theological Education. The latter presented as part of his report a preliminary statement of the Survey of the Theological Seminaries of North America conducted by the Education Department of the Interchurch Movement, and followed it by a full and candid comparison of different types of theological training. These reports, the latter of which caused much discussion, were followed by a carefully prepared paper by Vice-Chairman Fraser on the Function of the Ministry in the World of today, and an incisive and most suggestive statement by Chairman Barbour.

The afternoon of Thursday was given over to four addresses on the Aims of Theological Education, by Dean W. F. Fillet of Vanderbilt University, Prof. G. C. Foley of the General Theological Seminary, Philadelphia, Prof. J. H. Ropes of Harvard Divinity School, and Dean H. E. Jacobs of the Lutheran Theological Seminary, Mt. Airy, Pa. Prof. William Adams Brown of Union Theological Seminary spoke on the Common Problems of Theological Schools.

Friday morning brought a characteristically fine and finely phrased paper by Prof. F. G. Peabody on the Theologian in the Modern World, again stressing the thought brought forward at the outset by President Hibben of the need that the modern minister exercise his function as a teacher. As a teacher the minister, said Professor Peabody, must seek simplification, unification of his powers and spiritualization of his message. The morning closed with a paper on the Christian Doctrine of God, by Prof. T. F. Herman of the Theological Seminary of the Reformed Church in the United States.

It was felt by all that the Conference had proved so profitable that it was worthy of a permanent organization. The continuation committee appointed is to arrange for future biennial meetings, and is to appoint committees to prepare reports on pre-seminary courses of study, on the work of theological seminaries and Bible schools, and on any other matters of common interest to theological seminaries which may arise.

A Tribute to John P. Sanderson

(*Continued from page 186*)

I had tried to get these adopted at Des Moines in 1904, but the committee accepted the rest of my resolutions and threw these out. Since the Des Moines Council I have worked constantly with Dr. Sanderson. As I chose him to be my first associate upon the International Commission on Polity, he chose me as his first associate upon the National Council's Commission upon Organization. For many years I have been chairman and he vice-chairman of the Advisory Board of Chicago Association. His judgment in the complicated and widely diversified matters coming up before that Board has been almost inerrant. I do not know another man in the denomination who was so certain to be right in such matters.

It has always been to me an occasion of sorrow that the Commission of Nineteen appointed in 1910 did not include him. He deserved a place in that notable group, and I know of no man who could have added so much to its wisdom as he.

He was modest; he was courageous; he was courteous; he was a true Christian. Those who worked most constantly with him are those who will miss him most, and will cherish his memory most sacredly. He has done the work of a good and great man. He was one of the foremost statesmen of our denomination.

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Johnnie was to have a party, and his mother insisted on his inviting a boy whom he disliked. After much urging, Johnnie promised. The party came off, but Willie did not appear.

"Now, Johnnie, did you invite him?" asked Johnnie's mother.

"Yes, I did! Yes, ma'am, I invited him!" answered Johnnie. "I invited him," he added reflectively, "and I dared him to come."—*Harper's Weekly.*

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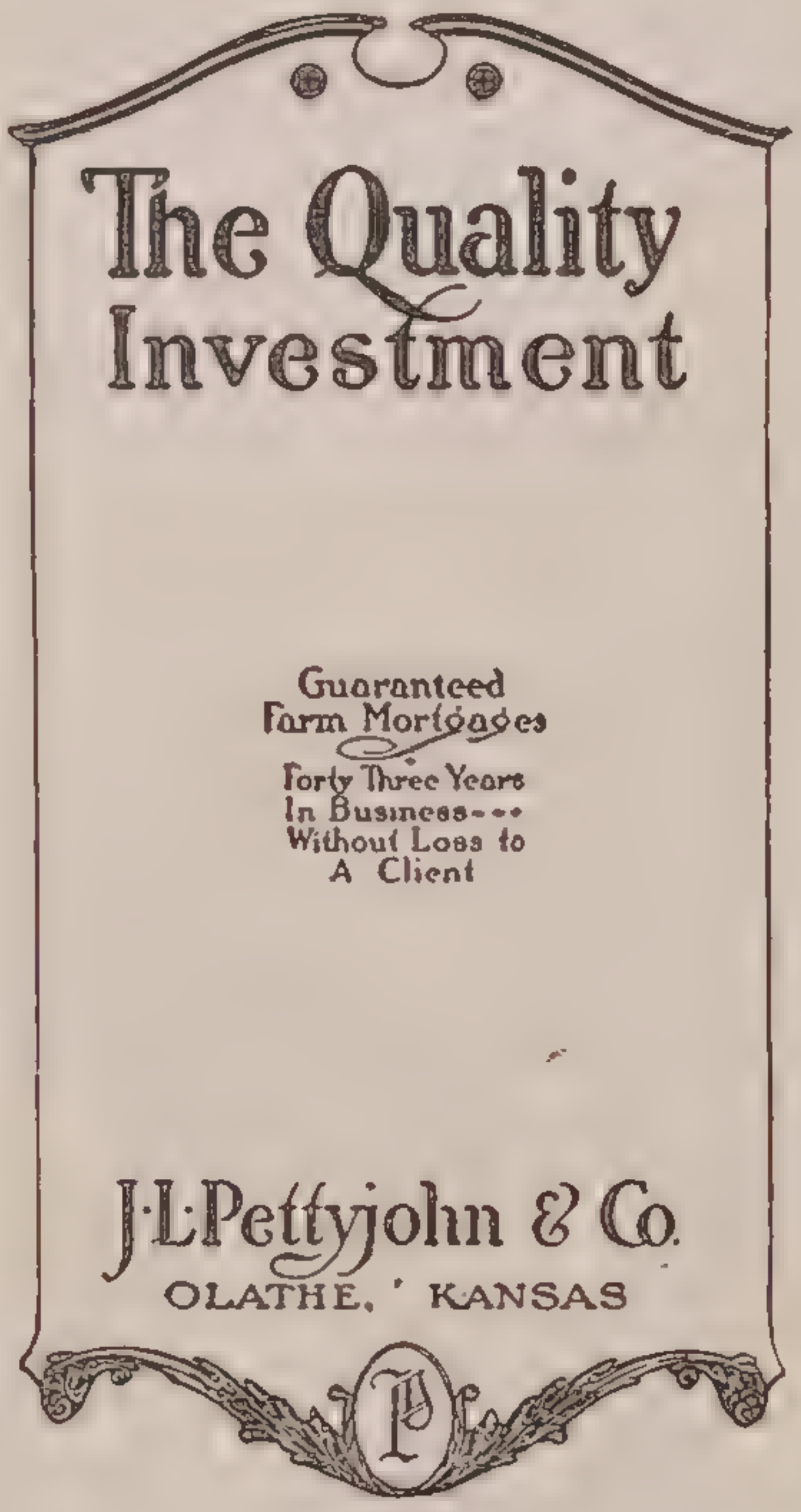

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The Congregationalist and Advance

Vol. CV. No. 33 August 12, 1920

The Supremacy of Jesus

By Rev. George A. Gordon, D.D.

JESUS stands supreme. In his brief career as a teacher, in the small compass of his utterance, he has been more comprehensive than any other recorded man of genius of the deepest experience of the human soul, and he has given to that experience monumental forms of beauty and power. It is here that we find the highest witness of his originality, the final assurance of his ascendancy over the mind of the world. He best of all knows our human world; he best of all has seen its tragic grandeur; he is unequaled in reading and in rendering its mighty meanings; to his influence, in kind, in range, and in promise, there is no parallel among the sons of men. He is today the centre of the world's hope, as in a tragic sense he is the need and the blind desire of all nations. His religion is the sovereign version in history of the Kingdom of the Eternal Spirit as that Kingdom lives in the best life of the race. When men live *sub specie aeternitatis,* they find in Jesus the only adequate utterance of their thoughts, feelings, purposes, and hopes. He more than all, he above all, is the prophet of the spiritual life of man in his pilgrimage through time.—*From an article in the Atlantic Monthly, entitled "The Originality of Jesus."*

CONGREGATIONAL WORLD MOVEMENT

287 Fourth Avenue, New York

The following is a list as reported of the churches in Indiana, Illinois, Missouri and Kansas that have secured pledges sufficient to cover their quotas for the Congregational World Movement. Three churches are added, one from Ohio, one from Massachusetts and one from Iowa, that have not been listed before.

Any churches in the States already reported whose names have not appeared in the lists published are urged to send word at once to the above address.

Are there not other churches in the States named below whose members would be glad to see their names appear in this “Roll of Honor”? Send us word as soon as you have reached your quota.

CHURCHES REACHING OR EXCEEDING QUOTAS:

(* STAR INDICATES CHURCHES WHICH HAVE EXCEEDED THEIR QUOTAS.)

INDIANA

- *Bremen
- Dunkirk
- East Chicago
- Indianapolis, First
- *Fort Wayne
- *Gary
- Kokomo
- *Marion
- *Miller
- *Orland
- *Terre Haute, First

ILLINOIS

- *Argo
- *Atkinson
- *Berwyn
- *Brookfield
- Byron
- *Champaign
- Chicago, Austin
- Chicago, Berea
- Chicago, Bethany
- Chicago, Cragin
- Chicago, Grand Avenue
- Chicago, Grayland
- Chicago, Green Street
- Chicago, Irving Park
- Chicago, Lincoln Memorial
- Chicago, Mont Clare
- Chicago, Park Manor
- *Chicago, Rogers Park
- Chicago, Tabernacle
- Chicago, Thomas Memorial
- Chicago, Trinity
- Cornwall, Liberty
- *Dallas City
- *Danville, First
- *Decatur
- DeKalb
- *East St. Louis
- *Evanston
- *Galesburg, Central
- Galesburg, East Main
- *Glen Ellyn
- Harvey
- Huntley
- *LaGrange
- Lisle
- Lombard
- *Lyonsville
- Metropolis
- Moline, First
- *Moline, Union
- *Morris
- *Naperville
- Payson
- Pecatonica
- *Plainfield
- Poplar Grove
- Richmond
- Roberts
- Rock Falls
- *Rockford, Second
- Rosemond
- Seward, First
- Springfield, First
- Sterling
- Thawville
- Union
- Villa Ridge
- Waukegan, First
- Wilmette
- *Woodstock

MISSOURI

- Aurora
- Bevier, First
- Bonne Terre
- DeSoto
- Eldon
- *Iberia
- Kansas City, First
- Ivanhoe Park
- *Westminster, Kidder
- *Lebanon
- Maplewood
- Neosho
- *New Cambria
- Old Orchard
- *Oronogo
- *St. Joseph, First
- *St. Joseph, Plymouth
- *St. Joseph, Swedish
- *St. Louis, Bethlehem
- *St. Louis, Compton Hill
- *St. Louis, Fountain Park
- St. Louis, First
- St. Louis, Hope
- *St. Louis, Hyde Park
- St. Louis, Immanuel
- *St. Louis, Memorial
- St. Louis, Pilgrim
- St. Louis, Reber Place
- *Sedalia, Second
- *Springfield, First
- *Webster Groves

KANSAS

- Alma
- Almena
- Alton
- Anthony
- Arvonia
- Ash Rock
- *Atchison
- *Atwood
- Burlington
- Carbondale
- Carson
- Centralia
- Chapman
- Chase
- Council Grove
- Douglass
- Dover
- Downs
- Ellis
- *Emporia, First
- Emporia, Bethany
- Eureka
- Fairview
- Garden City
- Gaylord
- Geneva
- *Great Bend
- Haven
- Herndon
- Hiawatha
- Hutchinson
- Kansas City, Central
- Kansas City, First
- Kansas City, Chelsea
- Kansas City, Welborn
- Kansas City, Ruby Avenue
- Kinsley
- Kiowa
- Kirwin
- Lawrence
- Lenora
- Leona
- Linwood
- Little River
- Longton
- Maize
- Manhattan
- Maple Hill
- *McPherson
- Milford
- *Mt. Vernon
- Muscotah
- Newton
- Onaga
- Osborne
- Overbrook
- *Ottawa
- Paola
- Partridge
- Plevna
- *Rosedale, First
- Rosedale, Plymouth
- Russell
- Sabetha
- Sedgwick
- Seneca
- Smith Center
- Sterling
- Stockton
- Strong City
- Tomganoxie
- Topeka, Central
- Topeka, First
- Topeka, Seabrook
- *Valley Falls
- Wakefield
- Wellington
- Wichita, Fairmount
- Wichita, Fellowship
- Wichita, United
- White Cloud

OHIO

- Medina

MASSACHUSETTS

- *Boylston

IOWA

- Strawberry Point

The Congregationalist and Advance

August 12, 1920

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The Talk of the Sanctum

Who's Who in This Week's Paper

Dr. William E. Strong is a secretary of the American Board whose interesting article about the Missionary Conference in Switzerland tells of the havoc wrought by war and war's suspicions in many of the missionary fields and of the processes of healing readjustment which are already at work. We hope all who read it will also remember the bereaved and disorganized missions in their prayers.

Henry A. Stimson, who writes the article on the Boy Scouts, was formerly pastor of Manhattan Congregational Church in New York City and has been among our most respected Congregational leaders for many years. He has written several books and is an editorial writer on the *Financial Chronicle.*

Mrs. Elizabeth M. Rowland, who gives some useful suggestions as to summer reading, is an old-time contributor to *The Congregationalist* who now makes her home in Akron, O. She and her husband, the late Dr. Rowland of Lee, are well remembered in the Berkshires, where in connection with his long pastoral service he was the willingly acclaimed Congregational "Bishop" of the region roundabout.

In the Circulation Department—

It is interesting to discover that *The Congregationalist* has served a variety of purposes during the one hundred and four years of its existence. Not long since, an old copy of the paper, when it was in newspaper form, was sent to us. We were somewhat amused to find the lower edge cut in scallops, clearly indicating that it had at one time served as a cover for a pantry shelf. Unfortunately, perhaps, for present-day housewives, the paper has been changed to the magazine form, which does not lend itself to such uses.

But a new idea for utilizing the many worth-while things which appear in *The Congregationalist and Advance* has recently been suggested to us by a loyal reader. He writes: "We would not want to get along without *The Congregationalist and Advance.* It beats the ordinary voluminous Sunday paper all hollow! It does one good to read the news from the churches and the able articles in every number. I have a hobby; *i.e.*, scrap books, and hardly a week goes by that something does not find its way into one of these from your paper, such as the series of pictures of Notable Church Edifices and now the New England Homesteads. With best wishes for your continued success."

And still other friends write us that after serving their family, *The Congregationalist and Advance* is passed on to a neighbor or the church reading room, or public library.

What are you doing, dear reader, to help your paper render a wider service?

From Our Mail Bag

"I should be failing in a sense of due appreciation were I not to add my word of praise to those already spoken by the many subscribers of *The Congregationalist.*

"Allow me to say that the paper gets better each year. I don't see how you manage to keep the price at the old level when such papers as the *Outlook* and *Independent* with a larger circulation have advanced. The price of the paper used to be an objection to be overcome, but now it is cheaper than other journals of equal merit."

In order to acquaint the public with the general telephone situation, and some of the reasons for delay in completing new installations—chief among which is the difficulty of getting the numerous kinds of necessary material—we have prepared a series of announcements of which this is the first.

The General Telephone Situation

The reason orders for new telephone service cannot be completed as promptly as in the past, and that some orders are delayed weeks or even months, is that we are trying to meet an abnormal demand for service with a sub-normal supply of the materials necessary to give service.

It is not unnatural for persons moving into a house which formerly had telephone service to assume that, because of that fact, service to them is readily possible. For this mistaken assumption we ourselves are chiefly responsible, because we used to talk about "renting" a telephone, and even bill subscribers for "monthly rental." Consequently the mind of the average subscriber is still focussed on the telephone instrument as the controlling factor of telephone service.

While the telephone instrument is indispensable, it is only one of more than a hundred essential parts of telephone equipment. Lacking any of these parts, a telephone switchboard would be as ineffective as an automobile without its carburetor.

Some of these parts are made by ourselves; others by dozens of specialty manufacturers in various parts of the country. We could increase production if we could get the raw material and the transportation. But with labor troubles in the wire-drawing mills came a shortage of the copper wire necessary for cable and switchboards. Scarcity of paper caused almost a famine of the special kind of paper necessary for the insulation of these copper wires in the cables. And then came freight embargoes, following railroad labor troubles, so that for three weeks this summer one of the largest cable manufacturing plants in the country had to shut down because it could neither get the necessary raw material into its plant nor the much wanted finished product out of its plant and on its way to us.

The desire of waiting customers for telephone service is not more keen than our desire to serve them at once. We want them to feel that we are earnestly trying to do this as rapidly and as fairly as possible.

New England Telephone & Telegraph Company

W. R. DRIVER, JR.,

General Manager.

The Congregationalist
and Advance

Idle Thoughts—A Vacation Message

"An instrument which recorded every word of the conversation was concealed in the room." A report of every word you said during a day would be bad enough, would be humiliating enough. But what of an instrument concealed in your brain which had recorded every idle thought! Yet the color of your character is the nature of your idle thoughts. Your idle moments, which even in the busiest life are many, are spent in the "City of Your Idle Thoughts."

There is the "Temple of Success," big, vulgar, over-ornamented and proud, a purely commercial structure. There is the "House of Gossip," known from the fact that its front door is just like its back door, a structure of mean appearance, low, unhealthy, without possibilities of privacy or seemliness within. In that City of Your Idle Thoughts are also the "Gardens of Kindness," filled with shady, cool, contented walks where your friends sit in peace and restful joy, partaking of all the pleasures which a loving imagination can plan for them. Central, alas! in many such a city is the "Theater of Passion," lit by artificial and lurid light and the morbid glow of unnatural excitement. There, too, is the "Tower of Faith," which has to be climbed but from which after the effort one can see both the future and the past, the plan of the city, and the eternal stars.

When I was a little boy my mother used to take me to town when she was shopping. I learned soon a fact that seemed very strange to me: "The shop windows at which my mother stopped were not interesting to me, and the windows at which I wanted to stop were not interesting to my mother." You cannot see everything. You must choose what you see. My mother chose to see hats. I chose to see . . .well, I was a boy, nine years old.

So likewise the City of Your Idle Thoughts is made. The buildings grow in size and importance by your visits. For one man the "Temple of Success" dominates all else and the "Gardens of Kindness" have almost been crushed out of existence by it. For another the "House of Gossip" and the "Theater of Passion" have grown so big that they dwarf all the other buildings of the city. What you choose to see, the buildings of the City of Your Idle Thoughts which grow by your visits—here lies the reason for the flavor of your personality. The color of your character is the nature of your idle thoughts.

The best thoughts are more fun than the worst thoughts and just a little harder to get started. Have you ever brought a group of young children a long journey? Mean, quarrelsome, idle thoughts work havoc with them after the first hour unless you can organize these idle thoughts in some better way. One point for a Ford car; two points for a white horse; three points for a blue bird; four points for a cat looking out of a window—and lo! by a system of idle thoughts just a little better than the quarrelsome ones, how much more fun! Try the same trick with yourself! When you are squirming back again under cover to the "Temple of Success" or the "Theater of Passion" during your long journey on a sleepless night or interval of waiting in vacation week —just put your broad foot down upon yourself, laugh when you wriggle, turn yourself back into the mental game of "thought" in "sympathetic remembrance."

Get started right every vacation day. Have a relish for good company in your mind. If you haven't a self-starter, get a good book to start you at a high level; or better still, a good friend, one who believes you to be better than you really are. Books, Nature, Friends—these are the great guests in the "City of My Idle Thoughts"; God's Thoughts, God's Works, God's Self.

This is my vacation message: Your idle thoughts—that is the part of life where you really are yourself, not what you are forced to be, or have to pretend to be, but what you really are.

The fairest, calmest, kindest place in the world must be the idle thoughts of some men and many women I know, those who love to plan in their day-dreams for the joy of their children or their husbands or their parents, whose hearts are innocent of guile and have no dark glades of deceit.

If God ever takes a holiday (and how He must need it!); tiring perhaps of angel wings and harps, He comes down perchance and spends his vacation in the peace and kindly atmosphere of some sweet hearts I know, whose dreams are ordered fair by knowledge won, cool gardens of sweet memories and golden hopes, whose imagination is all of nobleness and whose mental meanderings are along the ways of human kindness.

May your vacation thoughts be such a garden city where even God may take pleasure to walk in the cool of the day.

J. EDGAR PARK.

EDITORIAL

The Steel Industry and Christian Standards

If any considerable proportion of the millions of Christian people of the country give heed to the recently issued report of the Interchurch World Movement concerning the steel strike last autumn, there should arise such a loud protest against conditions revealed as would compel this most powerful industry to repent of its ways and do works fit for repentance.

Some dailies are seeking to discredit the report because the Interchurch Movement itself failed to reach its own goals. Some are saying that the Movement had no business to investigate the matter. To our mind, it did just what any organization undertaking to represent united Protestantism ought at the moment to have done, and we agree with a wirter in the *Survey* that this "searching and fearless interpretation of the facts" is one of the best things the Interchurch Movement, through its Industrial Relations Department, did.

We are asking Prof. Graham Taylor of Chicago to review and comment upon this report in a forthcoming issue of *The Congregationalist.* It is a document of 94,000 words soon to be published in a book of about 500 pages. Meantime we summarize briefly what competent experts discovered after four months spent in and around Pittsburgh and after availing themselves of the aid of Government departments at Washington and various welfare organizations. The report, amply supported by affidavits and other official documents, assert that:

More than fifty-two per cent. of the workers in the steel industry work twelve hours daily.

About half of this fifty-two per cent. labor seven days in the week.

The average steel worker's week in 1919 was 2.4 per cent. hours longer than in 1914.

The control of the industry is arbitrary and in the hands of financiers whose relation to the producing force is remote.

Two-thirds of the iron and steel workers earn from five to twenty-five per cent. less than the Government's estimate for "an American standard of living for an average family."

Three-fourths of a million persons have their lives determined arbitrarily by the twelve-hour day or by the lowest pay in the steel industry.

Sixty-eight per cent. of the foreign steel workers have families averaging six or more members to each household. In many of these "homes" conditions are most congested, unsanitary and dreary.

Our space does not permit more extended citations, but these will appear later, as well as some of the recommendations of the investigating committee. But what surprises us and will surprise the candid reader is the fact that notwithstanding the enterprise of all the daily papers in this country the public when the strike was on last October was either uninformed or deluded with regard to the situation in the steel industry and with regard to the issues at stake. We were told that the strike was planned and engineered by the Bolshevist element, whereas this report brings evidence to the contrary. We were told that the fight was over the open shop and collective bargaining, whereas this report shows that apart from these issues there is something fundamentally wrong in the relation of the owners of the industry to their employees. We were told, as we have been told for a number of years past, that the United States Steel Corporation had taken the lead in social betterment work, and that most of its employees were contented and prosperous. Undoubtedly the upper third, consisting of the superintendents, managers, foremen, gang bosses, and skilled workmen may be placed in that category, having been bound to the company by stock purchase, bonuses and pensions. But this report makes it clear that the lower two-thirds are far from contentment, and are working and living day by day under conditions below the American and the Christian standard.

The long and explicit report is not pleasant reading, but the Christian Church of the country cannot afford to overlook a document signed by nine such men as Bishop Francis J. McConnell, *Chairman* (Methodist); Dr. Daniel A. Poling (United Evangelical); George W. Coleman (Baptist); Dr. Alva W. Taylor (Disciples); Dr. John McDowell (Presbyterian); Dr. Nicholas Van der Pyl (Congregationalist); Mrs. Fred Bennett (Presbyterian); Bishop William Melvin Bell (United Brethren); Bishop Charles D. Williams (Episcopal). Moreover, the Executive Committee of the Interchurch World Movement, an entirely different body, has also passed upon this report and sends it to the public with its endorsement.

If the Steel Company is to clear itself, it must meet point by point the damaging disclosures in this report. But the best way to meet this grave accusation is to alter its relations to the lower two-thirds of its employees. If its managers and those who hold steel stock do not of themselves bring about a change, pressure of Christian sentiment ought to be so strong as to compel it, not only to prevent another strike in perhaps the not distant future, but to demonstrate the applicability of Christian principles to modern industry.

How Not to Do It in Summer

Our journeyings this summer have brought us into contact with three rural communities where the churches are meeting local conditions in three different ways. They are located in prosperous and attractive towns. Many of the inhabitants are intelligent and well educated. They have enough of this world's goods to maintain the usual quota of automobiles. The towns would be classified as quickly as any other towns in this country as nominally Christian.

In one of them two churches on opposite sides of the park are keeping open every Sunday. Overtures from one to the other for union during July and August failed, so a little stream of worshipers every Sunday morning trickles into each house of worship and in about an hour and a quarter trickles out.

We consider this method of meeting summer conditions wrong and wasteful. It proceeds on the principle that the main thing is to keep the institution going, no matter how few people sustain it. The chance to show the town that Christians belonging to different denominations are yet one in purpose is lost. The ministers supplying the respective pulpits speak to a meager few, whereas one alone might have the joy and inspiration of addressing a respectable congregation. We have not the slightest doubt that the Head of the church would condemn this competition among the churches that bear his name. It may be impossible, until some funerals take place, to bring together permanently in rural communities rival organizations. But it ought to be possible without completely destroying denominational foundations to bring together at a common center of Christian worship for six or eight summer Sundays the scattered members of Christ's flock.

In community number two the pendulum has swung to the opposite extreme. Nothing doing churchwise from Sunday, August 1, to Sunday, September 5. Anyone who desired to obey the apostolic injunction with relation to assembling ourselves together on the Lord's Day would have to travel to a neighboring town. The hermetically sealed doors of three Christian temples of worship, the suspension of everything in the form of Sunday school or prayer meeting convey the impression that organized Christianity of the Protestant type is not doing any business in August. Fortunately there is enough unorganized Christianity in this special community, enough faith, hope, and righteousness instilled into it by these very churches to keep the town from a very bad moral slump during the armistice.

But if there is any excuse for this lack of Christian enterprise and strategy, we have yet to discover it. The Chrstian church has an all-the-year-round commission. To be sure, minister, deacons, Sunday school teachers are all entitled to their vacations, but a relay system could be put into operation so that proper provision would be made for the constant spiritual needs of the community. People struggle and aspire, grieve and suffer, and long for the help of God and man in August just as truly as in January.

In a third community not far from the second, the summer congregations this year are much larger than they have averaged for the last twenty years. They include not only a good representation of the native population, but many summer residents. The Sunday school goes forward with an interesting program, modified by conditions which hot weather presents. The outsider gets the impression of a unified and earnest body of believers and workers. We put this case over against the other two as an illustration of the way in which to do it in summer time.

The Parables of Safed the Sage

The Parable of the Kind of People in Our Town

There were two men who came newly into the City wherein I dwell. And it came to pass that they came both of them to visit me on the day of their arrival. For the one of them desired that he might borrow a Screwdriver: and the other besought me that he might use my Telephone to call up the Gas Company and the Electrick Light Company and the Butcher and the Baker and the Candlestick Maker.

And they inquired of me, both of them, saying,

What Kind of People live in this Town, and of what Sort of Folk are my neighbors?

And of each of them I asked, saying,

What Kind of neighbors didst thou leave behind thee; and of what Sort were the Folk in the Old Home Town?

And the first of them answered and said,

The Town I come from is an One Horse Town: and the Folk are a set of Four-Flushers; and they spend more money than they earn; and they are Unneighborly and Unpleasant; and they have so many Scandals that we kept ourselves apart like Lot in Sodom; because our righteous souls were vexed within us; and we shook off the dust of our feet and fled from that Burg and we looked not back.

And I said unto him, Thou wilt find this Town very much the same.

And while he yet Spake, the other came; and he asked of me the same question. And I likewise inquired of him concerning the Folk in his Old Home Town.

And he said,

They were fine Folk; and good neighbors; and it gave us pain to leave them; but Business called us here, and we had to leave our dear old friends.

And I said,

It is the same in this Town; and thou wilt find the People just as fine and good.

And the first man heard, and he was horrified; And he said,

Verily, thou art an old Liar; for thou didst tell me the folk of this Town were a Bunch of Grafters, and a Gang of Thugs.

And I said unto them both,

Listen unto me, and consider what I say. For I have told you both the truth. There are in Every Town two sorts of Folk. There are as many kinds of Folk in this town as there be in Oshkosh or Kalamazoo or Medicine Hat or Benares or Hong Kong. Thou canst find either sort.

But what I said is still more true; for each man is likely to find the town of the same sort as himself. May the Lord deliver me from having as a Neighbor a man who cometh from a Town of which he speaketh ill. For then should the word of the Prophet be fulfilled, saying,

And I will shew no mercy, saith the Lord, but will deliver every man into the hand of his neighbor.

And I said unto them both,

If thou wouldest live in a good Town, be good thyself. So shall thine own Town be partly good, and thou shalt be the good in it, and help to make it better. It is a dirty bird that doth befoul its own nest, and a mighty poor Citizen who doth knock his own Town.

In Brief

If we could only transfer the warmth and uplift of the summer conference to the local church! Well, why not?

* *

Apart from the boosters and the notification ceremonies and the porch-visitors and the head-lines and the perfervid editorials of the tried and true partisan newspapers, it strikes us as rather a dull campaign so far.

* *

Now that we have reached and passed the exact anniversary (Aug. 1) of the sailing of the Pilgrims from Delfshaven the Tercentenary may be said to be fully inaugurated. Hats off to the *Mayflower* passengers from this time on! They ought to have the center of the stage for the next three months.

* *

The Jews are also confronted with the question of sex in their ministry. One girl, the daughter of a professor, is studying for the ministry in the Hebrew Union College at Cincinnati. The matter is thus summed up by President Kauffman of the college:

> "We have no objection at the college to women entering the ministry. The question is whether the congregations are prepared to receive women rabbis."

* *

A newspaper man who will be missed is William Marion Reedy, owner and editor of Reedy's *Weekly Mirror*. He was born in St. Louis, where he made his way in newspaper work. His geniality, courage in the recognition of hitherto unrecognized talent and his incisive writing made him an influence in literary circles, and not only in the Middle West. A host of friends since his death have borne testimony to his kindliness, power, and charm in private intercourse. He brought to notice, among many other new writers, Edwin Lee Masters, whose "Spoon River Anthology" was first published in the columns of the *Mirror*.

* *

Villa's desire in retiring from his career as a bandit chief in Northern Mexico for a ranch, a pension, and plenty of schools for his followers is a curious ending of a crazy career. Probably it is the cheapest way of settling the whole problem of his place in the Mexican national life to get him definitely planted somewhere. But the question, which we all hope will be settled in the affirmative, is whether he will stay planted. But the schools will be a good and much-needed investment of Mexican public funds. In the meantime the revolutionary area has moved westward and it is Southern California which is resisting the national authority and Governor Cantu, who says he will never, never yield to De la Huerta's government. And Southern California may prove a difficult nut for that government to crack.

* *

The wages award to railroad workers, followed last week by the action of the Interstate Commerce Commission largely increasing rates both for freight and passenger service, to enable the roads to pay the increased wages and provide equipment and repairs, bring us, we hope, nearer to a workable and in some degree a stable condition as regards the largest single industry of the nation and the one on which the efficiency of all the rest depends. It all amounts to an assessment which will necessarily be felt by everybody. The new rates will reach commuters first. They will have their effect in limiting travel and keeping up the high cost of living by adding to prices. They will reduce to some extent the purchasing power of the increased wages granted and will help to make the lot of the man who has had no advance or who lives on an inelastic income more difficult. They are a new warning that only by productive work, and as much of it as we can fairly give, is there a way out of the difficulties into which the war and the inflation of currency caused by the war have brought us.

* *

Two sidelights on the difficulties of putting theory into action in the questions of business management and the relations of employer and employed may be found in incidents of the week. One came in connection with the sailing of that Australian-Irish prelate, Archbishop Mannix, who has been going around the United States with a chip on his shoulder. Part of the crew of the steamer announced that they would strike if he were allowed on board. And another part retorted that *they* would strike if he were not. We used to settle such questions by choosing a captain and giving him authority. The other was the utterance of the British Communist Party at its first convention in adopting a resolution declaring it a necessity to "set up a dictatorship of the proletariat as a means of combatting counter revolution." The chairman of the convention also declared that those who resisted the revolution which the convention desired were "responsible for bloodshed, since they stood in the way of revolution."

OUR "CAMINO REAL"

Using the Vacation Season

The tendency of church schools to adjourn during the summer is being deplored by those who recognize in the summer months the opportunity for more thorough religious education than can be provided during the busy winter season, when the public school so wholly engages the child's time. Publicity in *The Church School* and other journals against this custom, together with organized effort to adapt summer sessions of churches to meet the local situation, is directed toward a constructive solution of this question. By properly regulating the program in the morning school, more rather than less may be accomplished.

In addition, however, various systems for daily sessions have been worked out in different sections of the country, the best known and most widely popular of which is the Daily Vacation Bible School system, originated by Rev. Robert Boville of New York City.

The first schools of this type under Congregational auspices in Southern California have been established this summer. The school in Venice and at Park Villas, San Diego, are the two experiments for which our denomination is entirely responsible. In co-operation with other churches, however, we share in financial support and leadership in the community schools in Pasadena and in Los Angeles.

The Venice Church is peculiarly well suited to conducting a Vacation Bible School, being situated in the midst of the hurly burly of that Coney Island of Southern California. Unusually fine teachers have been secured for this school and its daily sessions are attracting an increasing number of little children, some of whom are here receiving their first Bible knowledge. The handwork and other attractive features are made to harmonize with the distinctly religious emphasis which is the aim.

At Park Villas Church the school gathers the children of the community for this same kind of carefully planned program; and week after week it has increased in numbers and interest.

* * * * *

Perhaps more significant than these strictly denominational ventures is our co-operation in the community schools. In Pasadena the Religious Education Directors of the four downtown churches planned a community school which should be departmentalized and hold one division in each of the four churches. The First Congregational Church is responsible for the kindergarten, and under the able leadership of its director the provision for the smallest children was carefully planned and is being well executed. This fourfold school in Pasadena is of large proportions, the enrollment being about five hundred.

A smaller community effort developed on a somewhat different plan is in operation in Los Angeles, where the Baptist, Christian, Congregational and Presbyterian churches of the down-town apartment house section united in a school held in the First Baptist Church. An extension of the co-operation here includes the use of the Y. M. C. A. gymnasium, located but a block from the church.

* * * * *

In preparation for all these schools, an institute under interdenominational direction was held in Los Angeles, June 30 to July 3, and a smaller one the same week in San Diego. Two hundred and forty teachers were in regular attendance at the Los Angeles training conference. Experts on Bible Study, Bible Geography, music, supervised play and craft work conducted the various sessions. The Baptists and Presbyterians have gone particularly far in their development of this Vacation Bible School plan, each of those communions holding 22 schools in Southern California this year.

Altogether, the movement promises good results along the lines of vacation work in Religious Education, and not the least of its value lies in the demonstration of denominational comity in days when the establishment of that relationship is especially needed.

S. E. B.

Los Angeles, Cal.

The American Missionary Association's Crisis

It has been increasingly evident that the American Missionary Association was facing a crisis. No one can face without seriousness the responsibility of about twelve thousand students and six hundred teachers in our schools besides the many churches and missions. But we are compelled to administer our trust not only with the need of these peoples in view, but with the solvency of our Association guarded. We must cut our coat according to our cloth. If the churches do not give us cloth enough, we must be content with a smaller coat. We have long been trying to stretch our income over too many schools—not too many for the needs of the field, but too many for both the quality of the school and for the possiblity of our resources. This, of course, has been increasingly so during these times of economic strain.

When Sunday Comes

By John Andrew Holmes

If the employer sits in his pew and listens to the sermon when his workmen through his fault are so weary or ill-clothed that they cannot attend, then it is not their pews that are vacant, but his.

It was to meet these difficulties that we entered into the financial campaign of the Congregational World Movement with our asking of $415,000, which was the minimum for full efficient work. The whole amount was not raised—it appears at this writing that not over two-thirds will be available.

At the last Executive Committee meeting we made out our budget for the year. We added about $100,000 to the salaries, $50,000 for building repairs, for deficits and other obligations to which we were pledged in Survey for the C. W. M. When we had finished, our budget overtopped our income by about $87,000. Our cloth did not meet the design of our coat. We had to cut. We cut one-half from the repairs of buildings—many of which will be beyond repair in a few years. We cut at every point we could which would not vitally affect our main work. We allowed for $30,000 more in faith that the C. W. M. would bring more returns and we were still short $25,000. There was only one way out and that the hardest thing we could be asked to do—cut out some schools to keep others from sagging below the standard. But which schools? We proceeded on the basis that those schools should be suspended which were in such physical condition that they would require the most to make them usable or where the public schools had been brought the nearest to a standard of efficiency. After much deliberation we decided that Chandler at Lexington, Emerson at Mobile, and Gregory at Wilmington should be suspended for a year or until such time as our receipts shall justify their reopening.

After this decision was made the colored people of Mobile and Wilmington presented very vigorous protests and asked that they might be given a chance to see what they could do locally for the continuation of the schools. A. M. A. Leagues have been formed and subscriptions are coming in with the hope that the schools will continue but above all with the knowledge that the people who for fifty years have received so freely, now will also give freely.

Doubtless these words will meet the eyes of some to whom one of these schools has been especially dear or some church that has taken special interest in one of them. You are sorely disappointed and you may well be, but had we closed some other there would have been others just as sorely disappointed and we believe more strategic and needy fields would have been abandoned. If the churches of either Massachusetts or Connecticut had met their full quota in the recent campaign, we should have had enough to have continued these schools and about eight hundred needy Negro boys and girls would not be without the promise of Christian education this coming year. We regret this action more than we can express, but the only other alternative was an accumulated debt.

EXECUTIVE COMMITTEE.

Comment on the Steel Strike Report

A NEED OF AMERICANIZATION

Such a disclosure gives point to the assertion that has been so frequently made in connection with recent efforts at Americanization in this country, namely, that it is Americans themselves who most need to be Americanized. It has been customary to name the steel industry as among the first of American industries. But is it American, if, with all its great expansion, and the capability of its industrial and financial directors, it can allow its thousands of workers to live on in conditions that stultify their Americanism, that can hardly fail to foster and perpetuate hostility to the established order, and in ignorance of those things which the best thought of America knows to be essential to a safe citizenship? It may be that a great industry in a so-called free country can exist half free and half slave, but the country cannot.—*Christian Science Monitor.*

INHUMAN AND UN-AMERICAN

When the strike started last September more than half the employees of the great corporation worked on the 12-hour schedule. The commission's report says this is "inhuman;" few are the citizens of the United States who will not say that it is un-American.—*Boston Herald.*

AWAY WITH THE TWELVE-HOUR DAY

And it goes back to the twelve-hour day. Wipe out a practice which makes of the man merely a laboring, sweating, sleeping caliban; give him opportunities for leisure, recreation, education—for Americanization—and very soon you render impossible the management of labor through the encouragement of racial feuds, through keeping the worker a foreigner against his will. You render unnecessary and impossible a corporation labor policy based on the spy and the *agent provocateur.* Open to the foreigner the facilities for becoming American, give free scope to his manhood, and we may have strikes, but we will have no fears of "Bolshevism."

The outstanding lesson of the Interchurch report is that the twelve-hour day operates against manhood and against America. It must be done away with.—*New York Evening Post.*

The Mission World Viewed from Switzerland

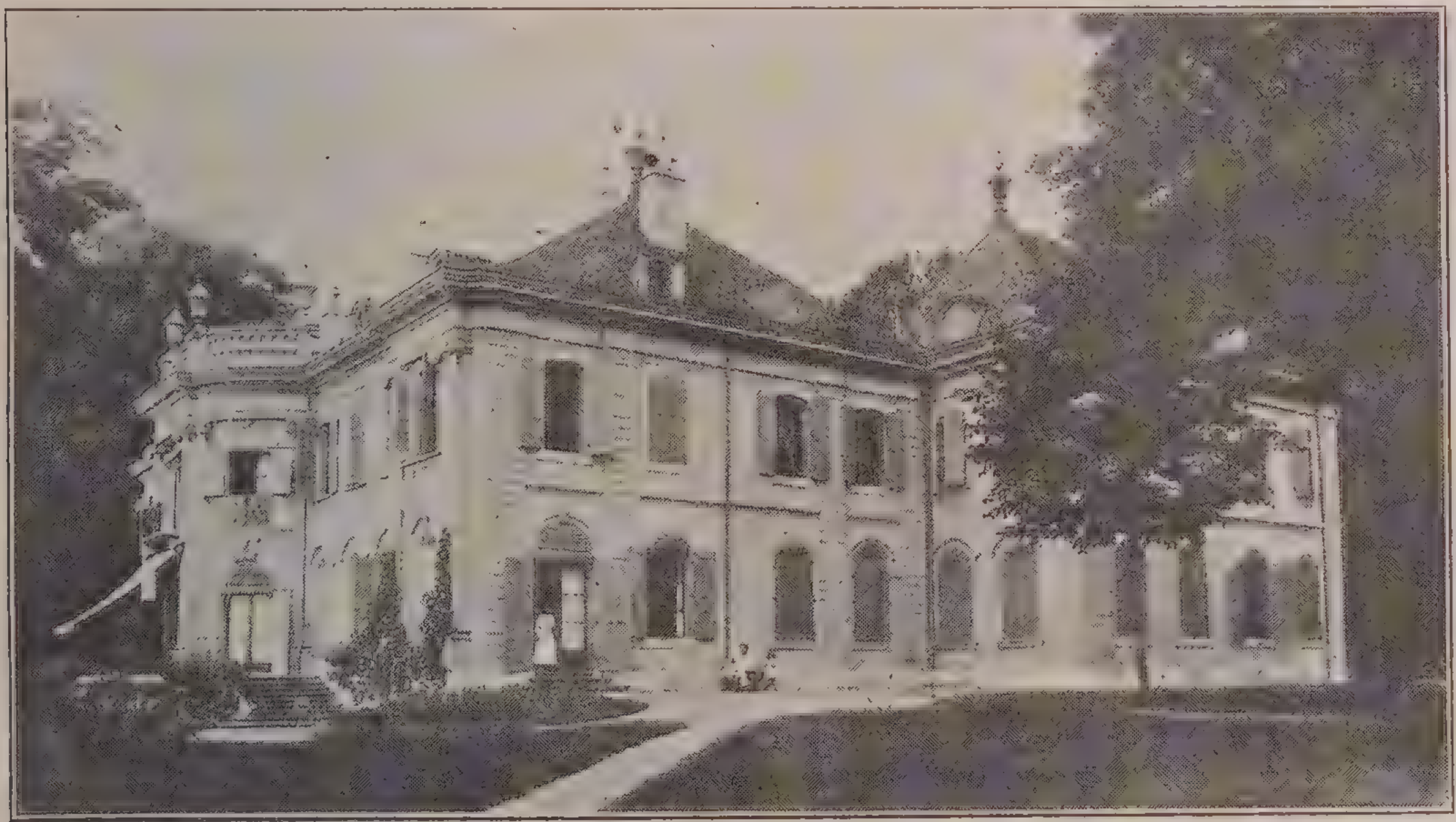
An International Meeting Held at Crans, near Geneva, June 22–28

By Rev. William E. Strong, D.D.

It was no such Conference for size or spectacle as that held at Edinburgh in 1910. There was nothing big about it, or showy; no crowded assemblies, or eloquent orations, or popular forth-puttings. Instead there were gathered only thirty-eight men, with a few ladies, who sat about a table in one room and deliberated in conversational tones and with informal remark on the several topics brought before them.

Thirty-Eight Representatives of Eleven Countries

Yet it was a great meeting and destined, it is believed, to have real effect upon the remaking of the world. For these thirty-eight men were from eleven countries and represented as many as eighty foreign missionary societies, American, British and Continental. Inasmuch as several of these delegates were from the mission fields, from Japan, China, India and Africa, it is not too much to say that Protestant Christendom was reflected in this assembly. And there was weight to the representation: such men were there as the English Bishop Westcott, Metropolitan of India and Ceylon, and chairman of the India National Missionary Council; and the American Bishop Roots of Hankow, Chairman of the China Continuation Committee, who was made Chairman of this meeting; J. H. Oldham of London, Editor of the *International Review of Missions*, chosen Secretary; John R. Mott of New York, made Chairman of the Business Committee; Dr. Ritson of the British and Foreign Bible Society, Rev. Cecil Bardsley of the Church Missionary Society, Bishop King of the Society for the Propagation of the Gospel and Rev. Frank Lenwood of the London Missionary Society; M. Couve and Dr. Allegret of the Paris Evangelical Missionary Society; Dr. Anet, Secretary of the Belgian Missions to the Congo; Bishop Hennig of Herrnhut, Prof. Haussleiter of Halle, Prof. Richter of Berlin and Pastor Wurz of Basel, representing unofficially various German societies; Drs. Gunning of Holland, and Fries of Sweden and Prof. Tome of Denmark; Principal Gandier and Canon Gould of Canada; and Drs. Watson (Presbyterian), Corey (Christian), Wolf (Lutheran), and Fennell P. Turner, Secretary of the Foreign Missions Conference of North America, from the United States.



COLONEL VAN BERCHEM'S BEAUTIFUL CHATEAU OVERLOOKING LAKE GENEVA

Within this spacious and hospitable home of Colonel and Mrs. Van Berchem at Crans, near Geneva, representative Christians from eleven countries counciled together concerning the world-wide work of the Christian Church. The meetings were held daily in the music room, at the corner of the house where the doors are open. All the delegates took their meals together in another room of the château and enjoyed the leisure moments in strolling about the terraces and gardens which slope down to Lake Geneva.

A New Evidence of Christianity

That this group of men, leaders in national as well as church life, loyal each to his own land and type, could come together so soon after the war and enter into frank discussion of subjects whereon they could but differ and whereon also they had strong convictions and prejudices; and that they could pursue these discussions without rancor or cleavage to the securing of a common judgment as to what might be approved, was in itself an achievement to make every Christian heart rejoice. As was repeatedly expressed, it was wonderful what a spirit of mutual confidence and regard pervaded all the sessions; not only that, but how friendly and intimate were the conversations of the little groups of two or three who, in the hours of relaxation, strolled together about the grounds or found themselves side by side at the dining tables. A better evidence of Christianity, it seemed, than some that are relied upon in Natural Theologies.

The discussions were not hackneyed. Their subjects were of pressing concern. They grew out of the great war, which in its shaking of the world has disturbed missionary work in many ways and to an extent not yet generally realized. For example, it has driven out from their fields of labor about one-eighth of the total number of foreign missionaries in the world. Of 2,500 men and women having care of German missions in the several countries where they have been planted practically none remains at his post. For military reasons they have been excluded; interned or, as in many cases, repatriated. Their work has been variously treated; temporarily transferred to the oversight of other missions, reorganized on an independent basis, or, too often, left uncared for and disrupted.

Whatever may be said in defense of the action from a political standpoint, it is a heavy blow, not only to the genuine missionary devotion of a multitude of the German people, but to the Christian enterprise as a whole, to the progress of the Kingdom of God on earth. It would be intolerable that such a catastrophe should be disregarded or lightly accepted. As in successive sessions of this conference, we traced the situation following the war in one after another of the mission lands, hearts and minds became united in the feeling that here was a burden to be borne together and for whose lifting we must unitedly labor. Provision was made for laying the facts before all the mission boards, through their national organizations, with a view to finding a common plan of action for the relief of this distress.

Missions and Government

Another burning question of the time grew out of the new situation faced by the educational work of foreign missions. Oriental governments are taking increased interest in popular education; are feeling its importance to national development; are becoming sensitive to and in some cases suspicious of the effect of mission schools and colleges in their influence upon the youth of the land. A more assertive Nationalism is inclined to arrogate to the State entire control of education and to weaken or suppress those institutions which missions have founded and which have won popular confidence and patronage. In some cases it is boldly said that while religion is an affair of the church, education is an affair of the State and not to be meddled with by missions. Earnest and careful hours were given to a review of the educational situations in mission lands and to a consideration of the attitude which missionaries should take to this new temper that is appearing after the war.

The delicate but inevitable intermingling of missionary activities with political affairs furnished another field of inquiry and comparison. It was made clear that as moral questions and values are increasingly recognized in political movements, national and international, the old short rule that the missionary must keep out of politics does not sufficiently meet the case. When anti-opium crusades, atrocities Korean or Armenian, student outbreaks, social and industrial rebellions, all are involved in the political affairs of the nations, it cannot be helped that Christian missions should exert an influence that must be reckoned with. In the midst of a universal popular agitation, the Christian spirit cannot be altogether colorless and anæmic. It was important for this Congress of missionary leaders representing all lands to consider what should be approved and what disapproved as regards missionary participation in public affairs; as to what a just neutrality requires in word and act and bearing.

The Lovely Environment

If there is not much to report as actual findings or results of this Conference, its real accomplishment was beyond measure. As has been intimated already, the contacts of the time were perhaps its greatest value. The meeting place was a benediction: at the small village of Crans, on the border of Lake Geneva, across which rose the French mountains with the three peaks of Mt. Blanc in the farthest background; and in the château of Colonel and Madame Van Berchem, the stately home of a family that has occupied it for generations, and whose present representatives dispensed a hospitality of medieval amplitude and of the finest Christian spirit of today. Their great house with its twenty-six rooms, their grounds and walks, their gardens of flowers and fruits from which were daily brought bountiful supplies (one will not soon forget those raspberries and currants and cherries), and above all their high-hearted friendliness, outpoured upon every guest and expressed in uncounted ministries and attentions, made every day a fresh delight and stimulus.

From beginning to end the Conference met in an atmosphere of Christian regard and good will. The spirit was infectious; it was impossible to be suspicious, prejudiced, selfish in these surroundings.

Steps were taken before the Conference ended which may lead to a permanent International Missionary organization, successor to the Continuation Committee of the Edinburgh Conference of 1910, and which shall conserve and develop all that was accomplished at Crans. It is hoped that if the Mission Boards represented approve of the plans such an organization will be effected and that its first meeting may be in America in 1921.

We parted after this week of outlook together with a heightened sense of the place and worth of the foreign missionary enterprise among the world's forces and of the absolute necessity that it shall be viewed and administered internationally. No less measure will suffice for so great a task.

The Sunday School and the Boy Scout Army

A Mighty Force for Good

By Rev. Henry A. Stimson, D.D.

The preliminary report of the Investigation of the Interchurch World Movement showing the great falling off in attendance in our Sunday schools, though for several years it has been widely known that the Sunday schools were losing ground, is sufficiently startling.

It could probably be shown that there is also a marked diminution in the number of children present at the services of the church. Here and there a great Sunday school and a church with children abundant in the morning service only emphasize the prevailing contrast. The sight of the pew with a parent at each end and a row of children sitting between is much rarer Sunday mornings than it once was.

It is quite possible that the same causes are at work in affecting attendance at both Sunday school and church. Of late it is frequently said in the homes that two services are too much for the children; and perhaps this is true, the services being what they are, though they were once not so regarded. In some churches what we must believe a mistaken attempt is made to meet the difficulty by dismissing the children in the midst of the morning service when they do attend. It only emphasizes the assumed burden.

More serious efforts are made to remedy the conditions by making the Sunday school more attractive; enlarging, beautifying, or equipping more adequately the room; improving the teaching both by care as to the courses of study and in the selection of teachers; and brightening the general exercises; while stirring up the interest of the families and the church to the importance of the work.

It must be gratefully recognized that here and there public school boards are co-operating with the churches in providing opportunity for outside religious instruction one day in the week after the school session. The community is waking up to see what it means to have even a single generation of children grow up without definite religious instruction, and so little influenced by the church as to enter adult life without the habit of worship and practically without personal religion.

Meanwhile there has grown up alongside the church an organization already rendering great service and capable of doing much more, namely, the Boy Scout Army. Organized in a small way a few years ago in England it has spread to other countries. Here it numbers four hundred thousand lads as members, with a large number of scout masters and officers.

It reports that only lack of funds prevents it from securing the force it needs to reach out for the ten million boys and youths in America not yet enrolled. It has gained a strength and wide acceptance which justify its ambition and give promise of its permanency.

Many feared in its early days that it would foster an undue military spirit in the boys. This fear has however been entirely dissipated. A uniform is worn because it is the least expensive thoroughly serviceable costume obtainable. It also has a definite value in promoting *esprit-de-corps* and for identification, which is important. What soldierly suggestion there is in a uniform and discipline is in holding up the ideal of the citizen "prepared" for daily service, which is the real purpose of the organization.

The oath which every boy takes is "to do his best; to do his duty to God, to his country, and to the Scout law; to help other people at all times; and to keep himself physically strong, mentally awake, and morally straight." The "Scout law" is simply a series of injunctions as to his personal conduct.

The lad is advanced from grade to grade, always in the hands of the scout master, being taught the things that will be useful and necessary in his daily life in whatever circumstances he may be. He is constantly tested and examined to make sure his progress. The ideal made possible for all is in fact a new type of boy, red blooded, inured to hardship, landing on his feet whatever happens, not daunted by difficulty, strong, helpful, enthusiastic, entirely trustworthy, "mentally awake, and morally strong."

He is expected to find at least once every day an opportunity to render to some one a needed helpful service for which no reward is expected. The report of this is a necessary part of his daily record.

No argument is necessary to prove the effect of such training to straighten up a lad mentally and morally as well as physically; to open to him new sources of happiness in himself, as he gets the habit of service, and a growing sense of his value in the world. He is more than a future citizen. Continually new ways open for him to show his value to the community, and so to the state. He is also more than potentially a Christian: he is making daily progress in a life that, followed, may be made clear to him as fitting him to know and serve Jesus Christ. Such a Captain of his salvation he is ready for.

The church may well give larger heed than it has to the Scout Army. Our young people are under great pressure to see what life may have in it for them. It offers much of gain, of pleasure, of success, on all sides. The Scouts are taught to think more of what they make of life itself. They have learned to think less about their rights and more about their duties and responsibilities. They know the meaning of sacrifice and the strength that lies in discipline. They are ready for service. The church can make great use of them. Gathering them closely into its affection and care, securing for all its boys immediate membership in the Scout Army it may find a new spirit entering the entire congregation.

The church which works in such fellowship and has within its walls young people of that type, self-forgetful, eager to serve, pleasant to live with and to know will need no special advertising. It has all the elements of a family and a home, and will be sure to win both influence and support.

In this day of multiplied machinery and constant effort to lay hold upon the community and to render social service here is a well tested agency which has no drawbacks and is sure of results that are abundant and permanent.

On a Summer Sunday

A Bit of English Preaching

Four Newton, Mass., churches—Baptist, Methodist, Unitarian and Congregational—combining for the summer services, turned out but a meager congregation on Aug. 1 to hear Rev. B. L. Woolf of Liverpool, England, preach in Eliot Church. That small congregation, however, was rewarded for its faithfulness by a sermon vivid with telling illustrations, and striking with the sure directness of aim typical of English preaching on a theme of great spiritual power.

The American preacher uses his text as the corner-stone upon which he builds his argument; the English preacher has a different method. His text is his sermon; he aims simply, by illustration, explanation, repetition, and every other means in his power, to elucidate the meaning of the passage chosen and drive home its message into the hearts of his audience. Mr. Woolf's sermon was no exception to this rule. "Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room to receive it." (Mal. 3: 10): that was his text and the whole message of his sermon.

He likened the "pressure of the almighty God behind his universe" to the power of steam in a ship's boiler, ready to send the great mass cutting through the ocean. A pinhole opening in the boiler will allow only enough steam to escape to hiss and eddy in a thin curl, giving no indication of the power behind. It is only as adequate valves are provided that the force of the steam can make itself felt and accomplish its work. It is only as men open their lives to the infinite power of God that his strength is able to exert its driving, transforming might in individual life and in the life of the world.

Mr. Woolf is one of a number of the Council delegates from England who are supplying various pulpits in America during the summer months. It is to be hoped that many Congregationalists will avail themselves of the unusual opportunity of hearing the message of these men who, with such earnestness and singleness of purpose, proclaim the "unsearchable riches of Christ." H. F. M.

Christianity is at present embarrassed by a kind of universal egotism. Under the guise of democracy men have been betrayed into the idea that we do not need leadership or that any man who can create a party is fitted to be a leader. Both ideas are false. A very little individual can work up a following but it takes a big, strong, true person to be a leader. James, the Lord's brother had this in view when he wrote: "Be not many of you teachers, my brethren." Confusion in leadership spells defeat.—*Christian Evangelist.*

The Pro and Con of the Campaign

Two Ministers Go on Record

EDITORS' NOTE.—*To show that even in these summer days members of our constituency are thinking pretty seriously on politics we give herewith two differing views, one from Dr. Henry A. Stimson of New York, who has been prominent in denominational affairs for many years and one from Rev. Elwell O. Mead of Connecticut, who is also well known in Ohio.*

Dr. Stimson's Letter

To the Editor of the New York Times:

Americans, who lived through the last six years with something of the spirit with which, when the time came, we gave ourselves with our sons and our daughters in response to the call for a supreme sacrifice in France, cannot but read with heavy heart Senator Harding's formal and carefully weighed utterances.

When he closed his first home-coming speech with "America first" six times reiterated, one felt that surely he would have something less like "Deutschland über Alles" to say.

Now comes his speech of acceptance, with his juggling of high-sounding words shaken as pieces of high-colored glass in a kaleidoscope. Does he really believe that the supreme desire of America is for "tranquillity;" or that the supreme sacrifice of the sons of America can be asked "only for America," and when connected with its "call of honor," or that we shall be ready to "serve ourselves, humanity and God?"

Are we not sick with having "ourselves" kept at the front of the discussions of the irreconcilables in the Senate for a year? Must ourselves now be officially and definitely set before "humanity," and even "God?"

When the treaty has been accepted even by Turkey, and the League which is its enacting clause has been a going concern signed by every nation big and little, except the United States, Mexico and possibly one small South American country, and all America is waiting for one clear word at home on this the vital question of the world, what do we have but the declaration that the Senatorial bill for Peace by Resolution, if reintroduced, will be promptly signed by the President-to-be, if elected? A proposition that was the laughing stock of the country, received by the public as the last attempt at camouflage, now trotted out in a Dolly Varden dress of fine words and possible approval by "my advisers."

The country has not been treated with "simple things said in such a solemn way," in Presidential utterances, since the days of President Buchanan!

The world's sympathy has long been asked for him who leans upon a reed that breaks and pierces his hand. We have not even the reed. Here is a staff all pith; it will not wound, it simply deceives and betrays. As a life-long Republican I can at this stage but grieve and speak.

HENRY A. STIMSON,
Pastor *Emeritus* Manhattan Congregational Church.
New York, July 23, 1920.

Mr. Mead's Letter

EDITORS' NOTE.—*This was addressed to the Editor of the New York "Tribune." In view of its length we are obliged to omit the earlier paragraphs, but the substance of his views are contained in what follows.*

I believe in open diplomacy instead of Wilsonian secrecy in home affairs.

I believe that in the World War Germany was wrong from the start, and I believe that every intelligent and informed leader who cared more for right than for political success spoke out squarely against Germany's policy and behavior. Cox didn't. Was he ignorant or working for the political support of German sympathizers? Whichever is the answer I can't vote for him.

I believe in internationalism for the welfare of humanity, but President Wilson's assumption that he alone has the heart and the mind to bring that to pass is not verified by his treatment of the negro citizens of the United States, nor does the Democratic party's treatment of them indicate that there is any hope of their getting their rights while that party is in power. If the Democrats won't give self-determination to one-tenth of their own fellow-citizens, isn't it presumptuous for them to assume the welfare of all the peoples of the world?

I was a delegate to the International Congregational Council at Boston a month ago. Most of the British and American speakers wanted a League of Nations, and the American delegates put themselves on record in favor of it, but not one of them mentioned a single condition or requirement of such a league. So far as what they said was concerned they were idealists with a vengeance—up in the air with nothing under them that anybody could see except daylight. Moreover, has there yet been one reason given or one thing accomplished which indicates that Wilson's method is the only wise one by which to establish a League of Nations?

As an idealist believing in woman suffrage, prohibition, the home, government by the people, open diplomacy, the frank and continued recognition of Germany's awful wickedness, and internationalism for the welfare of humanity, I cannot vote for Cox, who represents no moral principle politically; and I can vote for Harding, who frankly believes in the government of the United States by the people and writes his acceptance with transparent honesty.

How can an idealist vote for Cox?

ELWELL O. MEAD,
Gilbert Memorial Congregational Church.
Georgetown, Ct., July 26, 1920.

Summer Reading

By Elizabeth M. Rowland

We all accept the statement that the Bible is not read as it was one hundred or even fifty years ago—we accept it, even if we offer no explanation, apology or regret, and possibly for ourselves may deplore that we do not read it as father or grandmother used to pore over it.

Now it happens that we are studying the life of David in our Sunday schools this summer, we mean "to read the chapters in between the lessons," of course, only "last week we were so busy," and "we motored very late Saturday evening." Now here is a suggestion to bring wish and action together.

Why not start today with the story of David —or, better still (1 Samuel IX) with Saul, who was set aside to make room for David. Read the whole story (1 and 2 Samuel and two chapters of 1 Kings) at two or three sittings. Read carefully, as you would read the life of Washington or Lincoln, or even of Harding or Cox if you had a "paper to prepare." Read with pencil and paper in hand to note striking or familiar phrases, and perhaps to keep tally also how many times you exclaim, "I didn't know that was in the Bible!"

Incidentally, what a fine stunt for college boys and girls "majoring in English," to read this biography as "literature" and not as a Sunday school lesson. They know of course (!) where to find "ninety and nine," "figs from thistles," "feeding on husks," "the greatest of these is charity"—but how about these? Must we look in Familiar Quotations under Shakespeare or the Bible for "I have played the fool;" "There is but a step between me and death;" "I have put my life in my hand;" "The bitterness of death is passed;" "He smote him under the fifth rib"?

Test your friends, ask them, At what coronation did the people first cry, *God Save the King?* When and where was it decided that the boys who enlisted to fight the Huns but never "got across" should be honored by their country as truly as those who reached Verdun or the Argonne forest? What is meant by the Cave of Adullam? the well of Bethlehem? the angel over the threshing floor? the chamber over the gate? Not to understand such allusions is not to understand or enjoy English literature.

And when we have finished this wonderful story does any one need to tell us again that the way of the transgressor is hard? or that repentance and even forgiveness by a merciful God cannot take away the consequences of sin?

It was the singer, poet, shepherd, warrior, king, David who wrote, "Blessed is he whose transgression is forgiven, whose sin is covered."

Akron, O.

Motion Picture Education

Ford Motion Picture Laboratory is engaged in the production of an educational film library, to be known as the "Ford Educational Library," that will provide for the public and private schools and colleges of every nation in the civilized world films for classroom use. On Sept. 1, the first issue of this Library will be available to every school in the United States. The subjects will be specially prepared for use in any classroom by members of the scholastic profession who are experts in their particular line and the units as arranged will be distributed under a plan that will fully meet all conditions in each school, large or small. The Library will further offer to every university and college in the United States facilities for the production by their own professors of films for world-wide school use in any quantities that may be necessary to meet the constantly increasing demand.

Dr. S. S. Marquis, former dean of St. Paul's Cathedral, Detroit, who has represented Henry Ford for a number of years, will have general charge of the Ford Educational Library. Dr. W. H. Dudley, Chief of the Bureau of Visual Instruction, University of Wisconsin; Profs. Charles Roach, Visual Instruction Service, Iowa State College of Agriculture and Mechanical Arts; J. V. Ankeney, Visual Presentation Department, University of Minnesota and W. M. Gregory, Director of Visual Instruction, Cleveland, Normal Training School, are associated and actively engaged in the editing and final approval of the films. Distribution and general subscription arrangements will be supervised by Messrs. Fitzpatrick & McElroy, 202 South State St., Chicago. Mr. John P. Brand, former manager and editor of *Moving Picture Age*, will assume the duties of general manager of distribution and subscription.

The making of this film library will not conflict with the separate production and distribution of the *Ford Educational Weekly* as a popular means of general entertainment and instruction. Special buildings containing all necessary equipment have been prepared for the new Ford Laboratory. Every mechanical device that can be used to promote the production of the Library and *Ford Educational Weekly* has been installed and the Laboratory itself stands as a finished example of scientific and economical motion picture production on a large scale. The founding of the Library marks another forward step in the motion picture industry and the realization of the desire of the prominent teachers and students of the world.

It Will Pay You to Read

REFLECTIONS OF A GRUNDY COUSIN, by KATHARINE FULLERTON GEROULD (*Atlantic Monthly, August*). A stirring discussion of the present degenerate condition of social morality and its causes. The author thinks that "the abandonment of religion is probably most responsible." She declares that "when, as a social group we threw over religion, we threw over most of our every-day moral sanctions." One of the dangerous symptoms is that "Ministers preach now about topics of the times, about schemes of social betterment, about political issues. They call this vitalizing the Church's message, whereas it is more like side-stepping it."

IN THE CHURCH SCHOOL

DR. DAVIS' BIBLE CLASS

A Prayer for Pardon

International Sunday School Lesson for Aug. 22. Ps. 51: 1-17.

Psalm 51 is perhaps the most famous poem of penitence in all literature. It is commonly known as David's confession of sin and prayer for pardon after Nathan had faced him with his transgression and declared God's judgment against him. It fits all cases of sin and is one of the most profound analyses of human weakness. The best way to study it is by running comment, remembering that it is not meant to be logical but is the outpouring of a sin-burdened soul.

1. Vs. 1, 2 contain the prayer for pardon. Note the nouns. *Transgressions, iniquity* and *sin* are three words used to describe the evil acts and states of the soul. David prays that this sin, finding many forms of expression, may receive as varied and adequate treatment as it is *blotted out, washed away* and *cleansed.* The sins of the soul may be many; but God has many ways of dealing with them. The warrant for the hope of a three-fold pardon to match a three-fold sin is the three-fold character of God, *mercy, lovingkindness* and the *multitude of tender mercies* that mark the heart of the forgiving Father.

2. Sin becomes a burning item of consciousness. It is known; it is ever before us. Like Lady Macbeth, we cannot be rid of it, as we cry, "Out, damned spot."

3. Sin is ultimately something against God. It may involve our own souls in ruin; it may tangle our comrades in its mesh; but finally it is against God only and the evil that is done is in his sight. His judgment is valid against sin, because it is an offense against the divine will and character.

4. How radical it is! It seems to have been born in us and we born to it. It began as evil intention in babyhood; it runs through all our years into the last limits of old age.

5. Since sin is so radical rightness must be equally deep-seated. It must be in the *inward parts,* no matter of habit or external custom, but rooted in the springs of our habitual thought and action. The sins of the soul can finally be displaced by nothing less than a righteous intention that bites equally deep.

6. Therefore forgiveness must also run to the limits. It must not only change blackness into whiteness, but the whiteness must even surpass that of the virgin snow. So deep is the need for cleansing on the part of the sinner.

7. With v. 8 we come to an aspect of forgiveness which is often overlooked but which David stresses with the finest insight. He sings about the *joy* of experiencing God's pardon for sin. The very bones which had been broken by evil rejoice in the enjoyment of forgiving love. The same thought is taken up again and emphasized in v. 12. This does not mean that we must sin and be forgiven in order to be happy; the profoundest joy comes to the pure in heart, for they see God; but when the stain on the spirit has been washed away deep and abiding joy issues from the experience.

8. V. 13 expresses the important principle that the end of forgiveness—perhaps we might truly say its very purpose—is a service to be rendered to others, who will see from the forgiven sinner's experience how good God is and will be turned (converted) to God as a result. Anyone whom God has forgiven must, in the very nature of the case, go forward to do something for others as a result of his experience and in the strength of it.

9. Praise and gladness are close kindred. The jubilant soul must express itself. Therefore in vs. 14, 15 David sings his gratitude. A forgiven spirit may become a singing soul.

10. The song concludes with an expression of that difference which men often confuse but which God always keeps clear between external actions and inner purposes. True prophets and forgiven sinners always make clear the fact that a contrite heart is more important than a smoking victim on an altar. God wants us to keep our hearts open to him; then the sacrifices and the ceremonies will be genuine.

Ozora S. Davis

Chicago Theological Seminary.

Department of Religious Drama

Conducted by Mary Alice Emerson, Ph. D.

A recent letter from Pilgrim Church, Pomona, Cal., calls attention to interesting work that has been done there during the last four years. The pastor, Rev. W. O. Wark, is the author of four of the religious dramas that have been presented. Three of these have a Biblical setting, "The Ten Virgins," "The Prodigal Son" and "The Greatest Story of All," the last an Easter play. The fourth, "How the Christ-Child Came to America," is calculated to impress the Christmas story through a modern setting drawn from American history.

The latest of this sort undertaken by Pilgrim Church was a pageant entitled "A Nation's Destiny," presented on July 4. It was written for the occasion by Mr. Hubert Whitehead, of Pilgrim Church and the leading rôles were taken by Mr. and Mrs. Whitehead. The following outline suggests the message:

Scene: A room in the home of Rev. John Selwyn, New York.

Time: April, 1861.

Furnishings: Study table, chairs, melodeon, antlers on the wall holding sword, pictures.

Selwyn is at table trying to write sermon. His wife, Mary, is across the room darning stockings. Their two little boys play noisily about the room, the younger in Indian dress. Selwyn drops his work and joins boys in their sport. Later sends them out for evening paper.

While they are gone Selwyn acknowledges that he cannot settle down to his sermon for thinking of the possible disruption of the Union and the consequent drift into civil war. While making known his fears, which his wife does not yet share because realizing less clearly the national conditions, the paper is brought in, containing news of the firing on Fort Sumter. Father, Mother and two little boys engage in an animated conversation concerning the breaking out of war. Selwyn, at the request of the boys, sings "The Sword of Bunker Hill," his wife accompanying him on the melodeon. After that the boys go off to bed reluctantly, and John and Mary discuss the Sumter incident and its probable meaning to the country.

It is at this time that Selwyn utters the pivotal words of the drama, "Perhaps America's destiny is after all to teach the world Brotherhood." "If the Union fails," he declares, "then the world's great experiment in democracy falls to the ground, and all the suffering and sacrifice of the Revolutionary War is lost; all the carefully-wrought fabric upon which the Republic stands is shattered, and monarchy and selfish imperialism will rule the world for centuries."

"But why should we fight for the ideals of the past, John?"

"Because those ideals are the germ, the seed from which must grow the future Brotherhood, the Kingdom of God that Christ proclaimed and gave his life for. We do not fight for the past, but for the promise of the future which the past holds and passes on to us."

John gives Mary a clearer vision by a series of pictures (symbolic and realistic). These are shown in tableaux at the back of the stage, while John explains the place of each in the working out of future Brotherhood:

1. Liberty Enlightening the World. 2. Indians. 3. Pilgrims. 4. Colonials. 5. George Washington. 6. Pioneers. 7. Miners. Between this and 8 the hidden choir sings "Massa's in the Cold, Cold Ground." 8. Slave and Trader. 9. Blue and Gray. 10. Blue, Gray, East and West. 11. The Call: Germany, Belgium, France. 12. The Answer: U. S. Soldier. 13. Fruition: Liberty, Love, Brotherhood menaced by Hate and Ignorance. 14. Hate and Ignorance prone before the nobler qualities, Liberty, Love and Brotherhood. In the closing hymn, "America," choir, actors and congregation join.

The responsibility for brotherhood as shown in the Interchurch was illustrated in a religious drama given at the sunset vespers on the beach at Ocean Park, Me., during the recent missionary Education Conference. "The Eye of Faith" showed the necessity of the Church's listening all the time to Faith and not part of the time to Doubt. The Church acknowledges that he has received a great commission and prays that he may be equal to the challenge. Doubt says that he will fail as he has always failed, as he did in the World War. Faith says Christianity did not fail, for it was never fairly tried. As Africa enters, bound in chains of Ignorance and Superstition, Doubt sneeringly inquires what the Church is going to do with his mistakes. Faith advises help, for Africa has some ideals as was proved by the recent Pan-African Conference, and says that his wrong-doing is due not so much to his willfulness as to the temptations offered him by his civilized brethren, the white races.

Turkey enters, trying to kill Armenia, and Doubt advises letting him finish the job. Faith interposes, and insists that he restrain Turkey until he can be educated not to want to repeat his atrocities. Doubt inquires what kind of family the Church thinks he can make out of this motley throng, and is told, "By God's help the family He intended."

China, "the sleepy country," appeals for doctors, teachers, and ministers, in order that she may take her place in the world's life. Faith assures her of their belief in her unsuspected

(*Continued on page 223*)

THE HOUR OF PRAYER

What We Owe Children of the Foreign Born

Comment on the Midweek Prayer Meeting Topic for Aug. 15-21

BY OLIVE G. GIBSON

Scripture Passage. Matt. 18: 1-6. Deut. 31: 10-13.

The first problem in Christian Americanization for each one is himself; for however good he may be he can be better. After this come:

(1) A realzation that *all* child life is sacred. Matt. 18: 5.

(2) The ability to say "foreigner" without a curl of the lip.

(3) The cultivation of a genuine interest in the foreigners and their children, not as "problems" but as fellow beings.

(4) The transformation of our pruning-hooks, our monkey-wrenches and our tongs into "bands of love" that can bind us together in a common brotherhood.

(5) A recognition of our *inter*-dependence, for however hard it may be to live with the foreigner it would be harder to live without him. He digs our coal, refines our sugar, prepares our food, builds our houses, our public highways, our bridges, digs our subways, bores our tunnels, paves our streets—elects our school directors, our mayors, our governors and he swings the ballot in our Presidential elections.

(6) A recognition of the facts

a. That we can learn from them as well as teach them.

b. That they are "Pilgrim Fathers" of tomorrow.

c. That God is still leading "Pilgrims."

d. That what their children become today our nation will be tomorrow.

e. That they are part of the material out of which God is building his Kingdom on earth.

f. That we cannot justly expect as much from them as from our own children unless we give them equal opportunities to develop physically, morally, mentally and spiritually.

g. That God has made of one blood all nations of the earth and that he is drawing us together.

> "One God, one law, one element,
> And one far-off divine event,
> To which the whole creation moves."

And finally, take time to realize what a short while it will be till the blood that flows through the veins of the foreigners today will flow through the veins of your children's children.

You had two parents, four grand-parents, eight great-grand parents, and so on. If you trace your ancestors back ten generations (to the Landing of the *Mayflower*) they number 2,046. Trace them back thirty generations and they outnumber the population of Europe, Asia, Africa and North and South America, including Mexico—verily in thirty generations your children's children will have "foreign" blood in their veins. The only thing we can do is to make a better "self" and a better "foreigner" today.

From this viewpoint we see that we are as closely related to each other as the leaves of a single tree. God made us to live in harmony. Shall we do it? This is the problem on which the Christian world is at work.

Closet and Altar

GOD IN HIS EARTH

The earth is the Lord's and the fulness thereof. Psalm 24: 1.

Is it not plain that he was interested not only in what we narrowly call religion but in all that concerns the welfare and the satisfaction of man? What he wanted was that every man should live here as a son of God ought to live, rejoicing in his Father's world. To make unhappy people happy, to bring unprivileged people within reach of privilege, to make the blind see, and the deaf hear, and the lame walk, to loose men out of the prisons of narrowness, and ignorance, and monotony, and poverty—all this is Christ's work. And the doing of it is a manifestation of Christ.—*George Hodges.*

This is my Father's world.
O let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet.

This is my Father's world.
The battle is not done:
Jesus who died shall be satisfied,
And earth and heaven be one.

This is my Father's world.
Should my heart be ever sad?
The Lord is King!—let the heavens ring,
God reigns!—let the earth be glad.
Author Unknown.

The greatest poetry of God is man. The greatest poem in this world is human life, and so we must practise the presence of God, not only when we are alone in the study, or in the midst of the hills, but in the heart of the city, amid its toil and turmoil and bustle. God is there; God is in man; God's finest poetry is being completed in the story of man; and this is the practice of the presence of God in Christ.—*H. Elvet Lewis.*

We thank thee, Father, that thou and not another hast made the world, and that thou art concerned in all that shapes its use and destiny; and most of all in man. May we not be caught in the lure of it, as if it were our fixed abiding place; but teach us to use it as our place of learning and our suitable occasion to grow like thee. We bless thee for the beauty of it. We remember thee in all that speaks to eye and ear and thought with innocent delight. Help us to take its troubles and its cares as opportunity and its sins and sorrows as a call to faith and work. Let us not add to its toll of evil, nor withhold our diligence for its improvement and our fellow feeling for those who suffer. Grant us the unfaltering confidence which becomes thy children and the part thou hast designed for us in thy work. And let thy kingdom come. In the name of Christ. Amen.

—*Isaac Ogden Rankin.*

Appreciation by the Golden Rule

Comment on the Christian Endeavor Prayer Meeting Topic for Aug. 22-28

BY CHARLES ERNEST WHITE

Topic: Receiving Praise and Giving It. Rom. 1: 8; 1 Thess. 1: 2-10.

Light from the Bible Passages

Paul believed that virtue should not simply be its own reward. That the members of the Roman Church had developed a strong type of faith was most gratifying to him. But he did not simply take it for granted. He wished them to know his gratitude and the fact that he was thanking God for their achievement. Think what encouragement that statement must have brought to those Romans who had come out from such a faithless, un-Christlike life as that of the people about them, indicated in the remainder of this chapter. Having been given such praise, what would they do with it?

The Thessalonian passage emphasizes the same ideas and especially the thought, "For you I am praying." Verse 9 indicates that occasionally good words came back to Paul. No whole-souled man waits for them before doing his work. Any man does his task more wholeheartedly because he receives them.

Leads for the Leader

This is to be a meeting when our minds should turn much to "the other fellow," his feelings and the forces that stimulate his life. We shall understand this better if we think of others in terms of our own lives. In other words, use the Golden Rule.

What about the old phrase, "Taffy is better than epitaphy?"

The comparative effects of half-hearted criticism on the work of the members of the Society, with whole-hearted praise?

How much can we train our ears so that praise *from* us is as pleasant as praise *of* us?

How far might we eliminate the bad from another's life by continually and forcibly praising the good?

Thoughts for Members

There is a "give and take" of praise even as there is of love.

Appreciation is one of the easiest things to give and the most priceless to receive.

Our kindest words too often fall on dead ears.

"Bouquets" before death are better than funeral flowers, however choice.

It takes two to speak the truth—one to speak and another to hear.—*Thoreau.*

Fraternity is the reciprocal affection, the sentiment which inclines man to do unto others as he would that others would do unto him.—*Mazzini.*

Good men will yield thee praise; then slight the rest;
'Tis best, praise-worthy, to have pleased the best.—*Capt. John Smith.*

A Moment of Prayer

O Father, knowing the pleasure of a word fitly spoken by others of the humble things we attempt, implant within us a sense of the yearning of others' hearts that they may share this same delight through us. Teach us that still it is more happy to give than to receive. Amen.

AMONG THE NEW BOOKS

For the Home Maker

Mrs. Wilson's Cook Book, by M. A. Wilson (Lippincott). A varied career is indicated by the fact that Mrs. Wilson was Queen Victoria's "Cuisinière" and is "Instructor of Cooking for the U. S. Navy." Accordingly her volume contains a prodigious number of recipes which she intersperses with general directions given in conversational style. It is really an amusing as well as an educational experience to go through these pages, since it is impossible to guess what will come next. An efficient index prevents confusion in the practical use of the volume.

Quite different in purpose is The Junior Cook Book, by Clara Ingram Judson (Barse and Hopkins). The author is the "Mary Jane" whose words of domestic wisdom are so well known. "Every recipe has been made by a child of twelve or under, without any other help than is given here." Simple rules, simply set down, cover all the kinds of food a family will really need. Even a little girl can be a tower of strength in an emergency, and may, at all times, feel competent.

The Household Dictionary, by Winnifred S. Fales (Small, Maynard). A great variety of suggestions for all departments of housekeeping are here arranged alphabetically. The system of cross references saves much time in finding what is wanted, and the book is of convenient size. It seems as if the home maker must find an answer to every problem, but blank pages are inserted for the recording of possible omissions.

National Needs

Democracy and Ideals, by John Erskine (Doran). In peace time Professor Erskine's work is on the faculty of Columbia University. These chapters were written while he was serving as chairman of the Army Educational Commission with the American Forces in France, and as educational director of the American Expeditionary Forces of the University at Beaune, in 1919. They are admirable in their sketches of national characteristics both in France and America. The chapter on French ideals is particularly qualifying and suggestive in a time when we are brought into close cooperative relations with the French people. We particularly like the broad outlook of these utterances, which have completely escaped from confinement with the walls of a university, in their appreciation of the facts that society itself is a university and that the future of democracy depends upon universal training under competent leadership. The questions suggested by the papers mainly concern the future fusing of the American people into one nation. The setting up and enforcing of a high standard of citizenship and the problem of relating our people, so commonly detached from the past, to the historical culture of the past and to high ideals, and the method of securing such educational ideals for days to come—subjects so important to our future—are treated with thoughtful insight and in an evident readable fashion.

Patriotism and Popular Education, by Henry Arthur Jones (Dutton). A well-known English dramatist and critic writes in this book a keen criticism of popular education. He calls it unsuitable and unpractical and pleads for education which will fit one for the labor of life, inculcate sound moral standards, prepare him to defend his country if it is attacked, and develop in him the spirit of true patriotism. In the course of his long discussion he expresses his mind concerning the League of Nations, the perils of Internationalism, child labor, profiteering, bad taste and low morals on the stage, and many other matters. Few readers will agree with him completely, but he writes entertainingly and will arouse keen discussion.

Outspoken Essays, by William R. Inge (Longmans). Dean Inge has stirred public discussion by his recent Romanes Lectures on Progress. He is in these earlier papers, published in different magazines or given as addresses, by no means disposed to allow the catchwords of present day idealism to pass without challenge. The papers cover a wide range of subjects and show both research, a careful weighing of evidence and a power of incisive expression. They are significant and important in relating the problems of the modern man to the historical experiences of our modern European and American peoples. Perhaps the most deep-going and significant is the careful study of the birthrate, which deals with historic tendencies of the increase and decrease of population. Dean Inge is not a pessimist in spite of his popular title of "the Gloomy Dean," but he has the masterly and helpful habit of looking facts in the face and seeing all around an important subject. Almost every paper in this collection is a challenge to consideration and discussion.

Who's Who

Who's Who in America (Marquis & Co.). The eleventh volume of this indispensable book of reference is more timely than ever since the two years which it covers have introduced new actors and changed the proportion of personal value in a vast number of cases. It need not be said that there are many new names presented. The fact that Governor Coolidge of Massachusetts was not in the previous volume is a suggestion of the changing value of reputations. Here is a characteristically brief and modest notice of his career, which does not, however, include his nomination for the Vice-Presidency. The busy editor, householder and business man will welcome this new volume.

Short Stories

Affinities, by Mary Roberts Rinehart (Doran). A group of five stories about the adventures of the "idle rich" who are engaged in the arduous task of avoiding boredom. The topics are not worthy of Mrs. Rinehart's gifts so that she does not appear at her best. Yet the tales are well written and vivacious, each one containing certain unexpected little turns.

On a Passing Frontier, by Frank B. Linderman (Scribners). Seventeen short stories of old frontier life; stories of heroism, adventure and sentiment; of Indians, hunters, ranchmen and border policemen. There is a vein of quiet humor through most of them. They are well written and exceptionally entertaining.

Holy Fire, by Ida A. R. Wylie (Lane). Nine short stories, all but one concerned with the war. Two are Russian, the others English, and all are remarkable as literary productions.

Further Chronicles of Avonlea, by L. M. Montgomery (Page). A sequel to such a successful novel as "Anne of Green Gables," is approached with some feeling of dread. But it changes to delight in following this succession of short stories about the folk of Avonlea. They are homelike tales full of old-fashioned sentiment and therefore restful to read. But they are by no means "light," for the revelations of human nature are keen and the themes are varied. Those who love the sea will find passages of unusual charm.

The Elder's People, by Harriet Prescott Spofford (Houghton Mifflin). A fine achievement to mark the completion of Mrs. Spofford's eighty-fifth year. This New England flock are "people" indeed, for their individualities stand out starkly. So no two stories are alike. Perplexing anl difficult as the Elder's problems often are, even in his own family, there is a substratum of courage anl loyalty which make his labors good to endure. Moving to many a New England native will be the description of the salt hay marshes and the expedition to "make the hay."

Tatterdemalion, by John Galsworthy (Scribners). These odds and ends of literary production range from the shreds which the title seems to indicate to stories of the author's finest workmanship. There are tales with a queer British streak like "Manna," describing the trial of a hungry rector for stealing bread. And some possess great beauty, like "The Grey Angel," the subject of which is a very old lady, working to her last breath to help the "poilu."

Tales of My Native Town, by Gabriele D' Annunzio (Doubleday, Page). The author's prominent part in modern Italian affairs will lend added interest to these short stories. The title suggests that they are realistic tales from the author's own home town and semi-autobiographic. Some of these are decidedly gruesome and all are strange to the American reader. The introduction by Joseph Hergesheimer is a notable interpretation of the author's work.

The Chorus Girl, by Anton Chekhov (Macmillan). Twelve stories by one of the best short story writers of Russia. Tales of the common people of the cities, less depressing than most Russian stories and with little or none of the gross and repulsive element.

Gotton Connixloo and Forgotten, by Camille Mayran (Dutton). Two remarkable short stories in a volume of the Library of French Fiction. Both deal with dramatic and tragic experiences in the lives of women, and in each there is a deeply religious note. Both are wartime stories. Beautifully written, they present a new and very attractive aspect of the spirit of the common people of the France of today.

The Eve of Pascua, by Richard Dehan (Doran). Sixteen short stories of varying moods, grave or humorous, of many lands and different periods of history. Perhaps the best is the last, "A Maker of Comedies," in which Cardinal Richelieu plays a part.

The Works of Henry van Dyke, Avalon Edition. Vol. 7, The Unknown Quantity; Vol. 8, The Valley of Vision. Two more volumes in this subscription edition. The one contains ten short stories, including "The Mansion" and nine briefer sketches which are called "Half-Tales." The other volume also contains ten short stories and seven "Half-Tales." Nearly all of these were inspired by the war.

WITH THE CHILDREN

The Worth-While Vacation

By Patten Beard

Betty swung lazily back and forth in the hammock on the porch. In her lap there lay a bright ball of crochet silk with her long steel hook. "Hump!" she said, "I just wish it wasn't vacation—it's too stupid for anything! I want to do something worth while, Bob, for this seems just a waste of good worth-while time! Don't you think so?"

Bob, her brother, sat kicking an idle pair of heels against the veranda rail. "Sure!" he answered. "Crochet work's all right—but to do it all the whole time, Betty—I should think you would get *sick* of it!"

"Oh, I don't mean that altogether," answered Betty, rolling her fancy-work up and putting it back into the dainty bag that lay on the couch-hammock. "I mean that where the two of us have so much idle time, we ought to make it count for something. We ought to be working, Bob! I mean *real* work—earning something! Don't you think that it would be a help to Dad and Mother if we two could look out for ourselves a bit? I know—it's always hard for Mother to get me fixed up for school when things cost as much as they do now-a-days and, Mr. Brother Bob, I'll tell you right here that it's no more crochet work for me! I'm going to find some work to do this summer!"

"I've been thinking about that, too," declared Bob. "I've been wondering what under the sun I was good for anyway—just to be loafing about idle! What're going to try?"

"I don't know," admitted Betty with a sigh. "I might get part-time housework—lots of the girls are doing that now. I could get it from the school, you know. Mrs. Prentis, the principal's wife spoke to us girls about it. She said there were ever so many women in town who needed help for a few hours daily. Some pay five dollars a week—and, if it were not for the hours, I'd try a factory or a store, maybe—"

"Did you ask Mother about it?"

"Sure!"

"What did she say?"

"Oh, she said she thought she needed me here part of the time, but that it would be a good thing to fill in the rest with some worth-while work."

"Mr. Stevan offered to take me in his store—I was going to tell you—afternoons," said Bob. "Mornings, I wouldn't be needed. It'd be sort of jolly, I think! Guess I'll run over on my wheel and ask him if he's in need of any help now—" and Bob jumped over the side of the veranda railing to the walk. "So long!" he chirped as he mounted his wheel. "See you later!"

Betty watched him out of sight around the corner of the street. Then she went indoors and took down the telephone book. But after she had called up Mrs. Prentis to see about that part-time housework, she knew that two weeks of vacation time had gone by already and that the other girls had got the work ahead of her. All the demands for part-time work were filled, though Mrs. Prentis offered to let her know if any new one came in.

"Oh dear!" thought Betty, "that's what happens to the folks who let a good opportunity slip through—and only three hours a day! Well, I'll have to try something else!" So she took up the little town paper to look for advertisements of *Help Wanted.* This was what she saw:

WANTED: bright capable girl to make herself generally useful. Apply by letter: Courier, 1233.

and again:

WANTED: well-educated young woman for office work. Hubbell, Main Street.

These were the only two that promised much. Betty considered them. "I'll write to the one and go to the other," she decided. So up in her room, she repaired to write the letter. Then, with a good deal of care, she fixed herself up to go to call on Hubbell, Main Street.

"I'll take the first thing that comes," she considered. "If this one—all right! I won't let anything that's good get away from me!" But alas! The paper was yesterday's and at Hubbell's, they had already filled the vacancy. There was but the one, they said.

Betty turned, somewhat dampened in spirits, and then she decided to go into the public library to see if the new edition of the paper might tell of something else. But it had not, and she went homeward. No answer to her letter came.

Bob said he wasn't sure of his job—yet. He said he was going to be taken in on Saturday on trial to see what he could do. It was regular work as clerk, you know—but he guessed, if he kept cool, he'd get on all right. He hoped so. It was rather a worried sort of Bob who departed on Saturday for the ordeal, however, even though he said he was sure he could get plenty of garden work to do if this failed. He listened with sympathetic ear to the recital of Betty's tale of woe. "It's rougher on a girl," he admitted, "but you've got to learn how some way, Betty, and take the same chances that a boy has. Don't expect people to help you just because you *are* a girl!"

"The idea!" retorted Betty, "as if I did! And I'm not the least discouraged either! I'll get something better than just being clerk at Stevan's!" But a little lump rose in her throat and choked her. She knew quite well that it was no easier to get a good job than to keep it and prove her worth to her employer afterwards. "I'll run into the library," she thought, "maybe I'll find another paper—"

But the worst of it was that everybody wanted trained workers and there was Betty, just an able-bodied, intelligent schoolgirl who didn't know how to take notes in shorthand or how to use a typewriter. And, even if she had, there was home to be considered and her work at home was needed. Office hours would have made the home work harder for Mother. And there Betty was when, a big round wet tear trickled down the side of her face and dropped—plump! It went right upon a book of vocation training that Betty had taken from the shelf. In it, it told how to become a seamstress, an office worker, or milliner, a reporter, a household decorator, a stenographer—almost anything—and each and every one seemed to demand just what Betty did not have: *training!* Yes, that was it! Betty was a schoolgirl without training! "But," she decided, "I'll get it—somehow! That's the thing I must have—" As she put the book back upon the shelf, she happened to see the open door of the library work-room. Miss Grace, the librarian, was in there working. She glanced up, seeing Betty pass, and came out. "Is there anything I can do for you?" she inquired pleasantly. "Library work is rather busy—I've been having to make myself into two people instead of just one: my little apprentice left me in the lurch. I haven't anybody here to help me when my assistant is out too! Did you want something that I can find for you?"

Betty smiled into the genial face of Miss Grace. "If you have any work that needs to be done—anything *I* can do—I'd like the chance!" she beamed. "I've been wanting to find some work and everything that seemed worth while seemed to demand training."

"Well, it does," admitted Miss Grace, as she showed Betty into the work-room. "I want a good, intelligent, well-read girl and I'll give her the best sort of training in general library work, if she'll give me four hours a day of her vacation time."

"Without any pay?" questioned Betty.

"The library will pay something," Miss Grace assured her. "It may not be much, but that will be put before the directors. You will be having what is almost more than money—the chance to learn and work and be taught methods. A small town library offers far greater opportunity in general work than a city library does. A city library could not pay for apprentice work either, but I will arrange to let you have charge of certain work that may be paid, and so you will be both earning and learning, too."

"It's just what I wanted," smiled Betty. "I wanted to make my vacation worth while and I'll be so glad to learn!"

"And we start Monday," beamed Miss Grace. And thus it was that Betty rushed home to burst into the dining-room and announce the surprising news: "I've got a job, everybody! Listen! I'm going to begin training at the library next Monday! It's going to be a vacation that's worth while for when I'm older, I can be a real librarian! Meanwhile, I'll get all the training I can—and earn all my clothes for school in the fall! Say, Mother, isn't it just great!"

"Perfectly splendid," Mother answered, taking Betty into her arms. "Perfectly splendid, my little worth-while daughter!"

"Oh, it doesn't matter about me any more," sighed Bob, with mock sadness—"I'm only a clerk at Seman Stevan's Furnishing Store, but I mean to keep my job and get business training, too!"

"Good for you, Bob!" grinned Betty.

Norwalk, Ct.

Wrong Side Out

She didn't like the morning,
And she knew that it would rain.
She didn't like her breakfast,
And pushed it back again.

At noon 'twas worse than ever,
And she cried for cakes and pie.
She wouldn't eat her dinner,
And she would sit still and cry.

She pouted till the evening
Of this very horrid day,
And all because, so early,
She got up the wrong way!

—*Agnes Lewis Mitchell.*

IN THE CONGREGATIONAL CIRCLE

How They Do It

Methods of Church Work

The World and the Worker

The bulletin board in front of FIRST, MANSFIELD, O., Rev. O. L. Kiplinger, pastor, carries a daily message or sermon on some topic likely to arrest the attention of the passers-by. Recently the message was under the topic, "The World and the Worker." On Monday the board said: "Just now work is the salvation of the world—but a lot of people want to get their salvation vicariously." Tuesday the message was a quotation from one of Vice-President Marshall's speeches: "We will never have an industrial democracy until we have an industrious democracy." Wednesday morning the bulletin board said: "The loafer never has any loaf to cast upon the waters. He lives only for the day. The future, for him, is empty." On Thursday morning came the encouraging note: "The great body of the people are workers and it is they who put their stamp on civilization." On Friday morning the word was: "The normal person likes work for its own sake. No normal, honest person wants to live off the fruits of the toil of others. The laws should be very severe against those who try it. We have no love for these social cooties." And Saturday's sensible saying was: "The world is not producing enough to support it. Proper conditions cannot be restored until production is pushed ahead of consumption. Sensible people everywhere must return to the age-old principle of producing more than they consume."

Sunday Morning Motor Corps in Brooklyn

OCEAN AVE., BROOKLYN, N. Y., Rev. E. M. Halliday, pastor, has found a new "social service" for the automobile, which has not always been regarded as the special ally of the minister and the Sunday morning service. The Men's Club of Ocean Ave. has organized a Motor Corps, whose particular duty it is to line up the cars belonging to its members on Sunday mornings and see that the shut-in members of the parish have an opportunity to reach the church in time for the morning service. It is serving the double purpose of bringing the church service within the reach of those who could not otherwise enjoy it and putting the automobile in its proper place as a real servant of the best in the community. B. A.

Reaching Out for the Children

An interesting vacation Bible school experiment was made by BETHANY, WORCESTER, MASS., Rev. R. E. Butterfield, pastor, in a part of the city where the idea has never been tried before, and where this church has a clear field. A visit to the school furnishes convincing evidence of the value of the plan for churches with children in their neighborhood during the summer.

The school is in session four mornings each week from July 6 to Aug. 6, with the pastor in charge, assisted by 11 volunteers from his church, some of whom are experts in their departments. Seventy boys and girls under 14 years of age were registered and the daily attendance reached more than 50. In addition to the regular courses of the Vacation Bible School there were classes in kindergarten work, graded sewing, wood working, raffia, hammered brass, and hammock weaving. Bible stories, memory texts, principles of home life and patriotic exercises were included in the course, with talks and demonstrations by the pastor, and trips to industrial plants and a tour of City Hall. A weekly picnic was also conducted. The boys and girls vied with each other to see which would bring the largest offering to be divided in thirds for benevolences of their choice. The school was financed by the sale of articles made, at an exhibition night.

The pastor has gained a close touch with the church children. Important by-products are looked for in the next church year. Bethany is spending $800 on repairs which will include an electric organ blower, new floor covering, wall decorations, a remodeled kitchen and added radiation. Best of all 35 new members have been received since Mr. Butterfield's coming in October, 1919. F. D. T.

Service for Dedication of Parsonage

Minister—To God, the Father of mankind,

People—We dedicate this house.

Minister—To Jesus Christ, the Brother of mankind,

People—We dedicate this house.

Minister—To the Holy Spirit, the Comforter of mankind,

People—We dedicate this house.

Minister—To the service of the children of God,

People—We dedicate this house.

Minister—As a place where a family altar shall be raised and maintained for the worship of the Creator, Redeemer and Helper,

People—We dedicate this house.

Minister—As a place of shelter and rest for the bodies and the souls of them that shall dwell or sojourn within its walls,

People—We dedicate this house.

Minister—As a refuge for the pastor of this people, where he may be apart from the world, even as Christ at times went apart from others, that he might obtain rest,

People—We dedicate this house.

Minister—A woman's throne, from which shall radiate the light of purity and the might of love,

People—We dedicate this house.

Minister—As a place to which youth may come for Christian counsel, where manhood may discover new sources of Christian strength and age may find new joys in hope and faith,

People—We dedicate this house.

Minister—With gratitude to them that gave of their time and substance, of their thought and strength, of their hope and love, to the end that this might come to pass,

People—We dedicate this house.

Minister—To the welfare of man and the glory of God, in the name of the Father, and of the Son, and of the Holy Spirit,

People—We dedicate this house. Amen.

From East to West

MASSACHUSETTS

Mrs. Sarah J. Hayward

Newton Highlands has lost one of its most loyal and liberal women in the death of Mrs. Sarah J. Hayward, July 29, after a long illness. She was the widow of the late Albert F. Hayward, president of the New England Confectionary Company, who died in 1899. He was a leading member of the Newton Highlands church for many years. Mrs. Hayward was active in the church, especially in the work of the women and in other good work in that city. She was a liberal giver to Congregational causes, and one of her last acts of benevolence was to make a large contribution to the Congregational World Movement last spring, following a substantial gift to the Pilgrim Memorial Fund.

First, Lowell, Helps Boys Through College

FIRST, LOWELL, a union of Trinitarian and First Churches, is in the foreground in the church life of the city. The pastor is Dr. C. J. Hawkins.

The finest work of the church is along missionary lines and this fact is perhaps the keynote of the church's success—its appropriation this year to missions being nearly $6,000. Dr. Hawkins has strengthened the appeal of the evening service until a congregation that numbered about 75 when he came to Lowell three years ago now averages 700 to 1,500. The service is opened with a popular praise service of song lasting about 15 minutes and Dr. Hawkins is generally far-reaching in his sermons, which are of a type to make one pause and ponder.

Another noteworthy feature of the work Dr. Hawkins and his church are doing is the aiding in the education of deserving youth, regardless of creed, through the co-operation of the High School authorities. This year two boys are being helped in their college careers by First and it is hoped more can be so assisted next year. Dr. Hawkins is assisted in his work by Rev. C. G. Zirke, whose activities among young people has met with phenomenal results, by a parish visitor, whose work confines her exclusively to the visiting of the sick and shut-ins and the importance of which is measured most by those who receive its blessing, and by a secretary.

Manomet Ministering to Summer Colony

Summer residents in and around Plymouth are taking advantage of the hospitality of MANOMET, PLYMOUTH, Rev. Haig Adadourian, pastor, and attending the services during the hot weather months. Manomet is continuing its good work, its recent Children's Day exercises being especially memorable. Five children were baptized at that time and at the communion service following 10 persons were admitted to the church, nine of them on confession. The church recently bought two sets of hymn books, one for the preaching services and the other for the midweek meetings. Mr. Adadourian, the pastor, was born of Armenian parents in Cilicia and the clerk and treasurer are of German parentage, but all are 100 per

New Braintree Going Forward

NEW BRAINTREE, Rev. G. A. Sheradan, pastor, reports a general awakening to Christian work and stewardship. The Pilgrim Fund quota was $100 and the subscription at one meeting amounted to $199. The church's apportionment for benevolences, which was $30, was oversubscribed. Four new members were recently received on confession and two adults were baptized.

CONNECTICUT

The Spirit of the Old White Meeting House

In the latter part of the 17th century, the town of Kenilworth was a notable one in the State of Connecticut because Rev. Abraham Pierson had founded there the school which was the beginning of Yale College. A few years later the town was divided into two parts, of which one on the shore was called Clinton, and the other on the hill was called Killingworth, the name changing from its original form for some reason now unknown.

On July 2, 1817, the corner-stone of the third church building in Killingworth was laid, and on May 31, 1820, the completed building was dedicated. The celebration of the 100th anniversary of this dedication occurred this year, and one of our correspondents who was present sends the following description, which may stir kindred thoughts among our readers, and bring a picture of the meaning of these white meeting-houses in the communities which we call New England, but which are nowadays in reality New America.

"A brilliant day in spring! A New England hill-top church filled with its sons and daughters for the hundredth anniversary of its dedication! A whole community gathered for Memorial day! No one of the four hundred who were privileged to share the welcome to the old Killingworth Church will ever forget the beauty, the thrill, and the promise that the spirit of the fathers shall abide with the new Americans who have come to make a new pilgrimage, and to renew the life of the Spirit for the new generation among the New England hills. The fine old building, sound and strong, seems more than ever consecrated as it ministers to the social and spiritual needs of the parish, rich in memories for many who have left its bounds, but richer still in opportunities for leadership of the future. A typical country parish, awake to the difficulty of its task, but bravely and successfully undertaking it. No wonder that Killingworth rejoiced! And no wonder that 'the stranger within the gates' was moved to admiration! May the next hundred years bring to the church 'set upon the hill' as much of rightful joy and pride as the last!"

NEW YORK

Good Year for South Hartford

Last year was a splendid one for South Hartford, Rev. W. P. A. Humphris, pastor. A second-hand piano was purchased, a Lyceum Course was inaugurated, and the quota of the Pilgrim Fund was raised. In the Sunday school a Cradle Roll was started; the missionary offering, with its instructions, was adopted, and the young people organized a class which they called "The Loyal Workers."

W. H.

OHIO

First, Toledo, Increases Its Equipment

A real stage, with drop curtain, interior and exterior scenes, footlights and the necessary accessories that go to make a delightful setting for varied programs, religious, civic and secular, has been erected in the auditorium in the Parish House of First, Toledo, Rev. A. A. Stockdale, pastor. Mr. C. A. Langdon, architect, and chairman of the house committee, has had complete charge of the work.

NEW STAGE IN PARISH HOUSE OF FIRST, TOLEDO, O.

The Christian Endeavor Society had the honor of dedicating the new stage with their fifth annual dramatics. "The Elopement of Ellen," a comedy in three acts, was the play chosen for the occasion. It was presented under the direction of the parish visitor, Miss Gertrude M. Lawson, a graduate of the Emerson College of Oratory.

Community Hall has a seating capacity for more than 1,000 persons by raising the partition-curtain opening into the large chapel. In the new program for the church school which will begin in October the new stage will prove invaluable. Fifth, sixth, seventh and eighth grade pupils will have classes with Miss Lawson in which the children themselves will seek to find the dramatic values in Biblical incidents and church history, write and present their own dramatizations of such stories as "Ruth," "Daniel in the Lion's Den," "Queen Esther," "The Good Samaritan," etc.

Community Hall promises to be the scene of many an interesting, inspiring and edifying program in the coming years.

Red Letter Days at Fairport Harbor

The great Interchurch World Movement found a ready response at First, Fairport Harbor, Rev. J. M. Brown, pastor. Mr. Brown was sent by the church to the state conference for pastors to find out what the Movement was and what would be expected of the church; he returned filled with an enthusiasm which spread until the whole church caught the spirit and was ready for the forward move. Two days early in April were given over to the cause of the World Movement. On the first—County Interchurch Day—a banner was offered to the church which had the largest registered delegation. Fairport was the winner, receiving

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a large Christian conquest flag which now hangs in the church auditorium. On the second Interchurch Day, which was a local affair for Fairport, facts gathered by the survey were presented by Mr. Brown.

On Easter Sunday 17 were received into church membership, 13 of them on confession.

ILLINOIS

Home-coming Service at New First, Chicago

An interesting Home Coming service was recently held at New First, Chicago, under the auspices of the Alumni Association of the church. Invitations were sent far and near and about 150 responded, some coming over 50 miles to attend the service. The pastor, Rev. Gilbert Wilson, preached a strong sermon setting forth in contrast the conditions now surrounding the church with those which obtained in former years. He pointed out the number of churches which had been compelled to desert this needy and congested down town area and saw the strategic importance and steady progress of New First.

After the service, which was shared in by Dr. J. C. Armstrong and Mr. Frank Kimball, president of the Alumni Association, the old timers met and decided an immediate effort should be made to raise $100,000, which should take the form of a memorial endowment in memory of former pastors and particularly to be associated with the names of Drs. Noble and Goodwin. Generous subscriptions were offered at once.

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MICHIGAN

Generous Salary Increase for Dr. Bradley

The trustees of First, Saginaw, at a recent meeting voted to increase the salary of their pastor, Dr. N. S. Bradley, $1,200 per year. This action, taken just as the pastor is rounding out 20 years of service, bears evidence of the cordial relations which have always existed between leader and people. During these two decades, Saginaw has passed through a moral and social as well as an economic transition. Sordid saloons, houses of commercialized vice, gambling dens and other intrenched social evils have, on the one hand, been sloughed off, while on the other hand there is going on a promising co-ordination of socially constructive agencies, as well as the development of new enterprises in the interest of community welfare. It is agreed that the pulpit of First has been a potent factor in this transformation, and has exercised a powerful influence in the life of the city. Dr. Bradley's pertinent, progressive, positive messages have gathered about him a group of forward-looking men and women who have caught the vision of the Kingdom and are striving to actualize it in the community life.

NEBRASKA

Hartington Has "Junior Members"

Hartington, Rev. S. A. Willard, pastor, has received 51 into church membership during the last six months, 22 of them on confession. In addition to these, 19 children have been enrolled as junior members. These are the baptized children for whom the church assumes special care. When they reach suitable age, it is expected they will receive a course of instruction in the Christian life and duties of church members and if they so desire be received as regular members of the church.

COLORADO

Collbran to Extend Its Activities

Collbran is to be made a "Larger Parish," after the pattern of Benzonia, Mich. Rev. J. F. Walker, who has done the pioneer work, is now reinforced by the coming of Rev. L. M. Isaacs, from Orwell, Vt., to be associate pastor, in charge of extension work. Twelve outstations will be linked up to the central organization where a community house costing $17,000 is to be built. The Home Missionary Society has furnished this field with an automobile which will carry a movie outfit, Sunday school supplies and a circulating library for use in the outstations. Nine young people from the Sunday school united with the church Easter Sunday on confession, one being a Sunday school teacher who brought four members of her class with her.

CALIFORNIA

Japanese Ministers Attend Council

The Japanese Congregational churches in California are fully abreast of any of the American churches and far in advance of many of them in their interest in the International Council. Some of these churches expressed their interest in a practical way. Rev. Kanosuke Nukaga, the pastor of Japanese, Oakland, was enabled by the generosity of his people to make the trip to Boston and to attend this notable gathering, $350 having been provided by the congregation for this purpose.

Rev. J. K. Fukushima, the pastor of Japanese, Fresno, also attended the Council. The Northern California Conference rejoices that it was represented by these Japanese brethren, both of whom are doing effective work among their countrymen in the state.

D. J. S.

Nearly a Decade of Service

A nine years' pastorate is just being completed by Rev. E. H. Willisford, Ph.D., at Glendale. Dr. Willisford's resignation does not take effect until Oct. 1, but the church has generously given him a two months' leave of absence, so that his active service ends July 31.

The organization, with a present membership of 214, may genuinely be said to be the child of Dr. Willisford's faithful effort. He organized the church in 1911 and has built it into a splendid place in the community. A bungalow house of worship was erected in 1912, but the church has now outgrown its present quarters. Plans are in prospect for the immediate provision of a more adequate church building, the actual accomplishment of this having been delayed only because of wartime conditions. Save for his 18 months' service in France, Dr. Willisford has been constantly active in this parish. He has proven himself an able leader, and Glendale offers a splendid opportunity to his successor.

Logan Heights, San Diego, Rejoices

The recent quarterly meeting of this year of Logan Heights, San Diego, became the occasion for a happy celebration. The gift of $500 by Rev. J. L. Pearson, a devoted member of the organization, lifted the burden of debt, which the church has borne for the past decade.

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The mortgage which it paid off was burned with suitable ceremony.

On the same evening appreciation was expressed to the young men of the church whose wartime loyalty was recognized on the service flag, and the banner was laid away as an historical relic. Members of sister churches and other friends of the congregation united in this delightful evening over which the pastor, Rev. W. H. Hannaford, presided.

Church and Ministerial Record

Calls

McCollum, G. T., superintendent of Illinois State Conference, to secretaryship of Church Building Society for Middle West, with headquarters at Chicago. Accepts, to begin Oct. 1.

Merrill, G. R., Superintendent for Congregational Extension Boards of Southeast District, to First, Hackensack, N. J. Accepts.

Sewall, O. D., First, Dedham, Mass., to treasurership of Massachusetts Home Missionary Society. Accepts.

Silcox, C. E., United, Newport, R. I., to Fairfield, Ct. Accepts.

Resignations

Goddard, J. C., Salisbury, Ct., after 36 years.

Logan, J. W., Bellaire, Tex.

McCollum, G. T., superintendency of Illinois State Conference.

Sewall, O. D., First, Dedham, Mass.

Silcox, C. E., United, Newport, R. I.

Willisford, E. H., Glendale, Cal.

Accessions

	Conf.	Total
Connecticut		
Deep River, First	1	1
Mansfield, Storrs	2	6
Shelton, Huntington	10	12
Somers, First	5	6
Torringford	8	8
Iowa		
Anita		4
Hartwick	3	10
Kansas		
Seneca	12	12
Topeka, East Indianola	14	14
Maine		
Greenville	7	9
Massachusetts		
Boston, Central		3
Somerville, First	2	2
Sutton	11	12
Michigan		
Detroit, First	4	17
Missouri		
Webster Groves	2	13
New Hampshire		
Derry Village, Central	14	14
Marlboro		5
Newport, South	26	26
New York		
Groton	11	21
Ohio		
Oberlin, United		3
Vermont		
Jericho Center	11	13
Westminster, First	1	4
Wisconsin		
Bristol and Paris		4
Brodhead		5

Personals

Bailey, J. W., formerly of First, Lockport, N. Y., and Director of Religious Work at Camp Merritt during the war, has closed his year's work with the Interchurch Movement. He has accepted appointment under the Presbyterian General Assembly's Evangelistic Committee, and on Sept. 21 will begin his new work in the Butler Presbytery of Pennsylvania. Dr. Bailey was twice pastor of Lockport, having been recalled to his former parish there. He closed his second pastorate to take up war work. Having his Sundays free, he has been acting as chaplain on the Hudson River Boat Line, holding services every Sunday on the day boats and at Bear Mountain.

Carter, H. W., Madison, Wis., with Mrs. Carter, attended his fiftieth reunion at Oberlin in June. Nineteen of the 31 living members were present out of a class of 66 graduates in 1870. The class had present the largest per cent. of the living members of any class represented, in view of which fact '70 received the beautiful "Commencement Cup," which was awarded this year for the first time.

Cross, R. S., was mentioned as residing in Milwaukee, in the issue of July 8. His residence should have been given as Minneapolis, Minn.

Curtis, J. S., First, Somers, Ct., has been granted a four months' leave of absence on account of ill health.

Edwards, Jonathan and Mrs. Edwards, Spokane, Wash., attended the International Council and are making an extended trip throughout the East, after an absence of 34 years. During these years Dr. Edwards has labored incessantly in the great Northwest and as a result some 25 churches have been organized and 12 church buildings erected under his leadership. Even now at Vera, a suburb of Spokane, a church is being built under his direction.

Gale, T. E., formerly pastor of South Braintree, Mass., is in a critical condition, following a series of operations. The sad news of his loss of sight has aroused the sympathy of a large circle of friends.

Malzard, F. J., First, Jericho, Vt., observed the first anniversary of his pastorate on July 18 with a communion service at which 13 persons were received into the fellowship. This gives a total of 40 accessions since Jan. 1, 35 by confession, which makes an increase of 50 per cent. in the active membership of the church.

Mathews, H. S., by the request of the Burlington, Wis., Church, where he has served the past year as director of religious education, was examined for ordination at the last meeting of the Milwaukee Association, and by vote of the association and with its co-operation was ordained in the Burlington Church Sunday evening, May 30. During the summer, he is supplying the Mukwonago church in the absence of its pastor, Rev. H. L. Sawyer. He expects to take up missionary work in China this fall.

Miner, Rev. H. A., Madison, Wis., on his 91st birthday, July 1, presided at the leading banquet celebration at Plymouth Rock. Mr. Miner also attended the International Council at Boston and spent July visiting friends in the East.

White, C. E., formerly Circulation Manager of *The Congregationalist*, now associated with the American Board in its Boston office, has been stated supply at Westboro, Mass., the past six months.

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Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Advertising Department, The Congregationalist, 14 Beacon St., Boston.

MRS. ARDELIA HARRIS DICKINSON

Mrs. Ardelia Harris Dickinson died at her home in North Amherst, Mass., July 4, 1920, after a long life of faithful Christian service. Mrs. Dickinson had been connected with the Congregational Church for sixty-three years, passing to the "Church Triumphant" on the anniversary of the day when, as a girl of fourteen, she joined the Congregational Church of Hatfield, Mass., and also on the anniversary of the day when, nine years later, she joined, as a bride, the church of her husband, the late Charles Read Dickinson, in North Amherst, Mass.

She is survived by a sister, two sons, two daughters, and five grandchildren.

She has left behind her a memory which is an inspiration and a joy to very many.

DEACON JOHN E. PARKER

An Appreciation by Rev. A. Z. Conrad, D.D.

A good man, a noble Christian, a loyal husband and father, a loyal friend, a courteous gentleman, a conscientious churchman was Deacon John E. Parker, who entered into the Blessed Rest Tuesday, July 20.

He was born at New Ipswich, but spent his boyhood at Peterboro, New Hampshire. He came to Boston in 1852. The larger part of his business life was spent in connection with the wholesale dry-goods business.

As a business man Deacon Parker was conspicuously conscientious and honest. His absolute fidelity to every trust caused him to be held in the very highest esteem by all of his business associates. His vitality and virility enabled him to continue in active business until 1911, when at the age of 81 he retired from active work.

He was deeply interested in various philanthropies and a generous supporter of manifold causes of a humanitarian character. His religious life was identified with Park Street Church, Boston, which he had attended continuously since 1853. During the evangelistic services conducted by Rev. Charles G. Finney in 1857 Mr. Parker confessed Christ and Nov. 2 of that year united with Park Street Church. Immediately he engaged in definite Christian work and held various offices in church and Sunday School.

In January, 1871, he was elected deacon and served continuously in that capacity to the end of his life. At one time or another he filled every important office in connection with church and parish. Naturally conservative, he was yet progressive in all that pertained to the advancement of the Kingdom of Christ. With positive convictions and deeply evangelical in faith, he was considerate of the opinions of those with whom he differed. He was devoutly Christian and lived the Gospel he professed. No member of Park Street Church was more signally honored or more devoutly loved. His character was absolutely above reproach. Courtesy and kindness characterized his relations with his fellow men. He was absolutely loyal to the Bible as God's Word and to Jesus Christ as a redeeming Saviour and unhesitatingly witnessed to these facts.

Politically he was a Republican and the advocate of every great social reform of his time. Deacon Parker was a Charter Member of The Boston Congregational Club and recently enjoyed the distinction of being elected an Honorary Member for life. He attributed much of his happiness and success to the loving companionship of his wife, whom he married Jan. 28, 1856. In a recent heart-to-heart interview he stated that to his wife of blessed memory and to Park Street Church he owed the greatest blessings and privileges of his life. Since the decease of his wife in 1896 he has made his home with his only daughter, the wife of Dr. F. E. Park of Stoneham, though continuing regularly to attend Park Street Church. He entered into rest peacefully and triumphantly, leaving an unblemished record of a faithful life. Funeral services were conducted by Dr. Conrad in Stoneham, Thursday, July 22, and the interment was at Peterboro, N. H.

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Faithful Christian laymen like Deacon Parker constitute the pillars of the Christian Church and are the hope of the future both for Church and State.

EDWARD ESTUS SCOTT

Edward Estus Scott, who died June 11 at Talladega, Ala., was born near Hazlehurst, Miss., May 23, 1866. He spent nine years in the preparatory and normal departments of Tougaloo College, and was graduated from Howard University in 1892. He was ordained to the Congregational ministry in 1892.

Mr. Scott spent his first summer with three small churches in Alabama and Mississippi. Other pastorates served by him were Alco, Ala., 1892–93; Nashville, 1894–96; Shelby, Ala., 1897–1904; Montgomery, Ala., 1904–19; Talladega, 1919 until he died. Following his pastorate at Nashville, he spent a season with the Fisk Jubilee singers in the North and East. He had a fine, mellow voice, and loved to sing the old-time melodies of his race. He has served as Moderator of the Alabama State Association of Congregational Churches, and for 14 years was its recording secretary. He was married to Rachel Pepper, October 31, at Vaughan, Miss., who, with two sons and four daughters, is living.

Marriages

HOLBROOK–BRANDT—Miss Marjorie Holbrook, of Ripon, Wis., was married to Rev. Marvin R. Brandt, of Sheboygan, Monday, June 28. The ceremony was performed by the bride's father, Rev. D. L. Holbrook.

HEALY–CORPE—Miss Doris Healy, of Racine, Wis., was married to Rev. John F. Corpe, of Beloit, on Wednesday, June 30. Mr. Corpe is pastor of the Congregational Church at Fulton, Wis., and is also pursuing a course of study at Beloit College.

It Will Pay You to Read

EUROPE'S CRISIS AND AMERICA'S PROBLEM, by FRANK A. VANDERLIP (*Independent, July 24-31*). An up-to-date review of the European economic situation, by an expert whose previous warnings have proven important. He declares that "a crisis in Europe is at hand," and shows evident apprehension of a revolution in Germany and other lands which may "open up a new chapter in the world tragedy."

FORCED LABOR IN RUSSIA, by EDWIN E. SLOSSON (*Independent, July 24-31*). The latest news indicates that Trotsky has come to the conclusion that "compulsory labor is more productive than freely employed labor," and that it is so wrong to strike, that only the death penalty is adequate penalty.

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OUR READERS' FORUM

December or May

My dear Mr. Editor:

May we not have from our denominational leaders a clear-cut statement of the reasons for the proposed change in the time of making our Every Member Canvass? In the absence of such a statement it would seem that Dr. Byington in his criticism in *The Congregationalist* of the change has much the better of the argument.

The contemplated change seems to be a legacy of the Interchurch Movement. The Movement has not been right about everything. Is is not quite possible that it is wrong here? Ought we not frankly to face the fact that the Movement's appeal for the change, or its endorsement of the change, whichever it happens to be, will not carry much weight in the local church? In spite of its successes the Movement is from now on likely to be more of a liability than an asset in the financial canvass of our churches.

Our denominational leaders are right in their emphasis upon the importance of the Every Member Canvass. But is it wise to decide for the local church when or how that canvass shall be taken? Are we not in danger of sacrificing efficiency for the sake of attaining uniformity?

Whatever action is taken in the matter the local churches should be assigned and notified of their quota of next year's emergency fund not later than Oct. 1, so that they may be included, if desirable, in the December canvass.

Richard H. Bennett.

Melrose, Mass.

Editors' Note.—It should be remembered that our churches are free to have their Every Member Canvass whenever they please, and the Congregational World Movement does not oppose the December canvass in churches that prefer that time rather than spring. It is expected that many churches will stick to December for the coming season. On the other hand, a larger number of churches are reported as preferring a spring canvass. Considering that fact, and the facts that the last spring's pledges to the Congregational World Movement run to next May, that there is hardly time to prepare for and put through another nationwide campaign before December, and the fact that there is likely to be some form of interdenominational co-operation in movements similar to our own heading up in the spring, it has seemed best to the executive officers and the Commission of One Hundred of our Movement to advise the spring canvass and extend the period to the first of May, rather than try to induce all of our churches to unite on December, which, as a matter of fact, has never been done before. Nevertheless, Mr. Bennett's suggestions deserve consideration. Early announcement of quotas is certainly desirable, and other information should be issued as early as possible.

Not All Republicans

Dear Mr. Editor:

I am wondering by what authority our paper presumes to commit the entire denomination to the support of the Republican party.

By strong resolutions, passed in National and International Councils and in state and local conferences and associations, we have declared ourselves in favor of the League of Nations. The Republican party, as positively and authoritatively as it is possible for it to do, has committed itself in opposition to the League; yet the editorial attitude of our paper seems to be that we will vote the Republican ticket unanimously next November.

Did we mean it when we resolved for the League? I did, and I will not vote with a party nor for a candidate that denounces and rejects it.

I do not ask that our paper declare for the Democratic party. Let it be free from partisanship and give us fair statements of the good and bad in all parties. But I do emphatically protest against the present assumption that we are Republicans. Some of us are not.

San Diego, Cal. W. H. Hannaford.

Editors' Note.—*This is news to us. When did we do it?*

Thinks We Are Fairly Progressive

Dear Mr. Editor:

Permit me to express appreciation of the editorial position of *The Congregationalist.* I have always liked your stand on the League of Nations, and now you are expressing your protests against the reactionary stand of both old parties. Progressive and liberal men will be looking for a way to register their own protest at the polls in November, I am thinking.

Mobridge, N. D. Wm. F. Ireland.

The Council Communion Service

Dear Mr. Editor:

In addition to the mention which you have kindly made of the persons assisting in the communion service at the International Council, thanks are due Rev. Manley F. Allbright of Allston, Rev. Marvin R. Brandt of Sheboygan, Wis., Rev. Oliver D. Sewall of Dedham, Mass., and Rev. Frederick Von der Sump of New Bedford, who officiated at the auxiliary tables in the balconies. It should also be known that over seventy busy laymen from the churches of Greater Boston assembled at Tremont Temple on Wednesday afternoon before the service, to rehearse the details and insure reverence and expedition in the distribution of the sacrament. In securing the supplies the staff of the Pilgrim Press Book Store were most heplful, and in the preparation of the elements the assistants in the Tremont Temple Church Office gave almost the entire day with fine enthusiasm and appreciation of the international significance of the occasion, which Principal Griffith-Jones was kind enough to call "an unforgettable service."

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League of the New Day

Next Week's Readings and Prayers

Week of Aug. 16-22

Monday. Asking for Prayer. Rom. 15: 17-33.
Tuesday. Salutations. Rom. 16: 1-27.
Wednesday. Micah. Micah 1: 1-9.
Thursday. Woes of the Covetous. Micah 2: 1-13.
Friday. False Prophets. Micah 3: 1-12.
Saturday. The Coming Peace. Micah 4: 1-13; 5: 1.
Sunday. Jesus in Nazareth. Mark 6: 1-29.

Object for Intercession

For a Way of Peace in the East:

Lord God, who art merciful, make a way, we entreat thee, for an end of the wars which follow on the war we hoped was ended. Remember the folk who suffer and the sin of the leaders who for their ambition or their hatred go on shedding blood. Let the thought of the brotherhood of men be made real in the minds of the people. Overturn all that stands in the way of peace. And let a new age of quietness and forbearance, of faithful work and prosperous years, if it please thee, dawn on the disturbed and distracted peoples. In the name of Christ. Amen.

Events to Come

Congregational Summer Conference, Isles of Shoals, Aug. 2-23.

American Board, Annual Meeting, Marietta, O., Oct. 12-15.

Summer School of Forum Methods, Chautauqua, N. Y., Aug. 17-27.

Summer School of Missions, Conference Point, Wis., Aug. 17-24.

Song Directors' Association, second annual conference, Winona Lake, Ind., Aug. 14-28.

National Convention of Congregational Workers Among Colored People, eighth biennial session, Rush Memorial Congregational Church, Atlanta, Ga., Sept. 22-26. In connection with convention will be held first meeting of the League of Self-Supporting Churches.

Pastors' Conference, under auspices of the Pastoral Union and the Hartford Seminary Foundation, Sept. 13-14, Chapel of the Seminary, Hartford, Ct.

World's Sunday School Convention, Tokyo, Oct. 5-14.

Federal Council of the Churches of Christ in America, quadrennial meeting, Boston, Mass., Dec. 1-6.

State Conferences

Texas (colored), Runge, Aug. 12-15.
Missouri, Kansas City, Sept. 27-29.
North Carolina (colored), Concord, Sept. 22.
North Dakota, Grand Forks, Sept. 28-30.

Missionary and Religious Educational Conferences, 1920

IMED—Interchurch Missionary Education Department.

CWHM—Council of Women for Home Missions.

FWFM—Federation of Women's Boards of Foreign Missions.

Where no initials are given the conference is a general religious educational conference under independent management.

Chautauqua, N. Y., Religious Educational Conference, Aug. 1-21.
Dallas, Tex., CWHM, Sept. 20-26.
Dallas, Tex., FWFM, September, last week.
New Wilmington, Pa., FWFM, Aug. 14-23.
Tuscaloosa, Ala., FWFM, Sept. 20-27 (for colored women).
Tarkio, Mo., FWFM, Aug. 14-22.
New Concord, O., FWFM, Aug. 10-17.
Xenia, O., FWFM, Aug. 10-17.
Lake Geneva, Wis., FWFM, Aug. 17-24.

Speeding the Parting Guests

Dear Mr. Editor:

In view of the fact that thousands of former immigrants have already left our shores to return to their native countries, after having been unable to do so for the last four years, and that quite as many, if not more, will leave before the close of the year, the question advances as to whether it is not a matter of duty, as incident to this "Bible year," to see to it that those who are to go are equipped with the Scripture in their own language, inasmuch as the larger percentage return to homelands where there is a famine of the Word? Those to whom they return will be interested in whatever they take from America. Can they take anything better than earth's most valuable treasure? W. H. Morse, M. D.

Hartford, Ct.

Salute at Camp Andover

The City Missionary Society

of Boston

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Massachusetts Home Missionary Society, a constituent of the Congregational Home Missionary Society, represents the churches of Massachusetts in their home missionary work. Contributions not designated for specific work are divided between state and national work. The Society solicits bequests, pays annuities on conditional gifts, administers trust funds for churches. Frederick E. Emrich, D. D., *Secretary;* Rev. John Luther Kilbon, *Treasurer;* 609 Congregational House, Boston.

Congregational Board of Pastoral Supply, maintained by the Congregational Conferences of the six New England States, offers aid to churches desiring pastors or pulpit supplies in New England and elsewhere. Congregational House, Boston, Rev. Arthur J. Covell, *Secretary,* Rev. Watson L. Phillips, D. D., *Chairman.*

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The Congregational Church Union of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Bushnell, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 919 Tremont Building, Boston.

Women's Organizations

Woman's Board of Missions, 503 Congregational House, Mrs. Frank Gaylord Cook, Treas.; Miss Helen B. Calder, Secretary.

Woman's Board of Missions of the Interior, 19 S. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas., Friday Meeting, 10 a. m.

Woman's Board of Missions for the Pacific, 760 Market St., Room 421, San Francisco. Mrs. W. W. Ferrier, Treas.; Miss E. S. Benton, Secretary.

Congregational Woman's Home Missionary Federation, 289 Fourth Ave., N. Y. Mrs. P. S. Suffern, Treas.; Miss Miriam F. Choate, Sec.

Woman's Home Missionary Association (of Massachusetts and Rhode Island). Mrs. Amos L. Hatheway, Treasurer; Miss Louise K. Noyes, Sec., 607 Congregational House, Boston.

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Connecticut Societies

The Fund for Ministers provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

The Missionary Society of Connecticut, a Constituent of the National Society, solicits contributions, administers Special Trusts for Churches and pays Annuities on Conditional Gifts. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

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(The Pilgrim Press)

14 Beacon Street, Boston
19 West Jackson Street, Chicago

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CONGREGATIONAL WORLD MOVEMENT

287 Fourth Ave., New York, N. Y.

Established by the National Council at Grand Rapids, in 1919

Dr. Lucien C. Warner, Chairman
Rev. Herman F. Swartz, General Secretary
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Walter E. Bell, Treasurer
Rev. John Luther Kilbon, Financial Sec'y

Program for the coming year to include Missionary Education, Stewardship, and a Financial Campaign in behalf of our denominational work.

Department of Religious Drama

(*Continued from page 212*)

strength of numbers, wealth, achievements and power of a hard and thorough work.

When Russia appears, Doubt warns against "the Soviet tribe that can't be far behind." Russia pleads that though she has often been wicked and foolish, she has been betrayed by her leaders in church and state. Faith induces the Church to hold out a helping hand.

Interchurch says, "I am strong. The Interchurch will unite in one purpose and one service all who will work for God and humanity." Doubt sneers at her mistakes and her uselessness, but Faith wins with her closing plea:

> "For right is right since God is God,
> And right the day must win.
> To doubt would be disloyalty,
> To falter would be sin."

Church prays for the eye of Faith, "by which we may see Thy will and have the courage of our convictions;" and Interchurch prays for the eye of Faith "that we may see the unity that Thou didst will for Thy followers on earth." At this crisis all sing, "faith is the victory that overcomes the world."

RISIBLES

Minister—Would you like to join our new missionary movement?

Young Lady—I'd be delighted! Is it anything like the fox trot?

"Father," said the youthful seeker after knowledge, "why do words have roots?" "I suppose, my son," replied the weary parent, "so that the language can grow."—*The Independent.*

The Chairman: "Don't you think, gentlemen, in view of the high cost of living, we ought to increase our pastor's salary?" Vestryman: "That's all right. But don't pay him for overtime on his sermons."—*Life.*

Good, absent-minded Doctor Wilder was greatly dependent upon his practical wife. One morning Mrs. Wilder sent up an announcement after he had entered the pulpit, with a footnote intended to be private. "The Women's Missionary Society," he read aloud, "will meet Wednesday afternoon at three o'clock sharp. Your necktie is crooked; please straighten toward the right."—*Christian Register.*

National Societies

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

Congregational House, Boston, Mass.

Corresponding Secretaries	Associate Secretaries
Rev. James L. Barton	Rev. Enoch F. Bell
Rev. Cornelius H. Patton	Rev. D. Brewer Eddy
Rev. Edward Lincoln Smith	Editorial Secretary
(287 Fourth Ave., New York)	Rev. Wm. E. Strong

Treasurer, Frederick A. Gaskins

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

287 Fourth Ave., New York City

Rev. Charles Emerson Burton, General Secretary
Rev. Frank L. Moore, Secretary of Missions
Rev. William S. Beard, Secretary of Promotion
Miss Miriam L. Woodberry,
Secretary of Woman's Dept.
Charles H. Baker, Treasurer

Nineteen self-supporting state organizations are in Federated relations with the National Society. The state Superintendent or Secretary is the official representative of all home mission interests.

AMERICAN MISSIONARY ASSOCIATION

Central Office: 287 Fourth Ave., New York City

Rev. George L. Cady, Secretary
Rev. Samuel Lane Loomis, Associate Secretary
Mrs. F. W. Wilcox, Secretary of Woman's Work
Irving C. Gaylord, Treasurer

Educational and church work in the South among Negroes and Highlanders; in the West among Indians, Eskimos, Chinese, Japanese and Hindus: in Island Territories of Porto Rico and Hawaii. New work in Southwest taken under instruction of National Council.

CONGREGATIONAL CHURCH BUILDING SOCIETY

289 Fourth Avenue, New York City

Rev. Charles E. Burton, General Secretary
(Church Extension Boards)
Rev. James Robert Smith, Church Building Sec'y
Rev. Charles H. Richards, Editorial Secretary
Charles H. Baker, Treasurer

Aids by grants and loans in building churches and parsonages. In sixty-six years it has helped to build 4,982 churches and 1,334 parsonages.

CONGREGATIONAL EDUCATION SOCIETY

Congregational House, Boston, Mass.

Rev. Frank M. Sheldon, General Secretary
Rev. A. E. Holt, Social Service Sec.
Rev. Herbert W. Gates, Missionary Education Sec.
Samuel F. Wilkins, Assistant Treasurer

Directs Denominational Religious Education Program including Social Service and Missionary Education; aids Colleges, Academies, Training Schools, Ministerial Students, University Pastors; directs campaign to secure Recruits for Christian Leadership.

THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

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Rev. W. Knighton Bloom, Extension Secretary
Charles H. Baker, Treasurer

Aids and establishes Sunday Schools on the frontier, in the rural community, in new city communities and among immigrants.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

To conserve the welfare of aged ministers or their wives

The Annuity Fund for Congregational Ministers

The opportunities of this Fund should appeal to all our ministers under fifty-five years of age.

375 Lexington Ave., New York City
Rev. William A. Rice, Secretary
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THE PILGRIM MEMORIAL FUND

COMMISSION OF ONE HUNDRED OF THE NATIONAL COUNCIL
Established at Columbus, Ohio, 1917
375 Lexington Ave., New York City
Charles S. Mills, Chairman
Lewis T. Reed, Executive Secretary

A Permanent Tercentenary Memorial Fund of Five Million Dollars, to provide annuities for the old age and disability of Congregational Ministers. The income to supplement payments made by the ministers. Actuarially Sound. Socially Just.

Make checks payable to the
Pilgrim Memorial Fund Commission

SEPTEMBER 5TH, 1920

Labor Sunday in a Year of Unparalleled Unrest!

How to Do It in Your Church

In the morning a straightforward message from your own pulpit on "The Moral and Spiritual Challenge of the Modern World of Industry."

In the evening a Union Service of all the Protestant Churches to which you invite the Labor Unions and Employers and possibly the Chamber of Commerce. The speakers to be chosen by a committee representing all interests. This service will be all the better if held out-of-doors.

Order These Books for Your Reading

WORTH THE PRICE

Industry, Emotion and Unrest. Edward Thomas. $1.75. Postage, 12 cents.
The New Unionism. J. M. Budish and George Soule. $3.00. Postage, 15 cents.
Common Sense and Labour. Samuel Crowther. $2.00. Postage, 12 cents.
Organized Labor in American History. Frank T. Carlton. $2.50. Postage, 15 cents.
Labor and Common Welfare. Samuel Gompers. $3.00. Postage, 15 cents.
The Steel Strike Report of the Interchurch Movement. (Ready Sept. 4.) $2.50. Postage, 15 cents.
Labor's Challenge to the Social Order. John Graham Brooks. $2.75.
Industry and Humanity. W. L. M. King. $3.50.
The New Industrial Unrest. Ray Stannard Baker. $2.00. Postage, 15 cents.
Industrial History of England. Abbott P. Usher. $5.00.

The following pamphlets can be secured FREE

Report of the Industrial Conference called by the President, March 6, 1920. Write Department of Labor, Washington, D. C.

Platform of American Industry. Issued by National Association of Manufacturers, May 18, 1920. Address 30 Church Street, New York City.

The Congregational Church and the Social Order. International Council Report No. 7. Congregational Social Service Department, 14 Beacon Street, Boston.

Christian Principles and American Community Life. Congregational Social Service Department, 14 Beacon Street, Boston, Mass.

Our National Council said: "We declare for an extended application of the great summary of the law of social justice given us by Jesus, 'Whatsoever ye would that men should do unto you even so do ye unto them,' which, being further interpreted, means we shall not be contented until those values which we demand for ourselves as privileges become the possession of every man inside the limits of our social order."

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The Congregationalist and Advance

Vol. CV. No. 34 August 19, 1920

REV. HUBERT C. HERRING, D.D.
October 30, 1859——August 6, 1920

CONGREGATIONAL WORLD MOVEMENT

287 Fourth Avenue, New York City

The churches of North and South Dakota are endeavoring to raise special funds for a group of educational and missionary interests—in connection with their Congregational World Movement campaigns, their subscriptions extending over a five-year period. North Dakota's goal is $400,000, of which $200,000 is pledged, and South Dakota's is $500,000, of which $358,000 is pledged.

The splendid and heroic spirit which these Dakota churches are manifesting is worthy of imitation by our churches in other states and regions of the country.

The following is a list of the churches that have equaled or exceeded their quotas, resident membership as well as amount pledged being indicated in each instance:

CHURCHES REACHING OR EXCEEDING QUOTAS:

(* STAR INDICATES CHURCHES WHICH HAVE EXCEEDED THEIR QUOTAS.)

NORTH DAKOTA

Church	*Resident Membership*	*Amount Raised*
*Amenia	22	$10,225
*Adler	6	635
*Argusville	14	1,520
Barrie	32	1,910
Barlow	21	760
Brantford	31	1,600
Benedict	12	125
Berthold (one year)	47	374
Bordulac	44	1,655
Buchanan	30	1,605
Caledonia	19	170
*Cando	51	11,057
Carrington	151	4,791
Cayuga	14	600
*Cleveland	40	1,760
Cooperstown	76	5,555
Dawson	23	900
*Drake	44	3,384
Dwight	44	1,965
Dazey	24	50
Deering	18	477
Dogden	15	450
*Eckelson	10	685
Esmond	62	1,202
Eldridge	10	120
Edmunds	11	167
Fargo, First	267	18,083
*Fargo, Plymouth	174	5,307
Fingal	10	350
*Forman	37	2,880
*Foxholm	10	1,000
Gardner	43	800
Granville	29	1,455
*Gwinner	18	1,750
Hesper	30	960
Hankinson	130	6,833
Havana	16	801
Hillsboro	118	4,601
Jamestown	137	4,786
Lake Williams	9	50
Lawton	30	665
Lucca	8	130
Mayville	103	4,805
Medina	44	630
Melville	6	5,225
Michigan	88	2,448
*Marion	34	3,005
*Minot	30	1,875
New Rockford	159	3,457
*Niagara	22	1,502
Oriska	19	2,195
Oberon	30	195
Plaza	11	520
Pettibone	17	385
Pettibone, Malcolm	28	990
Ruso	16	325
Stady (one year)	21	$288
Sanborn	30	604
*Sawyer, Highland	49	2,165
Tappen	39	405
Tolna	16	305
*Valley City	307	18,880
*Valley City, Getchell	42	3,019
*Wahpeton	125	10,080
Williston (one year)	147	2,200

SOUTH DAKOTA

Church	*Resident Membership*	*Amount Raised*
Academy	107	$5,987
*Alcester	53	4,986
*Beresford	100	6,103
*Bon Homme	18	2,315
*Canova	129	9,000
*Canton	80	3,655
*Carthage	156	7,510
*Centerville	57	3,365
*Conata	9	300
*Cottonwood	18	550
*Custer	42	1,335
*Deadwood	44	2,285
Edgemont	46	1,963
*Elk Point	52	3,010
*Fairfax	40	1,870
*Ft. Pierre	47	3,835
*Gothland	42	2,700
*Happy Hollow	21	1,300
*Henry	57	2,965
*Hill City	24	853
*Humboldt	29	1,325
*Ipswich	127	7,889
*Kingsburg	20	1,325
La Roche	31	1,024
*Lebanon	11	880
*Meckling	58	2,930
*Milbank	124	8,532
*Mobridge	107	3,515
*Nisland	23	1,110
*Oacoma	30	2,065
*Onaka	12	610
*Pierre	187	14,060
*Plainview	11	550
*Preston	8	925
*Ree Heights	106	8,025
*Revillo-Albee	27	3.210
*Sioux Falls	486	40,317
*Tyndall	43	3,095
*Valley Springs	113	7,167
*Virginia	7	350
*Worthing	44	3,660
*Wagner	26	2,065
*Wakonda	79	4,385
*Wood	20	1,115
*Yankton	339	26,564

The Congregationalist and Advance

August 19, 1920

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The Talk of the Sanctum

A Herring Memorial Number

It is fitting that this issue of *The Congregationalist* should be devoted largely to matter relating to Dr. Hubert C. Herring, whose tragic death has so shocked and saddened all who knew him. It is impossible to appraise adequately his noble character or his notable life service to the Congregational denomination and the kingdom of righteousness. We may gain much of fact and inspiration from the tributes to his memory which have come to us from leaders of our fellowship who have worked with him in recent years and have intimate personal knowledge of the man and that which he achieved. This sheaf of tributes is an important feature of this issue. The sad story of the sudden death of Dr. Herring, an outline of his career and a report of the funeral service will be found on the pages that follow.

To these articles we have added some significant extracts from Dr. Herring's biennial report to the National Council at Grand Rapids last October. Although but fragments, they throw a flood of light upon mind and faith and spirit of this great leader and deserve wider attention than they received in the midst of the many reports and addresses of the Council.

Dr. Herring's last and the best of his recent portraits appears upon the cover.

In the Circulation Department—

We mourn the loss of Dr. Herring as one of our very best friends. Indeed, he seemed to us one of our own happy *Congregationalist* family, for he shared with us our personal interest in all *The Congregationalist's* departments, worked with us in the service we try to render and assumed a generous measure of responsibility for the paper's welfare and support, all of which gave us real encouragement and substantial help.

He never meddled or found fault or tried to dictate to any of our staff; but he did respond in a wise, broadminded, big-hearted, brotherly way in counsel, and repeatedly volunteered his services in promoting circulation and support for the paper. Dr. Herring was also a frequent and valued contributor to our columns.

He often expressed his grateful appreciation of the services rendered by *The Congregationalist* for denominational causes, the local church, the higher life of home and individual and the far-reaching cause of righteousness.

He looked upon *The Congregationalist* as one of the most important of our denominational agencies whose benefits should be shared by all good Congregationalists and for whose promotion and support the denomination is responsible. He often expressed his desire that Congregational leaders, national, state and pastoral, should push the paper. He felt the obligation to the paper to do this, and he realized that by so doing the best interests of the cause we represent are served effectively.

In these days when publishing is attended by so many difficulties, especially financial ones, and when Congregationalists need as never before light, leadership and inspiration in our common tasks and opportunities, *The Congregationalist* must have strong and hearty co-operation and support. Dr. Herring has left a shining example for the leaders who remain and for those who follow him.

From Our Mail Bag

"The paper has been an inspiration and help not only to me but to my whole family, and is one which we have unanimously voted to keep on our reading table."

In order to acquaint the public with the general telephone situation, and some of the reasons for delay in completing new installations—chief among which is the difficulty of getting the numerous kinds of necessary material—we have prepared a series of announcements of which this is the second.

Reserve Telephone Equipment Exhausted

We used to engineer our plant—switchboards, cables, circuits, and all necessary parts thereof—to anticipate by several years the growth of population or manufacturing in any particular place or region. Consequently, we were always able to meet promptly demands for service, no matter how large or unexpected.

Hence, during the war period we were able to give service to a rapidly increasing list of subscribers, although we had little priority consideration as a necessary industry and were compelled by government restriction to abandon our normal programme of advance construction.

When the war ended, however, these reserve facilities had been almost wholly preempted by the growing demand. Our usual reserve of central offices, switchboards, power plants, conduits, cables, manholes, pole lines no longer existed. We required rubber, paper, copper wire, lumber, silk, clay, glass, porcelain, paraffin, and many other things not ordinarily associated in the public mind with telephone service, in order to restore our reserves.

Every business man will realize the difficulty experienced in getting some, if not all, of these things. We had to get all, or devise some efficient substitute for those which could not be had.

We have installed more new telephones thus far this year than in any previous similar period of telephone history; and we could have done still more but for the exhaustion of our reserve equipment caused by general conditions of production and transportation. These are showing signs of improvement, however.

Our morale is good. Our people are earnestly desirous of giving good service and of extending it as fast as possible. Although there are many persons to whom we cannot at once give telephone service because of conditions wholly outside our organization, we are determined to meet their desires as soon as it is humanly possible to do so.

New England Telephone & Telegraph Company

W. R. DRIVER, JR.,

General Manager.

The Congregationalist
and Advance

Hubert C. Herring—A Kingdom Builder

THE sudden and tragic earthly ending of a life more vitally related to the six thousand Congregational churches of the United States than that of any other man has caused a wave of sorrow that is literally nation-wide. It would have been hard to lose him under any circumstances. It is doubly hard when he is taken on the very first day of a well-earned and greatly needed vacation. But yesterday he was the animating and commanding figure in a great international assemblage. Today he is held by the silence and majesty of a mysterious death. We can only bow meekly before God's ordering of our human years and rest quietly upon the Eternal Justice and the Eternal Goodness.

"He gave some to be" administrators. That was Hubert Herring's divine commission. Not that he was not admirably qualified for the pastorate and notably successful in it in Sioux City, Chicago and Omaha. Not that he could not preach with unction and power. Not that he did not love the quiet hours and the studious pursuits available to even the busiest local minister. Not that he was not skillful in the cure of souls or one to whom others instinctively open their hearts.

But when, thirteen years ago, at the call of the Congregational Home Missionary Society, Dr. Herring put aside the privileges and joys of the pastorate it was in response to the inner prompting that from that time on his work was to lie in the field of administration. And when, six years later, he was promoted to the secretaryship of the reorganized National Council it was to utilize on a larger scale his peculiar gifts.

Dr. Herring never had any illusions regarding his place and mission as the titular head of the Congregational denomination. He never expected anybody to call him "Rabbi." The chief seats in the synagogue had as little attraction for him as for any man in our fellowship. When the council migrated from city to city for the biennial sessions he was always scrupulous not to have any official hotel or headquarters where he might set up his little court. When the meetings were on he was seldom in the limelight. The last thing anyone could say of Hubert Herring was that he took himself too seriously.

Nor in all these seven years of arduous service has he for a single moment exaggerated the power of the instrument which he wielded. Though Presbyterian born, he had many years ago become so enamored of the freedom and democracy of our historic Congregational polity and so indoctrinated with them that he could build the new Congregationalism on no other foundations. On this point he spoke explicitly in his noble address at the last meeting of the council, saying:

> We do not propose that Association, Conference or Council shall become an external conscience for us. Let this Council attempt to say what any of us must think or do and it will make quick discovery of its limitations. But we are of one mind that we desire to stabilize—solidify—the structural life of our denomination. There is no virtue in formlessness. There is no sin in order.

On the other hand, Dr. Herring was in profound sympathy with that influential group of forward-looking men among us, represented notably in the now famous Commission of Nineteen, who reported at Kansas City in 1913. He believed, and they believed, as all of us who take a large and not a provincial view of organized religion have come to believe, that with no real detriment to the principle of liberty, the principle of fellowship can and should be given larger scope.

The denomination needed in 1913, as it needs today and will need in the difficult years just before us, a committee and an executive officer who represents not one missionary society but all our agencies; not one section, but all parts of the country; not one interest, but all our common affairs.

To this task of co-ordination Dr. Herring gave the full strength of his ripest years. He had no precedent to guide him. He entered, it is true, into the valuable labors of faithful predecessors, but his new and extra-office duties soon claimed the major part of his time and thought. To articulate more closely our missionary societies; to obviate friction, waste, and overlapping; to inaugurate measures looking toward the stability and larger usefulness of our educational institutions; to suggest to local churches programs, standards, and methods; to put the wisdom and resources of the whole fellowship at the disposal of the weakest and most remote member—these were some of Dr. Herring's working ideals for twentieth-century Congregationalism. No one would claim that in seven short years and working with and for churches not accustomed to any kind of supervision from without, he has brought to pass all that was in his fertile brain. But we are confident that no other man could have done his work better and that the number of those who would have done it as well is exceedingly small.

Not less deeply did Dr. Herring long to see Protestantism similarly integrated. He was our spokesman in the councils of war and on the strategy boards. He had come to be an outstanding figure in the interdenominational world. He will be mourned and missed far beyond the bounds of Congregationalism. We may well be thankful that such a man has been our representative in the larger circles.

Elsewhere in this issue men who have known Dr. Herring intimately point out the qualities that made him the leader he was. We would at this time emphasize only one of many and that his deep, simple, genuine piety. It pulses in almost every sentence of the Grand Rapids address to which we have alluded, an address to which Congregationalists will frequently return in the years to come as lovers of George Washington hark back to the Farewell.

Not one of the manifest gains for Congregationalism which Hubert Herring helped to secure must be lost. It would be dishonoring him to retreat into the old isolation. We must have, and have soon, a new secretary. God grant to him the same measure of fidelity, the poise of mind, the serenity of spirit, the large outlook, the patience, good temper, and, above all, the overmastering love for Christ which made Hubert Herring the Christian and the Christian leader whom we loved.

EDITORIAL

Summer Negligence

We have no intention of writing a continued story with weekly installments relating to churches that are losing the opportunities and shirking the responsibilities of Christian service during the summer. One would not have to travel far to obtain material for such a discouraging tale. Yet, without overstating the situation, we wish we could, by citing one or two more cases, prick the complacency of those who consult their own preferences or convenience rather than the needs of the community and the demands of the gospel with relation to the maintenance of public worship.

Our recent travels have taken us to a town of perhaps 2,500 inhabitants with several Protestant churches. During these August Sundays the only religious bodies that are keeping their doors open are the Roman Catholics and the Christian Scientists. That leaves a small range of choice for the average church-goer of Protestant antecedents. Presumably a number of people are out of town, but only a small proportion of the permanent population.

The sad fact is that a good many church people welcome the relief afforded by a decision to suspend services during August. It gives them more freedom in the use of the day itself and it chimes in with that "hot weather feeling" in which we all participate to a greater or less extent. We are not unduly stringent in our requirements, nor do we undertake to lay down the law for the individual. We believe in vacations and even in vacations from church going. Our point is that the Christian church is in business for its Master, and that it has no right to give the community the impression that for five consecutive Sundays and during the intervening weeks it has no message to give and no work to do. Or to change the figure, it is a military outpost where some sentinels should always be on duty.

We believe in union services when the congregations are likely to be slender. What we object to is total neglect of the field. No church or community is without the faithful few who could keep the fires on the altar burning, so that the passer-by might know whither to turn his steps, should he want the fellowship of God's house and of God's people. It may take a little planning and self-denial in order thus to provide the steady nucleus throughout summer days, but our churches need just this challenge to the arduous task. We fear that so many closed church doors in August mean a decline of interest in what the church stands for on the part of church members themselves. If that be true, the routine work of the year beginning in the autumn will not be made easier but all the harder because of the slight valuation put on summer opportunities.

Dr. Pentecost

Dr. George F. Pentecost, who has just died, had outlived most of those whom a generation ago his eloquence thrilled and influenced on both sides of the Atlantic. An intimate friend of the late Dwight L. Moody, he did a work similar in nature to that of the Northfield evangelist, and like him was effectively supplemented by a gospel singer, George C. Stebbins, hardly less appealing to the average church audience than the famous Ira D. Sankey.

Dr. Pentecost's oratory was of the sledge-hammer type, and the wooing note so conspicuous in Gypsy Smith was not particularly evident. Yet his appeals to the unconverted brought a large harvest of converts, whose average of fidelity to their newly confessed faith was high. He was a delightful companion. He liked the good things of this world and his summer home at Northfield was a center of hospitality and good cheer. He had the saving grace of humor and yet no one could doubt the ardor of his devotion to Christ and of his personal confidence in the fundamental gospel truths which were the staple of his message.

Dr. Pentecost was born in Illinois and educated in Kentucky, at Georgetown College. All his ministerial life a Presbyterian, he served that communion as pastor on both sides of the Atlantic, in Marylebone Church, London, in Yonkers, N. Y., and in Bethany Church, Philadelphia, as well as in missionary delegations and visitation pretty much around the world. But he was most widely known as an evangelist, first in association with Mr. Moody, with whom he spent three years, including the British tour of 1888, and then as leader in preaching tours in India and America. He was on his way to preach when stricken on the train and died in the emergency hospital at the Grand Central Station in New York. He began to fend for himself as a printer's apprentice at twelve and worked at his trade for seven years. He went from college to join the Union Army in 1861 and rose to the rank of captain. He has left a number of published works.

The Russian Problem

The Allies are agreed, and official statements from our own government are in consonance with them in principle, that Poland must be rescued from invasion and restored as a peaceful member of the family of nations within the boundaries fixed by the Allied Council. The Russians in their conditions of peace insist that Poland shall disarm, which is well enough, but seems to put Poland completely at the mercy of its armed neighbors, Russia and Germany, unless they also are disarmed. The real difficulty of the situation is the distrust of all the other parties to a possible agreement in regard to the honor and fidelity of the present Russian authorities. Secretary of State Colby in his note in answer to the letter of inquiry of the Italian Ambassador, which he says has President Wilson's express approval, says, after reasserting American sympathy with the efforts of the Russian people "to reconstruct their national life upon the broad basis of popular self-government":

"It is not possible for the Government of the United States to recognize the present rulers of Russia as a government with which the relations common to friendly governments can be maintained. This conviction has nothing to do with any particular political or social structure which the Russian people themselves may see fit to embrace. It rests upon a wholly different set of facts. These facts, which none disputes, have convinced the Government of the United States, against its will, that the existing régime in Russia is based upon the negation of every principle of honor and good faith, and every usage and convention, underlying the whole structure of international law, the negation, in short, of every principle upon which it is possible to base harmonious and trustful relations, whether of nations or of individuals."

The English Dilemma in Palestine

The recent convention of Zionists which conferred upon Justice Brandeis of our Supreme Court the honor of election to a directorship which he insisted should be honorary and not active, was greatly hampered by the fact that the Jews who composed it could not understand one another in their public discussions. There is no present common tongue of Jewry. That is one of the difficulties which will be encountered in the attempt to settle Jews from many countries in Palestine—a difficulty which it is proposed to meet by choosing Hebrew as the common tongue.

England has done its part in clearing the way for a Zionist settlement, even going so far as to appoint a well-known English Jew as a commissioner in charge of the country under its mandate. He may be trusted, however, we think, to remember the traditional English impartiality in administration of territory, and especially in regard to religion. But difficulties have arisen, as they were sure to do, and partly from the grasping policy of certain short-sighted Zionist leaders. It was seriously proposed, for example, that all the land in Palestine should be in public ownership and merely rented out to holders.

As a matter of fact, Palestine is not unoccupied and its land could not be obtained for public ownership except by buying out or driving out its present owners. Most of it probably is not for sale. The threat of Jewish political control following a wholesale immigration of Jews from Eastern Europe, most of whom have for generations been town-dwellers, has aroused first the suspicion and then the protest of the present inhabitants of Palestine, not even excluding some among the 10 or 15 per cent. of them who are Jews. There were serious riots in Jerusalem about Easter time. The Moslems and Christians have even been driven into co-opera-

The Death of Dr. Herring

The Tragic Ending of a Great Leader's Career

By Rev. Charles C. Merrill

The International Council, as the crowning event of the Tercentenary celebration, had been for several years an object of keen concern to Dr. Herring, and of course during the busy months which preceded it and during its sessions he had the chief responsibility for its success. Moreover, the winter and spring had entailed especially arduous work of other sorts, including service as a Regional Director of the Congregational World Movement, and also central committee service in at least two interdenominational movements of first importance. After the Council, he went back to New York, thinking to get a measure of rest by keeping in what seemed to be necessary touch with his office, but spending a good deal of time at home or on short trips away for the day. But he found that on account of the frequency of office and other calls the change and the quiet which he needed were not being obtained, and so the last week in July he arranged to go with Mrs. Herring to a farmhouse in the town of Chilmark, toward the eastern end of Martha's Vineyard, not far from the Gay Head lighthouse.

Martha's Vineyard is an island off the Massachusetts coast, containing the well-known resort of Oak Bluffs. Dr. Herring's location, however, was some thirteen miles from the Bluffs, and with its combination of country and sea and its comparative isolation, it was almost ideal for what he wanted.

I saw him on the afternoon of his arrival, as my summer home happens to be in the same part of the island. He seemed unusually happy and was evidently looking forward with great zest to the days just ahead. He had brought down a shelf full of books and was going to do some reading. But a special interest seemed to lie in the chance he would have to make quiet preparation for the Hartford Pastors' Conference in September, which he was to conduct alone. He had never done just this before and seemed to feel that it was an unusual opportunity at which he was glad to try his hand. When I left him, I found myself looking forward to his stay on the island almost as much as he, for I expected that we should be able to foregather not a little, and it would be a rare delight to act as his guide in exploring the points of interest thereabout.

DEATH IN THE SEA

The morning after their arrival was rainy, and he and Mrs. Herring spent the most of it reading and writing. Toward noon he arranged with a fellow boarder to go in for a bath in the surf. As he had spent his recent vacations beside an inland lake, the chance at the salt water undoubtedly made a special appeal to him. On account of the rain, no one went with them to the shore, which is less than a quarter of a mile from the house and not in sight. That was the last Mrs. Herring saw of her husband alive. About an hour later, his companion reached the house with strength all but exhausted, to say that Dr. Herring had called for help, that he had gone to him, and had not left him until he had said he was all right. He himself was just able to struggle ashore and when he returned Dr. Herring was not to be seen.

Mrs. Herring rushed to the beach and men from near-by houses followed. For nearly an hour there was nothing that could be done as the body was not in sight. At last it appeared floating face downward and caught in an eddy, from which it was with great difficulty brought to shore. Hardly had this been accomplished, when the United States Coast Guards from Gay Head arrived and everything in the way of resuscitation that their training and experience could suggest was done. It is, however, the judgment of their captain that on account of the small amount of water found in the lungs and stomach and on account of the way in which the body floated, death took place either before or very soon after he went under water.

It seems wholly probable that Dr. Herring's strength had been depleted by the exhausting labors of the preceding months, much more than he realized, and when he called upon his physical reserve to meet an unexpected situation in which he found himself that day there was insufficient reserve to respond. The young man who was with him in the water had recovered by evening so as to talk about the event and gave it as his opinion that when Dr. Herring said he was "all right" he realized his desperate chance, but deliberately chose that only one life should be lost.

I cannot help recording here the marvelous calmness and fortitude which characterized Mrs. Herring during that terrible afternoon. She was on the beach nearly if not quite five hours, insisting that she must remain there until the medical examiner should arrive and meanwhile directing efforts at resuscitation, even after the Coast Guard had finished their work. One sees what a tower of strength she must have been to her husband during his crowded years of heavy responsibility. I recall his saying once that "we wouldn't be worth thirty cents without our wives," and I can understand that with him it was no idle remark.

A GREAT CHRISTIAN

Of necessity I have been thinking almost continuously since that fatal Friday of Dr. Herring and his life, and there has constantly recurred to me the phrase in which Lord Salisbury summed up his estimate of Mr. Gladstone: "He was a great Christian."

The value of the administrative and organizing service which Dr. Herring has rendered American Congregationalism is of course incomparable. It was a bold, although a necessary, voyage, upon which the Kansas City Council started the denomination, and he was virtually put in charge of it. That the ship has kept so even a keel and has made so genuine progress is due in a remarkable degree to his skill at the wheel. When the history of this development of a new Congregationalism, which after all is the natural and inevitable development of the old, comes to be written, it will be surely accounted singularly providential that a man of just Hubert C. Herring's qualities of mind and heart was the first secretary of the Council under the new constitution, and that he continued in service for seven eventful years.

The office demanded a man who was no ecclesiastic, no politician, no trimmer, no mere "efficiency expert," but who had a patience, a humility, a sincerity, and a devotion to his task that reminded men of the Master himself. Dr. Herring met this demand and that is why I think he was a "great Christian."

Tributes to Dr. Herring

From Congregational Leaders Who Worked with Him

From the Council Moderator

Dr. Herring's death seems incredible. Our loss as a denomination is beyond estimate. As the first executive secretary of the National Council, when standards were being established, Dr. Herring made the office henceforth indispensable. He had enormous working power, and gave himself to his work without stint and at the same time with rare judgment and tact and unfailing good temper. He combined, indeed, in unusual degree marked executive ability with tolerance and good humor. It fell to his lot to have a leading part in many important readjustments in the denomination, but he kept, nevertheless, the confidence and love of men of all parties. With broad vision and an urgent progressive spirit he united a wholesome sanity and an undergirding faith in God and men. He did not shirk disagreeable responsibility, and yet he had the difficult grace of being ready himself to accept justified criticism promptly and wholeheartedly. Whoever succeeds him in office will enter a succession already made highly honorable. Personally Dr. Herring had great capacity for friendship and a large measure of his Master's spirit. There will be abiding sorrow in the hearts of all of us who have worked closely with him as we take counsel together without his wise and buoyant friendship and leadership.

HENRY CHURCHILL KING.

Oberlin, O.

From His Pastor

(*Spoken at the funeral services*)

In what I have to say of Dr. Herring this afternoon, may I speak of some personal traits and characteristics of this man that have deeply impressed me? It has been one of my blessings to have known him somewhat intimately. And it only revealed to me that he possessed certain rare and beautiful qualities of character. It is these things after all that count for the most and that speak the loudest at such an hour as this. These are the real victory. A man might be a great executive, a competent engineer, a skilled organizer. And yet he might not reach the heights. The heights are occupied by those who win in a struggle that is not waged in the open, in a conflict that is not visible to men's eyes. The supreme triumph belongs to him who has won the victory over himself, who has emerged as conqueror in the struggle which each man wages for his own soul, who has rid his heart of those foes to security and peace which come out only by prayer; who possesses those virtues which are alone the gift of the Holy Spirit. These I have seen, these I have read, these I have not failed to mark in the man—and it was for these that I honored him most, and revered and loved him.

One was his modesty. There was no forthputting about the man. He, like his Master, did not cry out or make a noise in the streets. He was not easily provoked, thought no evil; surely here was an Israelite in whom there was no guile. Elevated by his fellows to a position of great importance and influence, he did not lord it over them, but humbled himself.

Another was the beautiful trait of openmindedness and teachableness. He had no pride of opinion. He was more singularly devoid of prejudice than any man I knew. I have seen him deliberately face a proposition from which I knew his nature and his predisposition caused him to shrink. Yet he did it bravely and utterly; not as a make-believe, but in the deliberate sacrifice of natural prejudice and in a determination to know whatever of truth may have been concealed from him. This is courage of a rare sort. The very last letter I had from him linked him with an idea, and with a man who embodied an idea, from which and from whom by what we call nature he was far apart. My heart went out to him when I read it. There I said to myself at the time is a real victor.

A third is a trait which I cannot call by anything else than childlikeness. Big of stature, he was as a little child. I recall the remark of Arnold of Rugby that at the heart of any very great man is something very much akin to a little child. By this standard, he was very great. And I think of Jesus' words, "Except ye become as a little child—"

Finally there was the Christian love, the intense Christian devotion of the man. It illumined everything that he said or that he did. Here was no mere ecclesiastic. He used to lament to me the necessity of making ecclesiastical and denominational addresses. When I asked him for a devotional address he would tell me that he was not in the way of it. And then he would start, and before long up would leap the fire that burned in his soul, out would come the fervent words, the deep feeling which showed how truly he lived with his Lord. Who can forget the report, so called, of the General Secretary at Grand Rapids? The word "report" suggests a dry list of denominational detail. But instead there is the spiritual outlook, the yearning, the infinite passion of one who shares the suffering of his Master and knows the travail of the soul of his Lord. He lived very near to Jesus. He is now safe in his arms. Oh, Lord, may grace to us be given to follow in his train.

RAYMOND CALKINS.

Cambridge, Mass.

From the Chairman of the National Council Executive Committee

The loss of Dr. Herring is tragic and overwhelming. My personal grief is very deep. In almost daily communication with him during the months prior to the International Council and in close association for the past years, his life had become a vital factor in mine. He was a rare yokefellow. The varied responsibilities of his high office he bore with conscientious devotion and unremitting zeal. His shoulders were broad and one more burden never seemed to count. He was like a packhorse for work.

Yet with all his mastery of detail, which was conspicuous, he had a comprehensive mind that grasped significant issues and steadily moved toward them. He had the mind of a statesman, far-seeing and comprehensive. This ruled in his administration of affairs and found voice in his notable utterances before the Council and to the churches.

Above all and better than all was the quality we inadequately name spiritual. He was profoundly religious, not only in his personal life but in his conception of the forces on which men and institutions must rely. His faith in the growing Kingdom of God was the conscious and active motive on which he depended for the reconstruction of human affairs.

No one could occupy the position he held and discharge its duties with such eminent success as he attained without strength of conviction. A moral integrity of profound significance underlay his mental grasp. While he sought to be informed on all sides of a question, that he might form an intelligent judgment, his final decision habitually rested on an element of intuitive moral sense. He had an instinct for what was right. His will was the loyal servant of his moral convictions. If he was tenacious of purpose, his steadiness was an expression of an inner integrity which he could not violate. Broad-minded in outlook and tolerant in counsel, he was unswerving in maintaining a policy once adopted. He won his way by intelligent persuasion rather than through personal dictation or arbitrary force.

His own character was reflected in his estimate of others. He loved the man who was dependable. One's reputation or position did not count for much unless it was sustained by worthy qualities. The weak spots in otherwise strong characters were a peculiar offense to him. He was singularly free from any taint of the pride that vaunteth itself, his entire personality being pervaded by an inherent modesty.

Dr. Herring was a man of large caliber, big in body and ample in soul. To associate with him was to grow fond of him. It is difficult to see who can fill his place. The loss is immeasurable. He was strong as a sheet anchor in the storm. His hand was steady at the helm and he steered a true course. In the formative years of the widening Congregational fellowship, he has been our worthy leader, honored and beloved, and his name will be held in lasting remembrance.

CHARLES FRANCIS CARTER.

Hartford, Ct.

From a Former Moderator

Our first thought is of Hubert C. Herring, the man we loved, then of the leader we trusted. He was great in friendship, statesmanship and in spiritual leadership. He was great in friendship. Few knew so well how to be the self-forgetting comrade. From Maine to California men he hardly knew will mourn him as a friend. He was great in statesmanship. His was a fearless idealism, stabilized by a most uncommon common sense. He was patient enough to wait while the rest of us caught up. As a prophet of the New Congregationalism he saw/ we must have a more efficient solidarity, but he was never the ecclesiastic, exalting organizational means above spiritual ends. As secretary he never forgot the point of view of the average pastor or church member. After the pattern of the new testament he was an overseer, but never an overlord. He was greater in spiritual leadership. He was determined to have the best of machinery, but never failed to see or to make us see that mechanism was not power. He never was afraid nor suffered others to fear, for he radiated consciousness of Him who standing in the shadow keeps watch above his own.

WILLIAM HORACE DAY.

Bridgeport, Ct.

From an Associate in Leadership

Hubert C. Herring was one of the outstanding Christian statesmen of America. He represented Congregationalism at its best. He seemed devoutly conscious of the constant presence and help of God, and his whole life rested deep on the solid foundations of an earnest Christian experience. But his Christian life was not placed in any intellectual straitjacket. His views on the historic questions of theology were vital but not final; his mind was always open to new ideas and hospitable to the convictions of others.

He was a sincere and earnest believer in a social gospel. He seemed more concerned about the implications of the message of Christ for the industrial and social life of the times, than for its speculative significance to the thinking of individual philosophers or theologians. He believed that the Christian religion furnishes a practical basis for life, and this conviction very largely determined his views concerning the relation of men to each other. He held that these relations, whether in industry or elsewhere, should be established from the point of view on the welfare of the many rather than the few, and he regarded privileges as specified only when accepted as opportunities for service and not as rewards.

He had a big heart. He greatly enjoyed the fellowship of other men and he numbered among his friends a wide variety of types. He had a mild sense of humor for the egoist. He had no admiration for the man who achieved success and lost in the process the quality of being human. He hated the spirit of the man who piles up advantages for himself, and he loved with a warm heart the man who labored with no thought of personal gain.

As Secretary of the National Council during the past seven years, he has shown constructive ability of the first order. He was foremost in all the work of reorganization during these critical years, and the effectiveness of our present well-ordered denominational life is largely the fruit of his labor. He had a genius for working with others; he encouraged them to contribute what they could, and no pride of priority ever interfered with his policies and undertakings having the benefit of the wisdom of others. He could carry enormous burdens of routine responsibilities with patience and when the patience of others failed, it was always his constant good humor that saved the day. He invariably saw the larger aspects of a question and he combined with this a marvelous skill in working out the details necessary to give form and substance to any worthy dream.

He was sane and practical, with abounding common sense, just in judgement, catholic in spirit, with a warm heart and a clear, well-balanced mind. He was just the leader Congregationalism needed to direct it in the paths of closer fellowship and more effective co-operation. The office he came to seven years ago was new, new to him and to the denomination. With sympathetic understanding of the spirit of the churches and with equally keen sight into the essentials of effective organization, he has fashioned the office into an agency of immense service to the denomination and his leadership has been welcomed everywhere. These seven years will undoubtedly stand out as about the most important in the history of organized Congregationalism, and to Dr. Herring, more than to any other, belongs the praise.

DONALD J. COWLING.

Northfield, Minn.

From American Board Secretary

Now that Dr. Herring is gone and we have his life before us as a completed whole, I think of him as a demonstration of the living Christ. I mean in his personal character. There is no accounting for the man apart from the indwelling and the outworking spirit of Jesus. He could say with Paul, and did say in a score of ways, "I live, yet not I, but Christ liveth in me." He had his own superb personality but that was not all, or most. It was the domination of Christ in the man's soul which made him what he was. Knowing him as some of us did, we knew much of Christ. We had a visible, tangible evidence of Christ's power to shape character and use it for his own ends. Such lives are the supreme evidence of Christianity. I could give considerable detail in support of this characterization of our national secretary, but I doubt if it is necessary; he was known and read of so many among us and there was such unanimity of judgment.

The time will come when we must speak of all his qualities and of his noble service for the Congregational fellowship, but just now I have it in my heart to say this one thing. We loved him and honored him primarily because he was a great Christian. He had the mind and heart of Christ.

Cornelius H. Patton.

Boston.

From the Extension Boards Secretary

I think of Dr. Hubert C. Herring as a big man; big in body, big in mind, big in heart, big in soul.

My most intimate contacts with Dr. Herring were in personal and executive conference. Naturally, therefore, I single out two aspects of his bigness; he was a big brother to his associates, and he was a great executive.

As his successor in the secretaryship of the Home Missionary Society I had many occasions to know how helpful he could be in a relationship which with some men could easily have meant serious embarrassment. This same spirit of unobtrusive helpfulness was evident in his relations with all his associates.

As an executive Dr. Herring excelled because of his well balanced judgment and his unusual facility in written and spoken expression. In conference over difficult matters he would listen long and intently while his brethren talked, then he would ask the floor and sum up the whole subject pro and con, call attention to the exact issues involved, submit a clear case for decision and offer his own opinion without embarrassing any in maintaining a different judgment.

Naturally the large circle of committee men and executives of the denomination cannot but feel bewildered as they face the future with its baffling issues under the sudden realization that it must be without the counsel of this trusted adviser and leader.

Charles E. Burton.

New York.

From the Pilgrim Memorial Fund Chairman

The overwhelming sense of personal bereavement which fills my heart serves to interpret in a measure the unspeakable loss to our fellowship. Ever since we called him fifteen years ago to be the leader of the reorganized Home Missionary Society I have loved him beyond words as a friend and have rejoiced in the privilege of the revelation of the nobility of his character seen at close hand.

In the mental rough and tumble of intense discussions on vital problems brought to our commissions, where no man reserved anything in voicing his convictions and in the unconscious self-revelation of personal companionship at home and abroad he always commanded the warmest affection for the greatness of his soul and unreserved admiration for his comprehensive Christian statesmanship.

Noble in physical presence, the sweep of his public utterances spoke of wide horizons. He lived on the heights. His prayers took hold on the Eternal. An uncompromising scorn of cant and sham and pride of place was balanced by a deep love of humanity, a wealth of tenderness and a boyish playfulness which welled up from the fountain of perpetual youth ever flowing in his heart.

Apostle of the freedom and democracy of the Pilgrim heritage, challenging us to the larger endeavors which his vision made imperative, counting it all joy to spend himself without stint for us, our beloved Greatheart suddenly passes from our earthly vision in the splendid fullness of his powers. We thank God for him as a fresh incarnation of the spirit of the Master, and we honor his memory by pressing on to the conquests of the Kingdom for which he inspired us.

Charles S. Mills.

Montclair, N. J.

From the Congregational World Movement Secretary

Power with persons is the outstanding and blessed characteristic of Hubert C. Herring. The men who possess this wonderful ability are of necessity rare. Most of them exercise this power in the manner which we call "dominating," and which easily becomes domineering. But there is another kind.

Jesus has power with persons, based upon a profoundly different principle of life. He took the basin and the towel. The finest of his followers have emulated him. Thus Dr. Herring.

Many men have gladly felt the sway of the power of his personality. They have wondered at it while they have delighted to be influenced by it.

There is no hidden secret in this great ability. We all saw its sources, and he was a rare man, who living and working beside our inspiring leader did not both consciously and unconsciously emulate him in this fundamental of life.

He bore the interest of men in his heart. He prayed for them. A typical instance was when a brilliant but uncertain minister was called to a church of vast importance and equal difficulty. Dr. Herring gathered a dozen of us together to ask us to pray daily for this brother and the distant church.

Men believe in him, men love him, but best of all, we have eagerly followed him as he followed Christ.

Herman F. Swartz.

New York.

A Colored Leader's Tribute

The Congregational fraternity in Greater New York was greatly shocked and saddened by the announcement of the tragic death of Dr. Herring. His office had become a sort of Mecca for Congregationalists from all over the country and the world, and we had seen him in vigor and strength only a few days ago. His work for the denomination was monumental and will be historic. He will be missed by the entire fraternity, but I wish to tell how deeply grieved we colored Congregationalists feel over his departure. He was always so just and fair, so broad-minded and sympathetic, withal so fatherly, that we shall miss him sorely. Truly, a great man has fallen in Israel.

Henry H. Proctor.

Brooklyn, N. Y.

From the President of Chicago Seminary

As I have gathered up the memories from years of comradeship with Hubert C. Herring he appears to me first as a man of real, deep and vital Christian faith. He was a great Christian. His Master was a reality and all joyous, satisfying life was found in service to the great Cause. I always felt in his presence that it was normal and good to be a Christian, whether we were on vacation together in New England or sitting in earnest conference concerning a practical program of Christian work. Out of this rich, living religion grew his brotherly sympathy for his comrades in Christian service in every denomination. He was unspoiled by the honors that came to him; official position never separated him from the minister in the smallest church or the remotest problem of a congregation. And what a pleasure it was to take refuge in the bigness of his accurate judgments. Before he had thought a problem through he readily admitted that he did not know what to do; but he took counsel widely and kindly and then with precision and breadth of view decided his question. His mature judgments never were delivered *ex cathedra;* but we rejoiced in following them.

I said good-bye to him so short a time ago, after we had looked at the Rembrandts in the Metropolitan Museum in New York, with the mutual expectation that we should meet again soon at Lake Sunapee. I like to think as I write these words that he looks today upon all beauty in comradeship with the Master he served and that sometime, as we hoped then, we shall walk and work, live and love together.

Ozora S. Davis.

Chicago.

From a Layman Leader

"Know ye not that there is a prince and a great man fallen this day in Israel?" Dr. Hubert C. Herring was a great leader, a skillful organizer, a wise counsellor, an able executive, an inspiring preacher, a man of keen vision and a devoted friend. His passing away at the height of his usefulness is a great loss to the denomination and to the cause of righteousness in the world.

William W. Mills.

Marietta, O.

From Home Missionary Secretary

Dr. Herring was like a father to me. He took me from a happy pastorate and gave me a commission to the churches of Colorado, making me feel that it was God's will that I use my knowledge of the West in a larger way than was possible if I remained in one place. How we used to welcome the visits he made as Secretary of the Home Missionary Society. He came several times to my church in Cheyenne and always left new courage and renewed hope in the heart of minister and people. And I have heard him preach in a little church in the mountains where his head almost touched the ceiling and the light of the smoky lamp served but to reveal the dark corners of the room. But to a handful of people his address was given with the same grace and charm and power as those masterful addresses at the National Council.

He was a great friend. Home missionaries knew him and loved him. He did not spare himself when it came to the frontier. I have ridden at top speed with him in an automobile going inland to visit a little church many miles from the railroad, and we have dragged through mud and snow all day long in an old-fashioned stage. He made light of cold and weariness and proved to the people of mountains and plains that he was a good soldier. His good cheer was unfailing. His humor irresistible and his spiritual power permeated all he did or said.

How we shall miss his good fellowship. Those informal lunches when he so freely gave of his best, or those chance meetings on the train! The day was always brighter because we had seen him. The office force all liked him and worked hard and willingly for him. Dr. Herring knew the joys of simple pleasures. A basket of grapes and a few friends made a picnic. He knew how to relax and he knew how to laugh and in his way he knew how to play. A few visits to the Metropolitan Art Museum in Central Park with him as guide opened a new world to me. Just a few weeks ago I saw him in a Saturday noon subway jam. He was swept in at one door and I at another. He towered head and shoulders above the swaying crowd. I shall never forget the queer little smile that played on his face as we were swept out of the car at Grand Central Station. "Oh, the people," he said, "the people! overworked, underfed, herded like cattle in this great city. How can they survive it all!" What visions he had of a new and better day. He believed in and worked for peace on earth and good will among men.

Because he was so human we loved him. Because he was so wise and so true we honored him. When he was around we felt that everything was all right.

FRANK L. MOORE.

New York.

From Another Layman Co-Worker

Association with Dr. Herring in committee work the past five years has been one of the most inspiring experiences in my life. Repeatedly, on returning from an all-day conference, in which he was easily the leader, I have told those at home of my admiration of his ability and of my indebtedness for his splendid example. It is a satisfaction to me to recall that more than once I also told him of my pleasure and inspiration in working with him, and I wish now to say deliberately, with no mental reservations and without exaggeration, in loving remembrance of him, that he had patience and persistence, tolerance and decision, an equal grasp of principles and of details, and what is needed now as never before, optimism, all of which made him a power among men, and that with his ruggedness Dr. Herring had a gentleness and serenity of nature that comes only with the indwelling of the spirit of Christ.

HERBERT J. BROWN.

Portland, Me.

Dr. Herring's Career

Hubert Clinton Herring was born on a Wisconsin farm, in Lowville, Oct. 30, 1859. His father, Silas W. Herring, was a pioneer farmer. His mother, Polly M., shared the rigors of sod house and frontier life. Two sons were born, Hubert and Carl. Carl Herring is now a lawyer of Omaha, Neb.

The education of Hubert C. Herring is a record of country school, frontier academy, University of Wisconsin, University of Chicago, McCormick Theological Seminary and Princeton Seminary. In 1887 he was ordained to the Presbyterian ministry. On Oct. 4, 1887, he was married to Mary Woodbridge of Chicago, daughter of a lawyer prominent in the development of the city of Chicago.

There are five children: Hubert C., Jr., is pastor of the United Congregational Church of Wichita, Kan.; John Woodbridge is pastor of the First Congregational Church, Terre Haute, Ind., and Elizabeth Butler holds an executive position with the National Board of the Y. W. C. A. Mary Woodbridge is completing her studies in England; Virginia de Forest is a student in Barnard College. There are four grandchildren.

Dr. Herring started his ministry in the Presbyterian Church, serving in Sioux City, Io., from 1887 to 1890, at Winterset, Io., from 1890 to 1894, and at Chicago, in the Hyde Park Presbyterian Church from 1894 to 1898. In 1898 he accepted the call to the pastorate of the First Congregational Church of Omaha, Neb., where he served until 1907. This pastorate was marked by unique growth and service.

In 1907 at the urgent call of the National Home Missionary Society he accepted the newly created office of General Secretary. He served in this position until 1913. These were years of reorganization both denominationally and interdenominationally. He had a leading share in the organization and development of the Home Missions Council and the Federal Council of Churches.

In 1913 he was called to be the first general secretary of the National Council under the new organization. During these years he represented the denomination in its relations to other denominations, including the Federal Council of Churches of Christ in America, the Home Missions Council and the Interchurch World Movement and the movement for organic unity started by the Presbyterians, and he found great joy in the service. His death comes at the zenith of his powers. His soul passed on to the Father who gave it, Friday, Aug. 6, 1920.

The Funeral of Dr. Herring

A considerable number of Congregational leaders and personal friends, hurriedly called from widely scattered vacation places, attended the funeral of Dr. Hubert C. Herring at the First Congregational Church in Cambridge, Mass., the afternoon of Aug. 10. During the years that Dr. Herring's office was in Boston he was a member of that church. The service was conducted by the pastor of the church, Dr. Raymond Calkins. The Scripture reading was by Dr. Charles S. Mills of Montclair, N. J. Three hymns were sung by the congregation—"O God, our help in ages past," "O love that wilt not let me go," and "For all the saints who from their labors rest."

Brief addresses in appreciation of Dr. Herring were given by Dr. Calkins, Pres. Henry Churchill King of Oberlin, the moderator of the National Council, Dr. Charles F. Carter of Hartford, chairman of the National Council Executive Committee, and Dr. Mills. Dr. Calkins's words are given among the tributes that appear elsewhere in this issue, and the sentiments of the other speakers also are indicated in the tributes from them which we publish. Dr. King spoke especially of Dr. Herring's great service to the denomination in his constructive leadership during the recent period of reorganization. Dr. Carter spoke of the serious loss in this accidental death and characterized Dr. Herring as a "Kingdom builder—a master builder." Dr. Mills referred feelingly to Dr. Herring as a friend, as did the other speakers and joined them in emphasizing the deep spiritual faith and consecrated Christian life of the man out of which were developed his friendliness, broad sympathies, tact, magnanimity, executive ability and powers of leadership. He said Dr. Herring was "a major prophet of the day he saw on the far horizon."

The pall-bearers were Dr. C. S. Patton and Dr. W. E. Strong of the American Board, Dr. Frank L. Moore of the Home Missionary Society, New York, Rev. C. C. Merrill of Burlington, Vt., Herbert J. Brown of Portland, Me., Albert M. Lyon of Newtonville, Mass., W. E. Lougee of New York and H. W. Darling of Wichita, Kan.

A profusion of flowers symbolized the love and respect of a host of friends and comrades in service.

The body was placed in the receiving tomb at Mt. Auburn Cemetery, and it will be decided later where the final resting place will be.

Candidates on the League

From Senator Harding

My dear Dr. King:

I trust you will understand the conditions of stress here which have prevented an earlier acknowledgment of your letter of July 13th inclosing copy of resolutions adopted at a meeting of the American delegates to the International Congregational Council.

In the meantime I presume you have seen the speech of acceptance made by me in response to the Notification Committee on July 22d, in which I discussed briefly the League of Nations and our international relations with respect to maintenance of world peace.

You have also, I presume, read the platform declaration of the Republican party upon this matter, to which I have subscribed as the standard bearer of the party.

I yield to no one in my earnest desire for peace and concord among all the peoples of the world. I yield to no one in my desire that America shall do her full part, and more than that, in promoting fraternity and good will among the nations.

I cannot, however, believe that the League of Nations, so-called, as autocratically demanded by President Wilson, would accomplish your desires or mine, while I do believe that our entrance into the League would mark a surrender of our national freedom and involve us disastrously in the quarrels of the old world.

I have not time to discuss this at length at present and I refer you to my published utterances upon this subject.

Very sincerely yours,

(Signed) W. G. HARDING.

Marion, O., July 31, 1920.

From Mr. Roosevelt

The following letter from Hon. Franklin D. Roosevelt, Assistant Secretary of the Navy and candidate for the Vice-Presidency, came to Pres. Henry Churchill King of Oberlin, Moderator of the National Council, in response to the official inquiry from the Committee appointed by the American Delegates at the International Congregational Council:

My dear Mr. King:

I have found your letter of July 13 on my return to Washington. I note the resolution adopted by the American delegates to the Fourth Decennial International Congregational Council asking whether—

"If elected I will make every effort in conjunction with the Senate to have the United States enter the League of Nations, in order that America may assume its full share of the responsibility of promoting international justice and preserving international peace.

"This resolution is not intended to preclude the adoption of such interpretative reservations as may be deemed essential to safeguard the life and independence of America without nullifying our loyal adherence to the objective of the League."

Please allow me to give you my definite and direct answer. *I subscribe to the above statement.*

Further elaboration by me is probably not necessary. I am in favor of the United States entering the League of Nations. I do not believe that to do so need in any way endanger our institutions or our constitution. I believe it is for the best interest of civilization that we take our part.

Very sincerely yours,

(Signed) FRANKLIN D. ROOSEVELT.

Washington, July 23, 1920.

It Will Pay You to Read

STEEL-MAKING, by S. ADELE SHAW (*The Survey, Aug. 2*). A good résumé of the Interchurch World Report, giving in full the conclusions of the investigation and the recommendations regarding conditions in the industry

BOLSHEVISM FROM THE INSIDE, by JOHN ALLEYNE GADE (*Atlantic Monthly, August*) Some valuable information indicating the decline of Bolshevism. Labor leaders are discovering that "it is the worst enemy of the working classes."

Isles of Shoals Conference

By Our Own Correspondent

The Fifth Annual Congregational Summer Conference at the Isles of Shoals opened on Monday, Aug. 2, with a goodly representation of the attendants of former years, and a group of new attendants. The Reception and Reunion and Welcome Back, which, according to the official program, was scheduled to follow the opening address of the first evening, began at the dock in Portsmouth and continued upon the boat that, plying twice daily between island and mainland, links the Conference with the shore.

The Unitarian Conference had occupied the month of July, and had completed its interesting and enjoyable session and departed before the first Congregationalists arrived, leaving the hotel and assembly room and the little old stone church all ready for occupancy. Preliminary arrangements had been made by Rev. E. Victor Bigelow, of Andover, First Vice-President, to whom great credit is due for the success of the Conference, and Rev. John Ried, of Franklin, who as Secretary-Treasurer, bore the special responsibilities of finance and of the program. The loving labors of these two men wrought their fruition in a carefully planned program, and a well-managed hotel where comfort without luxury was furnished at a moderate price during the three weeks of the Conference.

The opening address was by the President, Dr. William E. Barton, of Oak Park, the oldest Star-Islander among the Congregationalists. Dr. Barton later gave an address on "Cotton Mather" and a Biblical interpretation called "The Gospel According to Andrew."

The morning Bible Hour during the first week was under charge of Prof. Ruter W. Springer, of Dickinson College, Carlisle, Pa. His general theme was "What Is a Christian?" His answer was found in a reverent study of the Lord's Supper, and of the discourse in the Upper Room as recorded in the Fourth Gospel. The studies were thoughtful, earnest, and deeply spiritual.

The eleven o'clock hour was given to a varied series of addresses. A very suggestive paper was presented by Rev. Herbert C. Ide of Redlands, Cal., entitled "Padre and Pilgrim: a California Study." Very thoughtfully he traced the history of the California Missions, with their fascinating development and the spiritual earnestness of their founders, and their sad decline and melancholy ruins, in contrast with the equally earnest and more permanent work of the Pilgrim and the Puritan.

Another delightful and suggestive address was that by Rev. Morris H. Turk, of Kansas City, on "Our Next Thought of Christ." He set forth that as the thought of the last half of the nineteenth century had established in the thought of the Church at once the immanence and Universal Fatherhood of God, so out of the present chaos must emerge a nearer, more intimate and more inclusive faith in Christ as elder brother dominating the social and industrial relations of men.

The most interesting feature of the evenings of the first week was a series of three addresses by Mr. and Mrs. Franklin Warner, of White Plains, N. Y., based upon their tours in Japan and China, India and Ceylon, and our own Southwest. These unique addresses, as direct and simple as they were interesting and valuable, were illustrated with lantern-slides, with autocrome views in natural color, and with moving pictures. They were heard with keen enjoyment and with the heartiest appreciation.

The Morning Watch service, held in the old stone church at 7.30 each day, brought out a goodly number of reverent people. These services in the first week were led by Rev. John Ried, of Franklin, Mass., Mr. C. W. M. Blanchard, of West Medford, Rev. E. Victor Bigelow, of Andover; Mrs. Henry F. Smith, of West Medford; Prof. R. W. Springer, of Carlisle, Pa.

When Sunday Comes

By John Andrew Holmes

If you are offended at seeing sinners at church, while you yourself are righteous, reflect that they are the poor devils that the church is for, while you are to be classed as a patron.

The most unique service of Star Island is the Candlelight service, held in the little old church each night at the close of the evening program. This service has been often described, but always bears a new description.

As the congregation emerges from the Assembly Room, about nine o'clock, each person is furnished a lighted candle and starts up the winding path that leads up the rocky hill upon whose summit stands the little old stone church, once the center of life and worship of the now vanished town of Gosport. No other lights are within than the candles carried by the worshipers and hung to cross-shaped brackets along the walls. The worshipers step down two steps to the brick-paved floor, and reverently take their places in the old pews where once sat the fisher-folk of the islands. The service, about fifteen minutes in length, is one of great beauty and fine dignity; at its close the congregation departs; the candles are seen winding their way down the hill to the hotel, and only the stars light the little old church, whose original building, before this stone structure that dates from 1800, was built out of the timbers of a Spanish wreck. It is a tradition of this service that the approach and the recession to the hotel shall be in silence. Not a word is spoken as the procession moves up the hill and back again to the hotel.

Those who led this service in the first week were: Rev. William E. Barton, Rev. E. Victor Bigelow, Rev. Arthur W. Bailey, Rev. Hubert C. Herring, Jr., Rev. Herbert C. Ide.

The social and literary phases of life upon the island are a notable feature. The broad veranda was utilized for shuffle-board and other deck games; a new croquet set found its fitting place upon the hotel lawn; the tennis court was the scene of brave exploits and hard-won contests. But the bathing, fishing and exploring by land and sea, and the evening socials and entertainments afforded fine fellowship and delight. One happy evening was furnished by the hotel help: the waiters giving a concert, and the head waiter, a professional entertainer, displaying rare skill and provoking great mirth.

Celia Thaxter made these islands immortal in literature. She and her parents and her brother Cedric lie buried on Appledore, her grave and now neglected garden affording a shrine for the occasional tourist of literary bent. There are graveyards and pirates' hoards, and a few friendly ghosts upon the islands. The sole survivor of the Laighton family, of which Mrs. Thaxter was the most noted representative who still retains connection with the islands, is her brother, Oscar Laighton, who is also a poet, and who conveys small parties around the islands in his motor boat. "Uncle Oscar," venerable, kindly, poetic, serves in most interesting manner to link the Isles of Shoals of today with the literary charm of past generations.

Sentiment on the League

Dear Mr. Editor:

I wish heartily to commend in every respect the editorial attitude of *The Congregationalist* in regard to the "League of Nations," especially as set forth in the issue of Aug. 5.

John H. Temple.

Framingham, Mass.

Dear Mr. Editor:

You ask those who indorse the action taken at the International Council to write you, so I do. It is a disappointment to have the Johnsonian tail wag the Republican dog. I speak as a lifelong Republican. I always believed in certain reservations, believe in them now, and should be glad to see the Versailles treaty adopted if need be with all the Lodge reservations. But it is no way to end a war, fought jointly, by a separate peace by act of Congress.

Around me most of the Democrats, being "Sein Feiners" or "New Republicans," are against the League. But let us take warning by Willis John Abbot's story of how Hoover was eliminated, and not so pledge ourselves that our wishes receive no attention. The highest Americanism is to see that America plays the game through loyal to her Allies, and to poor Poland and distracted Turkey.

Alfred C. Lane.

North Cambridge, Mass.

Dear Mr. Editor:

I want to thank you for your first editorial in the issue of Aug. 5, "The Supreme Issue." You express almost precisely my opinion. I think it is to be this league or no league, that our duty and even our safety lies in it, not outside.

I hope you will hammer away all summer on this line, and all winter if necessary.

E. R. Gordon.

Greensboro, Vt.

Dear Mr. Editor:

I am writing to tell you of my appreciation of the attitude of *The Congregationalist* on the great question of the League of Nations. The issue of the League is, as was said in your article, Aug. 5, the chief one before the country, and unless we join the League we shall have thrown away all the moral value of our entrance into the war, and have lost our position of influence in the counsels of the world. Selfishness instead of altruism will be the acknowledged motive of our national life.

John K. Lord.

Wonalancet, N. H.

Dear Mr. Editor:

Allow me to thank you for your strong editorial on the League of Nations in the issue of Aug. 5. It is indeed "the Supreme Issue," and now that one of the candidates for President has clearly and emphatically given it that place in his speech of acceptance, the country is pretty sure to be cleared from its bewilderment and restored to the sense of national obligation with which we entered the war, and there is ground for hope that in good time we shall be delivered from our anonymous and unconscionable position. You cannot do better than follow up your editorial with frequent quotations from Mr. Taft's recent utterances. It is difficult to deceive even most of the people "all the time."

Henry A. Stimson.

Pastor *Emeritus*, Manhattan Congregational Church.

New York.

DR. DAVIS' BIBLE CLASS

Beginnings of Solomon's Reign

International Sunday School Lesson for Aug. 29. 1 Kings 3: 4-15.

1. *The Great Sacrifice at Gibeon.* Our ideas of the kind of worship that is worthy of God are so different from those which sent Solomon to the great heathen shrine at Gibeon to sacrifice a thousand animals and burn their bodies in honor of Jehovah! Yet the essential purpose is the same whether it be expressed in the bleeding throats of innocent animals or in the true devotion of spirit which Jesus taught as the only worship that God is pleased with. Solomon was laying the foundations of his reign in religious loyalty. Is this the right principle for the development of a state? In what way and to what extent may America be made religious?

2. *Solomon's Choice.* This is one of the famous decisions of all history. In the first place it is clear that a young ruler faced with the possibility of obtaining his heart's desire might have asked for any number of gifts. Name as many of these as would seem natural under the circumstances. One thinks of wealth and long life and power and fame among the list of gifts desirable in the mind of youth.

Note the fact that Solomon starts his choice with the expression of gratitude to God for all the love and goodness that was shown to David and especially for the succession to the throne. So he starts right. He is thankful to God for the purpose that has been over him in all his life.

Then he asks for what he most desires. It is for the gift of practical wisdom in order that he may be a true and just ruler to his people. This is the second admirable quality that appears in Solomon. He is sensitive to his responsibility for the welfare of the people. There is as much humility in his heart as he faces his work as there was gratitude in his spirit as he faced the full meaning of the past. This is what assures us of his worthiness to receive the gift of God. He is not boastful or proud of his position and power. He thinks of himself as a little child needing wisdom for the great responsibilities that he must discharge. How necessary is this quality in a leader now?

Study the quality of the wisdom that Solomon chose as his supreme gift from God. It is not mere intellectual knowledge. That might have been easily gained in the schools from the master teachers. The wisdom that is described here is that practical discernment between right and wrong, between true and false, that marks the real wise man. For it is quite possible to be furnished with all the learning of the ages and still to lack this kind of insight that Solomon chose. Indeed, to be the master of scientific or literary knowledge is not necessarily to be wise. There is another kind of wisdom which is vital and essential. It is that power which enables one to get quickly and accurately at the truth in any situation or case and then to make wise and right decisions in view of what is seen to be the truth. There is no way in which accurately to estimate the worth of this practical insight and vision. It was the gift of God to Solomon; it is a divine gift to the modern leader.

One thinks instinctively of Jer. 9: 23.

> Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth lovingkindness, justice, and righteousness in the earth: for in these things I delight, saith Jehovah.

3. *God's Gift to the King.* The answer of God to the king's choice was an immediate decision in his favor. But that was not all. He had asked for wisdom to rule justly; he received it; but also he was given the riches and honor for which he might naturally have been expected to ask.

Is this true to experience? We remember that Jesus said that those who sought the Kingdom of God first of all should also have added to them the other and lesser goods that the average man is generally so eager to gain. And does it not turn out so practically in our human experience? The best way in which to gain the superficial and material blessings is not to seek them first of all, but rather to seek the will and the goodness of God. The other blessings follow in the train of these highest of all aims.

But notice the condition on which it was all based. Study v. 14 for the basis of the promise. Obedience to the laws of God is the only warrant for expecting the permanence of the blessing of God. This condition never has been changed. It is as valid today as it was when Solomon had his vision at Gibeon. There is no caprice about the favor of the heavenly Father. Obedience is still the test of love and of the blessings that flow in its train. How does this principle indicate safe rules of action for us as individuals and for us as a nation?

Ozora S Davis

Chicago Theological Seminary.

From Aleppo to Cairo

This was a thrilling incident of reconstruction experiences. Four Near East relief workers—Miss Mary Holmes, a veteran missionary recently at Urfa, Miss Elaine van Dyke of Princeton, daughter of Dr. Henry van Dyke, Lt. Lucius Thayer, son of Dr. Lucius Thayer of Portsmouth, N. H., and Lt. C. F. Weeden, Jr., son of Dr. Weeden of Newton, made up the quartette off for a bit of rest after exacting duties in Mesopotamia.

They were told at Aleppo that it was a hazardous trip, that the train had been held up and robbed every night save one for two weeks. But with the adventurous spirit of youth and armed with the American consul's authority and Turkish passports they boarded their train. The French and Arab forces were skirmishing around them. Camp fires and trooping men were in ominous evidence. Sure enough, their train was stopped. They were told the track was torn up ahead of them (a lie) and the Arabs invaded the car, throttled the French gendarme and guard, wrestled away his gun and were determined to hurry him out of the car for a throat-cutting. Miss Holmes's knowledge of Arabic and her pluck were invaluable. She talked vigorously to the Arabs and saved the situation for the undisciplined tribesmen who claimed the whole party were French. A more respectable Arab general appeared and allowed the train to go on. But it was only to pass through a hail of bullets as the Arabs "shot up" the train. The young men barricaded the car windows with trunks and finally after various other boardings and challengings and courageous, insistent defense by Miss Holmes the Americans somehow got through. Before they reached their destination they were stranded for eighteen hours in the desert without food or water because of a dinky and balky engine.

Mr. Weeden and another Near East relief worker, Lt. Gardner Means, son of the late Rev. F. H. Means of Boston, who has been at Harpoot, and who has served at Urfa, have just arrived in America on the *Imperator*. Lieutenant Thayer, who had been stationed at Konia, is also back, having completed a round-the-world trip via India, China, Japan and San Francisco. We heartily welcome home, with many others, these undaunted workers who have "carried on" in the spirit of true American courage and idealism. C. F. W.

Miss Slattery's Long Tour

Miss Margaret Slattery, whose new book, "The Highway to Leadership," is announced for fall publication, sailed from Vancouver, July 24, for a seven months' trip around the world. Her first destination is China, where she will speak at the World's Sunday School Convention in Tokio in October. She plans also to speak at Kuling, China, soon after her arrival, to the mission workers in that vicinity; and it is probable that she will make many similar engagements to talk at post-convention meetings in China and Japan and at various mission stations along her way. After leaving China and Japan she will go to India, Malaysia, Egypt and Palestine, returning by way of Paris and England next spring. From the various countries which she visits she will write a series of letters to young people, and in other ways share with her host of friends in this country the pleasure and profit of her experiences.

League of the New Day

Next Week's Readings and Prayers

Week of Aug. 23-29

Monday. The King from Bethlehem. Micah 5: 2-15.

Tuesday. The Law of Life. Micah 6: 1-16.

Wednesday. God's Pardon. Micah 7: 1-20.

Thursday. Paul to Philemon. Philem. 1-25.

Friday. Zephaniah. Zeph. 1: 1-18.

Saturday. Jehovah's Gathering. Zeph. 3: 1-20.

Sunday. God Our Shepherd. Ps. 23, 24.

Object for Intercession

For Shut-In People:

Give, we beseech thee, O God who takest thought for our infirmities, faith and strength and patience to all those who by reason of illness or disability are kept from the open ways of life. In their retirement and their limitations give them upholding and consoling thoughts and make a way for them to happy life. We thank thee for all serviceable love and compassion. Remember those who care for the infirm and helpless and give them their reward in their companionship of work with thee. And teach us all lessons of sympathy—sympathy wth those who suffer and with those who are in anywise withdrawn from the activities and enjoyments of common life. In the name of Christ. Amen.—*R.*

A Better Smell in the Streets

Frank Morrison, secretary of the American Federation of Labor, says that opposition among organized workers to prohibition has largely disappeared. Most industrial communities show large increases in savings accounts and betterment in the living conditions of workingmen's families. Hospitals and refuges everywhere report the almost total disappearance of the "hospital bum" and the "down and outer." Every business location in El Paso formerly occupied by a saloon is now occupied by a decent and thriving business paying as good rent or better. The streets smell better and are safer for women than they used to be. Who wants the joints back?—*El Paso Herald.*

THE HOUR OF PRAYER

Helping the Man Who is Down

Comment on the Midweek Prayer Meeting Topic for Aug. 22-28

BY ISAAC OGDEN RANKIN

Scripture Passage. Matt. 9: 9-13; Gal. 6: 1-2.

The Unforgiving Spirit. Popular dislike founded on prejudice is a cruel thing. The fate of the Jews who were driven out of Spain to be limited and persecuted in Poland and Russia is an example of what it may do. Matthew the apostle, who wrote what Renan calls the most valuable book that ever was published, belonged to such a proscribed class. He was a tax gatherer in Roman employ, and therefore in the Jewish view a traitor. Jesus would not fall in with this popular dislike. His patriotism was not built that way. He recognized the qualities of Matthew and called him into his own service. One would like to know his history and how he came to possess these high qualities which Jesus recognized as fitting him to be one of his witnesses. These publicans and outcasts recognized the hospitality of Christ's mind and thronged about him. Paul found in the church of the Galatians a hard and unforgiving spirit toward those who had slipped and failed, and in the spirit of Christ's parable of the Prodigal Son he rebuked it. There was to be a way back and an open door for all who had wandered. To Christ the spirit of the Salvation Army goes back in its saying that "A man may be down, but he is never out."

Christ and the Outcasts. If we live in the spirit of Christ, therefore, one of our responsibilities is toward all those who seem to be down and out. Not condescendingly nor with patronage, for we are all sinners together and pride is the worst of sins, but in following after that insight of Christ which discerned the possibilities of repentance and return in the worst prodigals, we owe the word spoken and the hand held out. It is easy to see the bad in a man, to dismiss the thoughtless as confirmed in folly and the criminals as without hope. But that is not the way Christ thinks of them. We are long past the time, in America at least, when men thought of our prisons as mere places where evil is cooped up to fester and rot. But the church of Christ whom the social outcasts of Palestine called their friend ought to remember its duties and make the prisons reformatories indeed, not in mere sentiment, but by an intelligent endeavor to save and help.

The Upreach and Downreach of Christianity. Just in proportion as the church lives on the high levels of its experience with God is it equipped to reach down for sympathetic understanding and assistance to those who are mired in the marsh of sin. It was the sinless man who made friends successfully with publicans and sinners. It would do us all good if we could read the just-published biography of William and Catharine Booth and see how they came to found the Salvation Army. "Faith without works is dead." The simplest and sincerest and loftiest Christian faith has always been an incentive to kindly helpfulness. If it is not so with us, we are somehow off the track of faith.

Closet and Altar

HOLY MEMORIES

I will meditate also upon all thy work, and muse on thy doings. Ps. 77: 12.

Heaven be praised for our holy memories. They help us to enjoy God's goodness twice over.—*William Pierce.*

All the blessings we receive from God, especially such as concern this life, lose their true taste and relish without praise.—*William Sherlock.*

But when once we feel the love of God in our hearts, then it is sweet to pray and to praise. Then we love the company of God's people, and love the quiet of the approaching night, when we find our refuge in sweet, holy communion with our Heavenly Father. We learn to love Him because He loves us.—*Edward Judson.*

When all thy mercies, O my God,
My rising soul surveys;
Transported with the view, I'm lost
In wonder, love and praise.

O how shall words with equal warmth
The gratitude declare
That glows within my ravished heart!
But thou canst read it there.

Unnumber'd comforts to my soul
Thy tender care bestow'd,
Before my infant heart conceived
From whom those comforts flow'd.

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes those gifts with joy.

—*Joseph Addison. Abr.*

We sometimes pass into strangely new experiences with an unillumined mind, and then some forgotten word of the Lord leaps into recognition and we know his will. The recovered word may make us sad. "Peter remembered the word of the Lord," and he went out and wept bitterly. Or the remembered word may make us glad and exuberant. There are revived remembrances recorded in the Acts of the Apostles which filled those persecuted heralds with ecstatic joy. And so it is in the lives of all the followers of the Lord. The Holy Spirit ministers to the faulty remembrance, and in the recovery of forgotten words we find our warnings and consolations.—*J. H. Jowett.*

We thank thee, our Father, for the times when in emotion and experience we have come close to thee and for all the lessons of good we have learned by the teaching of thy Holy Spirit. Enable us to set these holy memories as the high mark of our past days and the incentive to continual gratitude and obedience. And deny not thyself to our desires of more intimate communion, that the treasures of our recollection may be continually increased and our hearts made strong for all that awaits us, both here and in the new experience where we shall find ourselves more intimately and visibly of the flock of Christ. In his name. Amen.

—*Isaac Ogden Rankin.*

Immigrant Contributions

Comment on the Christian Endeavor Prayer Meeting Topic for Aug. 29 — Sept. 4

BY REV. HENRY M. BOWDEN

Topic: What Contributions Have Our Immigrants Brought to America? I Cor. 12: 12-18, 27-30.

Early Immigrants. When one thinks of American origins one thinks of immigrants. At the time of the adoption of the constitution the one hundred per cent. of Americanism was made up largely of foreign born folk, British, French, German, Dutch, Slavic, African. Specially prominent in revolutionary and post revolutionary days were the Frenchman, Marquis Lafayette; the Pole, Thaddeus Kosciuszko, who planned the defenses of Ticonderoga and West Point; and the West Indian Scotchman, Alexander Hamilton.

Immigrants of the Middle Period. Political pressure and economic disaster in Europe in the first half of the nineteenth century induced a wave of migration, Polish, Hungarian, Irish, and German. Many of the newcomers encountered grave difficulties and severe hardships. The political immigration especially gave us prominent and able men; among others, General Meagher, commander of the "Irish Brigade" in the Civil War, and Karl Schurz, one of many who left Germany because of the political reaction.

Later Immigration. The development of manufacturing interests during and following the Civil War overtaxed the supply of native labor. This demand called many people from the poorer countries of Europe, and the great modern movement came to surpass anything hitherto known.

This modern movement has brought us most of the common labor for our largest industries. Chinese labor built our first transcontinental railroad; Italian and Mexican labor guards these roads today. Slovaks and Hungarians keep the steel mills running. Italians and Slavs constructed the New York acqueduct.

The Great Contribution. Immigration has given us a very large part of our population; and the largest asset of any community is its people. If any one is interested to forecast the future of New York or Chicago, let him ascertain where the children are who are to be the leaders in the coming days. They are in the foreign districts. Here we find the hope and the fear of the future.

Prayer

From pride of place, from narrow sympathies, from false ideals, save us, O Lord, to a vision of Thy Kingdom which shall fill the earth. Amen.

REFERENCES: CA, Chapter II. *The Great Adventure,* Roosevelt; *Their True Faith and Allegiance,* Oehlinger; *Our Slavic Fellow Citizen,* Balch; *Sons of Italy,* Mangano; *The Making of an American,* Riis; *Promised Land,* Antin; *From Alien to Citizen,* Steiner; *Introducing the American Spirit,* Steiner; *Pilgrim Followers of the Gleam,* Chap. VIII; WLD O, April and June, 1918; "Our New American and War Activities," *Survey,* June 15, 1919.

Searching Words from a Fallen Leader

Dr. Herring's Recent Message to Congregationalists

EDITORS' NOTE.—*If anyone would get the range of Dr. Herring's thought and sympathies let him read in the National Council Minutes his address at the meeting of the Council in Grand Rapids last autumn. We give herewith typical passages.*

I do not need to tell you that I believe in organization. Otherwise I should not have accepted the tasks which have fallen to my lot the past thirteen years. Dry and irksome as the duties of an ecclesiastical official often are, they form an essential part of the foundation upon which must be built the City of God. No man need feel that in discharging these duties he is forbidden to make full use of his powers. Though he be a hewer of wood and a drawer of water, he is yet working in fundamental ways for the conserving and perpetuating of the spiritual assets of humanity.

On the other hand I do not need to tell you that I hold some things to be more important than organization. Offices and officials, commissions and committees, budgets and audits, conferences and councils, programs and campaigns, are as the dry leaves which litter the roadside these October days unless in them there dwell the forces of life. The Church of Christ has often had occasion and now has occasion to mourn the disproportion between structure and spirit. Her plant is greater than her power. Her program tarries for want of dynamic.

I begin with certain convictions which I suppose I hold in common with substantially all our Congregational fellowship.

First of all is the conviction that the last five years have freshly demonstrated that the Gospel of Christ and nothing but the Gospel of Christ can meet and master the problems of man and of men. I use the word "Gospel" in no vague and poetic sense. I mean the Good News that humanity bears the stamp of divinity, that the Infinite God loves the world he has made and the he has revealed his love by one supreme and central manifestation of himself in Christ Jesus, our Lord, Son of God and Son of Man. The fierce war years behind us have revealed the inadequacy of all faiths, philosophies, civilizations, cultures—save one. The universal Republic of God, whose capital is a cross-crowned hill, whose law is the spirit of the child, whose industry is the service of the race, whose prizes are joy and peace, and whose hopes stretch past the black shadows of age and the grave—that Republic stands untouched by the flames. The Gospel of Christ by which that Republic was created and by which it is to be brought to its destined goal is our one answer to the questions with which the hour is filled.

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I pass to a second certainty. It is that so far as we Congregationalists are concerned we must proclaim a Gospel of breadth. I use the phrase with no controversial bias toward any who cannot accept it. I simply seek to state what I suppose to be the unquestioned fact that Congregationalists are as a rule Broad Churchmen. Speaking then for those who accept the term, let me catalogue the compulsions it lays upon us. First of all the compulsion to give recognition to the whole range of truth. We have no option in the matter. The tyranny of conviction is upon us. We are under bonds to relate our thinking to the whole wide field.

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In the next place we are under compulsion to proclaim a broad Gospel of unity. We have long known that the spirit of schism, of sectarianism, is of the devil. We have long known, or at least now know, that there is a bigotry of breadth even as there is a bigotry of narrowness. We know that those who share great fundamental convictions can work together even though sharply divided on every lesser issue. We also know—I hope—that the unity for which we pray can only come through a hard won ability to understand the value of positions other than one's own.

To such inclusive comprehension our principles commit us. If we cause divisions or fail to promote unity, it is our shame. Not thus have we learned Christ from John Robinson and Horace Bushnell, from William Hayes Ward and Washington Gladden, from Harriet Beecher Stowe and Mary Lyon.

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The social Gospel saturates the Congregational air. Willing or unwilling, we are dwellers in its domain. For most of us it is a theme for rejoicing. We have come to see that there never was a more meaningless distinction than that which once was made between the individual and the social Gospel. There is only one. The sole question is whether that one Gospel shall be given its legitimate expansion until it covers, as it was meant to do, all life and life's relations. Haltingly and imperfectly, but with honest purpose, we Congregationalists are trying to do just that. No shadow of hesitation haunts our minds. We are sure of our duty. Our only anxiety is lest we fail in comprehension or sin against the law of proportion.

The Heart of Dr. Herring's Faith

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A third certainty, quite as inexorable and far more searching, confronts us. It is the certainty that if we mean to bear our worthy share in Kingdom building we must find a way to make our Gospel of breadth also a Gospel of power. As to the necessity of such power, argument is superfluous. The world will not be redeemed by mild advice, acute analysis, conventional deeds. It will be redeemed by the lift of great truths greatly proclaimed, by the propulsion of potent forces generated in the depths of Spirit filled lives, by the moulding of beneficent laws and institutions at the cost of passionate advocacy, of sustained struggle, of frequent martyrdom.

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We have been trying to give form and order to our common activities. We have been trying to join our minds in thinking out common practical problems. We have submitted for the consideration of our churches statements of belief and tested forms of worship. We have sought to bring it to pass that the young man entering the ministry shall find ministerial capital at hand which he may use as he will.

The process needs to go on. It cannot go on to the invasion of personal or church liberty. We do not propose that Association, Conference or Council shall become an external conscience for us. Let this Council attempt to say what any of us must think or do and it will make quick discovery of its limitations. But we are of one mind that we desire to stabilize—solidify—the structural life of our denomination. There is no virtue in formlessness. There is no sin in order. We should move ahead until we have in our firm possession the spiritual realities for which outward organization stands, with so much of accepted external form as will give genuine help in doing the work of the Kingdom.

Exploring still in search for the roadway to power, I find it in a new emphasis upon prayer. I have no manner of question that we stand here at the very center of our theme. But let me say with all clearness that I am not thinking of an appeal for prayer merely upon the ground that thus we shall acquire spiritual vitality. I am thinking of it upon the ground that, being honest believers in God revealed through Christ, there are things we ought to say to him that we are not saying; things we want to ask of him that we are not asking, offers to make to him which we are not making. I propose for our whole fellowship a new lift of the eyes toward God. There is no model on which we should all mould our prayer life. Some may use a prayer calendar, and I wish such custom might widely prevail. Some will fashion their own ritual, fitted to the twisted growth of their personal experience. Some may revive the household altar in forms adapted to our breathless age. Some may gather groups at special times for special petitions. It does not matter. The law of life is the law of variety. But it does greatly matter that we believe, from our heart of hearts, steadily, surely, unbrokenly, that God is and that he is the rewarder of them that diligently seek him. Thus believing, we shall find the way to bring God into our lives.

A Church Leader

(*Editorial in the Springfield Republican*)

A great religious leader was lost to America when Dr. Hubert C. Herring was drowned at Chilmark Friday.

He has administered the duties of his position with a statesman's vision and grasp. At the same time he was a leader in interdenominational interests.

Despite his position and personal influence, Dr. Herring was never a boss. Mighty in stature and in counsel, he was of humble spirit and prophesied strongly, but dictated never. Another temptation of the position is to officialism in reports. But when Dr. Herring made a "secretary's report" there were no statistics, no office details, but a prophet's call to higher thinking and living, to a deeper spirituality and broader outlook for Christian service. He was anything but an ecclesiastical functionary, and in his untimely removal at three score years the church forces of America have lost a big-hearted human leader whom they could ill afford to lose at this time.

WITH THE CHILDREN

The Twins' Birthday Surprise

By Bertha Gerneaux Woods

"Well, if I can't have that big coach for my doll, I don't want *any*, so there! It'll just spoil my birthday if I can't have it. And it's only $8, too!" Claire finished stormily.

"'*Only*' $8! Oh, Claire," mother remonstrated, "you know we can't afford that. That other little carriage we saw at the Boston House is very pretty, and not so expensive, and I'm sure Arabella will enjoy her rides in that just as much."

"Well, I'd be ashamed to take her out in it, all the other girls have those big coaches for their dolls, and I'll just have to keep Arabella at home if she can't have one—and all the nice weather coming, too!"

"Dear me! Dear me!" murmured Great Grandmother, bending over her knitting. Had she dropped a stitch, or was she "dear-me"-ing over Claire's sulky complaints?

"Speaking of birthdays," Great Grandmother remarked, as Mother left the room to answer the telephone, "I wonder if you'd like to hear how we celebrated our birthday, my twin sister Gertrude and I—when we were about your age—away out in Minnesota?"

"Oh, yes, Grandma, I'd love it!" Claire slipped into a place beside Grandmother's in the big rocker, and gave a happy sigh.

"We were eight years old, when we went with father and mother to make a home in that new wild country. Our house was a log cabin, built by father himself, and was divided into four rooms by blankets and sheets hung up as partitions! We were very poor in those days, but my, how happy we were!"

"And your birthday?" Claire reminded her.

"Oh yes, our birthday! Back in our old Eastern home we had always had some present from the stores—perhaps a set of dishes, or dolls, but out in that new country, with no money to speak of, and few places to spend it if we'd had it, we were wondering how father and mother could celebrate the day for us.

"Well, father used to come in at night to his supper very tired, but he was always bright and jolly with us children, and for a few days before our birthday he was very mysterious. We knew from sounds behind one of those curtain partitions, that something interesting was going on—there was some pounding—and scraping—and finally an odor of fresh paint. My, how we wondered what it could be!"

"What was it?" Claire asked with interest.

"Well, Gertrude and I woke very early that birthday morning, and there, at the foot of our bed, what do you suppose we found? The dearest little doll-cart, painted red, made by father's own hands, and two rag dollies mother had sat up late at night to make for us! Oh, what happy children we were, and how rich we felt!"

"And now for the queer part of my story, we had finished our noon dinner that day and had helped mother with the dishes, and were sitting down to play with our new treasures again. Father had gone back to his work in the field and mother on an errand to a neighbor's, when —*who* do you suppose came to make us a call?"

Claire shook her head. "I can't guess—do tell me!"

"We were putting our rag dolls into the cart, when suddenly we noticed that it seemed to be getting dark. We looked up—and there were three great painted Indians peering through the window, and shutting out all the light. My, how I jumped, but Gertrude who was braver than I, smiled at them as they came in uninvited. Mother had left some fresh-made doughnuts on the table, and the three men walked up to them, sniffing at them as if they liked what they saw. Then they proceeded to help themselves—it was a way many of the Indians had in those pioneer days. Then one of them—the biggest and most painted one of the lot—came up to Gertrude and ran his hand over her pretty yellow curls. I think he expected her to be frightened—but she didn't seem to be. So he patted her head, saying, 'Heap brave papoose!' I was trying to keep my teeth from chattering, but not succeeding very well. Well, what do you suppose that Indian did next? My dear, he picked up our beautiful little doll-cart, first emptying out the rag-dolls (we were thankful he did *that*, anyway!) and then they all walked out of the house with the cart!

"Oh, how *mean*," Claire exclaimed.

"It did seem so," smiled Grandmother, "and besides our grief at our loss, we were thinking how sorry father would be, for he had spent so much time making that little cart for us. We had a good big cry, I can tell you, and then we decided we'd try to brace up and act brave about it, for father's sake and mother's. She was back in a half hour, and terribly frightened when she heard who had visited us! And of course she felt bad over our loss. We were dreading to break the sad news to father. Just outside the door that evening we heard him laugh and say: 'What have we here? Two Indian papooses left on our doorstep?' We flung the door open, and there, just outside, stood our little red cart and in it two of the cunningest Indian dolls—dressed in bright painted skins, and covered with strings of gay beads! Gertrude and I were the two happiest little girls in Minnesota when we went to bed that night, hugging our queer little Indian babies and our rag dolls in our arms.

"I just love your story, Grandma, and to think it's all true!" Claire said, as Grandmother finished, and sat smiling over her memories. Then, half shyly, "You and Aunt Gertrude weren't very much like me, were you?"

And just then mother came back to the room. Claire's arms went around her. "Mother," she whispered, "I don't mean what I said about the present for my birthday. Of course the big coach costs too much. And that little one we saw at the Boston House is lovely—Arabella will like it just as much."

Mother held her close in her arms, her eyes shining—and Grandmother smiled upon them both, well pleased!

The Comrades' Corner

Dear Comrades:

You remember that some weeks ago we proposed to raise a little fund called our *Comrades' Corner Lunch Fund.* By it we were going to help pay the cost of hot luncheons for the boys and girls of Dorchester Academy, McIntosh, Ga. Perhaps you recall that I said that some of those boys and girls walked as many as twenty miles a day to come to that school. They of course come from poor homes and can only pay about two cents for their luncheons.

Now you know very well that two cents would hardly pay for the salt they use, certainly not for the sugar if sugar is as high in your town as it is in mine. The balance of the cost is what our fund is going to help meet. They say that it takes about a dollar a day to make up the difference between what the boys and girls pay and what the food costs. So for eleven days next fall we of the *Comrades' Corner* are going to meet the cost of the luncheon, as $11.20 is the total amount which has already been turned over to the American Missionary Association as our gift.

I am sure there are a number more of you who intended to send in to this fund but forgot it. If there are more of you please forward your money to me and I will see that it is sent to the A. M. A.

You know they must be fine boys and girls down there. I learned about one, Grover, thirteen years old, who was born with no right arm and had a very bad hump back. Even if the Good Father didn't give him a right arm he gave him some things which were worth far more. They are a happy face and a Christian heart. This boy helps to earn his schooling and a part of his task during those hours of work is to keep the papers and trash picked up on the campus. He does this by a stick with a sharp nail in the end of it. This shows that he not only has the fine qualities I have just mentioned but is appreciative and ready to do his part. I am sure we shall be glad to send our little contribution along to help boys and girls of this sort.

I am sure many of you are having delightful times at your summer homes or on your vacations, but unfortunately for me and for the rest of the *Comrades* you don't tell us what you are doing. Lucy Sanborn of Andover, Mass., who is now at the Cockermouth Camp in Groton, N. H., where her father has the Camp, says the land up there got its name from Lord Cockermouth of England and was a grant from the King. The river still keeps the name of this Lord. She tells of her delight in finding a bird's nest with little ones in it and shows a genuine naturalist's spirit in being very careful about frightening them. She says, "Today I saw a tiny redstart. It was as unlike its parent as it could be." (Can you identify a redstart when you see one, fellow *Comrades? Mr. A.*). "The mother was near by. Love for her baby made her come close to me to feed it with a moth. I saw a nest with three eggs in it which a few days after was on the ground. I didn't do it, Mr. A."

This *Comrade's* love for New Hampshire, its mountains, and its hills, is so great that she thinks she loves it better than Massachusetts, though that state is "all right." She suggests that if I ever need a vacation that this is the place. I am sure I should agree with her, but of course if I am to keep this *Corner* up week after week it looks as though I shouldn't be able to have any very long vacation.

I think without fail that next week I can let you have the story about the most perfect light in the world.

Comradely yours,

Mr Alden

IN THE CONGREGATIONAL CIRCLE

From West to East

CALIFORNIA

Rev. W. D. Williams, D. D.

Many old friends of Dr. W. D. Williams will learn with deep regret of his recent death. In his pastorate at Tulare, Cal., and San Francisco he endeared himself to circles far wider than his immediate parish. He was pre-eminently a pastor and exalted the pastoral office.

Under Dr. Williams's genial leadership our Tulare church grew strong and valiant; a center of influence; a mother church to other churches up and down the valley. Encouraged and nurtured by Dr. Williams, scores of mission Sunday schools came into being in country schoolhouses, scattered all the way from the tules by the lake up into the high Sierras.

Porterville Church owes its beginning to his zest for outpost duty. Second Church, San Francisco, never enjoyed a period of greater prosperity and usefulness than during his able and devoted ministry.

After seven years in San Francisco Dr. Williams entered the ministry of the Protestant Episcopal Church. First as Arch-Deacon of Arkansas for four years, then rector of Trinity Church, Iowa City, for ten years.

On May 10 his useful life and fruitful labors closed at Southington, Ct., where for the last eight years he has been rector of St. Paul's Church.

Born in Wales, trained at Oberlin, served with distinction in Congregational and Episcopalian fields, this warm-hearted friend and faithful shepherd has left a dear memory in many of our hearts.

L. L. W.

Another Serious Fire in Los Angeles

Fires seem to have become the fashion in Los Angeles churches! Bethany Memorial was the third Congregational church in the city within a year to suffer a serious loss this way. It proved the most serious of the three fires, the building being entirely destroyed. An incendiary origin is suspected.

With undaunted faith, however, the church membership proposes to build more strongly than before. A $20,000 plant, adequate for their growing needs, is contemplated. The people are of small means but large courage, and through their own efforts have already pledged nearly $7,000. Assistance from outside friends is expected.

Under the leadership of Rev. J. H. Cooper this church has made fine progress within the last four years, its membership in that period having increased from 43 to 144. It came to self-support over a year ago and within the last 12 months has made a generous increase in the pastor's salary. More and more it is becoming the community church of its district.

COLORADO

Sunday Night Services at Longmont

Rev. Monroe Markley has solved the Sunday night problem for Longmont. For seven years he has drawn a house full to hear his sermon-lectures, interpreting affairs of the hour in their relation to the Kingdom of God. On a recent Sunday night when he was announced to speak on Fishing for Fish and Fishing for Men, a dozen of the town's most enthusiastic fishermen surprised the preacher by marching down the aisle, rods in hand, to sit in the front seats. The church was active in personal work for the Easter ingathering and received 39 new members, 29 of whom came on confession.

An Addition to Church at Craig

Craig is making steady gains under the leadership of Rev. Archie Toothaker. The number of young people being reached makes necessary a large addition to the church building. Both church and parsonage have been improved by electric lights and plumbing, and the church has been re-decorated. Seventeen new members have recently been received, 10 of them on confession. Three hundred dollars has been added to the pastor's salary.

W. W. R.

KANSAS

Newton Church Gives Evidence of Progress

Newton, Rev. C. C. McCoy, pastor, has increased its membership in 14 months by 31 on confession and 17 by letter; of these 27 have come directly out of the church school. No special meetings have been held but the individual contact method has been put into practical effect. Twice each year the school is thoroughly canvassed for those who are ready to join the church. Newton has two teacher training classes which have done splendid work. One of these classes is now well into the second year of the Pilgrim Course. The pastor has just closed an interesting course with his parents' class in the church school in "Religious Education in the Family," using Henry F. Cope's work for this purpose. The missionary department has sent out two foreign missionary boxes, one to India and one to China. The finances of the church are in encouraging condition. Within three years the church has improved its property to the extent of $12,000, built a parsonage at the cost of $4,000, and increased the pastor's salary $600. This is a working church and pastor and people are looking for greater things to do for the Kingdom of Christ.

F. G.

IOWA

Waterloo Churches Pressing Ahead

The three churches in Waterloo have made splendid progress during the past year. First, of which Rev. F. J. Clark is the efficient leader, is launching out upon an enlarged program of activity. In the two years of Mr. Clark's pastorate, the church has cleared off its indebtedness and has largely increased its local budget and benevolences. Rev. R. C. Hufstader of Flint, Mich., has just been added to the working staff as associate minister with Mr. Clark. Mr. Hufstader is known to the Iowa fellowship, having been associated with Dr. Kirbye of Plymouth, Des Moines, prior to his going to Michigan. In Waterloo he will direct the church music and will have the chief responsibility for developing the religious education work in the church.

Plymouth, Waterloo, is moving out into new strength. The pastor, Rev. R. W. Cross, is just closing his first year, a victorious one for the church. Mr. Cross has met a difficult situation with heroic courage. The church has grown in spiritual influence and more than 50 persons have been added to the membership, a large number of these on confession.

Union, Waterloo, has asked its former beloved pastor, Rev. W. A. Peterson, to return to the pastorate of this church. He began his work May 1, and both pastor and people are happy in the renewed relationship.

P. A. J.

WISCONSIN

New Members at Second, Eau Claire

Second, Eau Claire, Rev. S. P. Luce, pastor, on Children's Day baptized 27 and received seven into church membership on confession. At Truax, associated with this church, three were received by letter.

Pastor Attended Council

Rio and Wyocena, Rev. Fred Dahlberg, pastor, are holding up splendidly during the summer. Much interest is manifest. The pastor had part of his expenses paid by the churches on his trip to the International Council at Boston.

H. W. C.

ILLINOIS

New Organ for Geneva

Geneva has recently installed a splendid new pipe organ at a cost of $3,000. The organ was built by the Reuter-Schwartz Co., of St. Louis, and the whole community is proud of its splendid tone quality. The organ is to be dedicated the first Sunday in September.

Reorganization at Sheffield

Since the first of the year, 19 have been received into the membership of Sheffield, Rev. R. W. Merrifield, pastor. Fourteen came as the fruit of the pastor's class conducted previous to Easter. Subsequent to the pastor's coming to this field last autumn, both the church and church school have been considerably reorganized. The number of deacons and trustees has been increased and a monthly cabinet meeting and quarterly business meeting have been instituted. The Every Member Canvass last December proved successful and the duplicate envelope system used this year for the first time is now considered by the church the only method to be used. The church school was recently graded and new classes have been added, the enrollment having increased while the average attendance has almost doubled. A cradle roll has recently been organized.

In an effort to bind the church and church school more closely together, the plan of commencing the two at the same time has been worked out. All worship together until just preceding the offering when the Juniors march out to their classes. After the sermon, the older classes go to the study of their lessons. The Juniors have their own closing exercises. The Primary department meets in its own room from the beginning.

OHIO

First, Marietta, Unveils Tablet

A bronze Memorial tablet, dedicated to the 76 boys who served in the late war from Marietta and in memory of three—Gerald Kelly, Delmar Bloomingdale and Filmore Simpson—who gave their lives in France, was unveiled recently as the gift of the ladies of the church. In this connection the pastor, Rev. W. L. Goldsmith, also read the Honor Roll of 1861—1865, containing 38 names, eight of whom were killed in battle and only one of whom was present at this service.

This church and the college co-operated in an elaborate Tercentenary Pageant, which was given June 15 as a feature of commencement week in Muskingum Park, directly in front of the church, under the skillful direction of William Chauncy Langdon of New York. The pageant not only commemorated the landing at Plymouth but fittingly linked the beginnings at Marietta to New England by a series of strikingly similar episodes.

Nottingham, Cleveland, Lifts Debt

Nottingham, Cleveland, Rev. L. D. Williams, pastor, has just completed a summer drive for $15,000 to clear up a debt and provide better facilities. With the aid of Evangelist Patterson the amount attained was more than $19,000. This young church in a growing community thus faces its tasks with courage and hope.

D. F. B.

FLORIDA

New Pastorate for Dr. F. R. Marsh

After four years of service as pastor of Union, Jacksonville, Dr. F. R. Marsh has resigned because of ill health, the resignation to take effect at the close of his vacation, Oct. 1. During the war Dr. Marsh was camp pastor at Camp Joseph E. Johnston, and during the influenza epidemic the church was headquarters for all relief work in the city, furnishing food, medicine, doctors and nurses to over 17,000 persons. The debt on the church building erected a few years ago has been materially decreased during his pastorate and at a reception recently the members of the church presented beautiful gifts to the pastor and his wife who are leaving to take charge of the church in Tavares, Fla. In granting them letters of dismission to their new field, the church voted as a token of its affection, to elect Dr. and Mrs. Marsh honorary members of Union, Jacksonville, for life.

PENNSYLVANIA

New Parsonage for Kensington, Philadelphia

During the year ending July 1, Kensington, Philadelphia, has raised $2,500, besides the regular expenses, $1,000 of this amount being paid to the C. C. B. S. to apply on indebtedness to that society. Three hundred dollars was spent for repairs on the building; $1,200 was raised to apply toward the purchasing of a parsonage; and by a special arrangement with the pastor and a B. & L. Association, the entire cost of the house will be taken care of within a certain term of years without further effort on the part of the church. The church treasury has been running ahead of the regular expenses, notwithstanding the fact that the pastor's salary has been increased $300.

Since last November, when a Senior Christian Endeavor was organized, the young people have been active and have been taking prominent parts in the affairs of the church. A great many young people attend the regular services. An Athletic Association for young men rents a vacant lot and plays football in winter and baseball in summer, usually on Saturday afternoons. The church now is in the midst of a summer Bible school; 81 are enrolled in this school which meets every morning for five days in the week.

Since the first Sunday in February 17 new members have been received into Kensington.

CONNECTICUT

Dr. Denison Leaves United, New Haven

On Sept. 1, Dr. R. C. Denison relinquishes the pastorate of United, New Haven, to become head of the department of philosophy in Pomona College. In his letter of resignation he expresses his keen regret that after 27 years of constant work in the ministry he feels his physical and nervous energy unequal to the varied tasks of a large city church and the demands for civic and social service made upon the minister of a central parish. The regret is tempered, however, he states, by the opportunity to prepare those whose fresher and fuller resources may later make them soldiers in this most difficult and glorious calling.

At the close of Dr. Denison's 11 years' ministry, United Church is stronger in membership, larger in material resources, and richer in its philanthropy, than in any previous period. Free from all ostentatiousness, and avoiding feverish programs of special expedients, Dr. Denison's ministry has been pre-eminently a ministry of the things of the spirit. His devotion to the truth, his well-balanced judgment, his temperateness of statement, and above all, his own simple, transparent goodness won for him the love and confidence of the serious and thoughtful, and made him in many respects a leader among New Haven Congregationalists.

His council was sought in social and civic affairs, and his assistance in directing various community activities was freely given. During the war some of the keenest analysis of existing conditions and some of the clearest notes of warning and challenge came from the pulpit of United Church. He not only preached but he offered himself, giving eight months of strenuous service in Serbia as an official of the Red Cross.

How generally Dr. Denison won the respect and love of men of different circumstances and beliefs is illustrated in a letter sent by Rabbi Mann of the Congregation Mishkan Israel to a New Haven paper. In it he says: "While almost every one realized that Dr. Denison was dean of the ministers in the city, those of us who were closely associated with him also realized that he fully merited this distinction by virtue of a personality so truly sincere, so deeply spiritual, a manly man, energetically devoted to affairs communal and civic, a teacher who taught by example even more eloquently than by precept, a religionist so broad that he not only 'loved his fellow men,' but was at all times ready and willing to serve them.

"Congregation Mishkan Israel looked forward to his preaching and listened attentively

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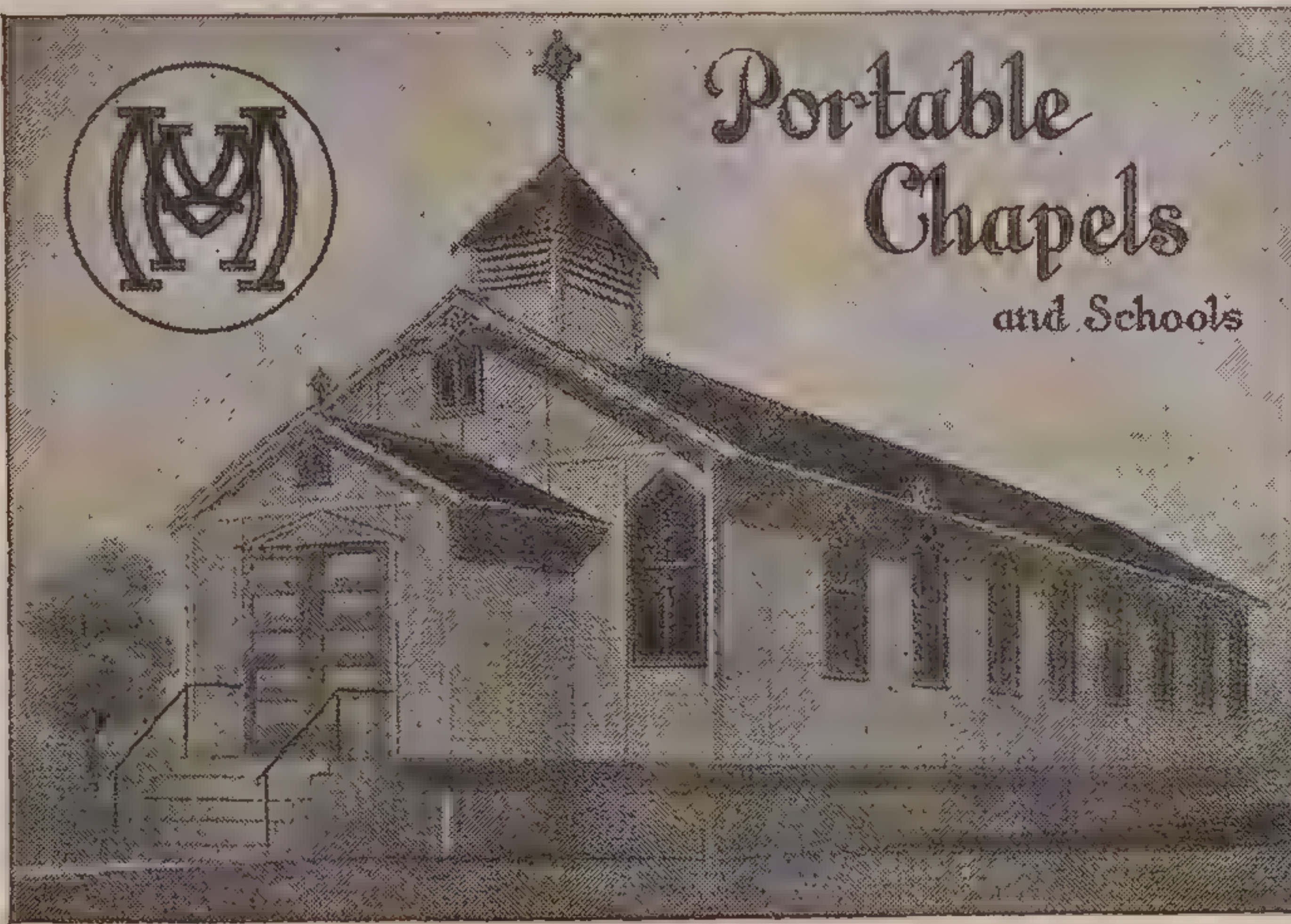

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MASSACHUSETTS

New Treasurer for Home Missionary Society

Rev. O. D. Sewall, pastor of First, Dedham, has been elected treasurer of the Massachusetts Home Missionary Society, to fill the vacancy caused by the resignation of Rev. J. L. Kilbon, now the financial secretary of the Congregational World Movement.

Mr. Sewall is a graduate of Bowdoin College and Andover Seminary, and was a member of the Andover Band of 1892, who went from the Seminary pledged to give the first years of their ministry to home missionary service in rural Maine, Mr. Sewall's post being Strong, where he served two years. A pastorate in Durham, N. H., followed, then 10 years of service as assistant pastor of Harvard, Brookline, Mass., and nine years as pastor of First, Great Barrington, Mass. In his ministry in Great Barrington he gave generous service for the aid of the smaller and more remote fields, bringing to them the sympathetic understanding which his own missionary experience in Maine had given him. He has been a member of the Board of Pastoral Supply and for more than a year a member of the Executive Committee of the Massachusetts Home Misisonary Society. He, therefore, brings to the new work in the office of the Society a large and varied experience which will make him an effective co-worker with Dr. Emrich and Mr. Walker in the service of the Society among the churches of Massachusetts.

Mr. Sewall has accepted the call of the Society, and it is hoped that he will be released by his church in Dedham so that he may enter into his new work in the early autumn. He will be released with reluctance, for his ministry there has been brief, and the church has been rejoicing in his fidelity and power as a preacher and pastor.

Vacation Bible School at Shawmut, Boston

Shawmut, Boston, is again holding a Daily Vacation Bible School for six weeks in July and August. The work is somewhat hampered by the increased cost of material for handcraft and the girls are mose easily provided for than are the boys. But religious training is receiving increased emphasis and the work of the church school is reinforced by this daily instruction in the stories and teachings of the Bible. The composition of the school includes Protestants, Roman Catholics, Jews, members of the Greek and Armenian Churches, Chinese and Negroes. The Vacation Bible School is probably the only organization which is able to gather together so wide a diversity of pupils in its classes for religious training.

Supplies at Newton Highlands

The pulpit supplies at Newton Highlands for the first three Sundays of August were Rev. C. E. White of the American Board, Rev. H. J. Hinman of Lyndonville, Vt., and Dr. I. W. Sneath of Wollaston. Rev. C. A. Adams of Danville, Vt., and Rev. F. W. Hodgdon of the Pilgrim Memorial Fund will be the preachers on Aug. 22 and 29, respectively.

MAINE

Castine Observes Centennial

Trinitarian, Castine, celebrated its centennial July 25—Aug. 1, the church being organized in the same year that Maine ceased to be a province of Massachusetts and became a state. Rev. L. J. Thomas, a former pastor, preached the anniversary sermon; Rev. Albert Donnell, the pastor, gave the historical address; greetings were received from the Unitarian and Methodist churches and addresses were made by Prof. W. B. Mitchell, Prof. W. J. Moulton, Rev. A. M. MacDonald, Dr. Mary F. Cushman, the daughter of a former pastor; Rev. S. N. Adams, a son of the church; and Rev. J .S. Ives, a son of a former pastor. The Book and Thimble Club gave a fair and a history was given of the Sunday school, the Rainbow Club and the music.

Rev. Edwin P. Parker, Rev. George M. Adams and Rev. George C. Adams were also sons of the church.

Historical and beautiful Castine held a pageant Aug. 5, the proceeds to be given to the hospital and the library.

Church and Ministerial Record

Calls

Blanning, H. A., formerly of Ohio, to be associate pastor and director of young people's work, First, Detroit, Mich.

Britt, W. M., Wyanet, Ill., to Buda. Accepts and is at work.

Childs, I. H., Blandford, Mass., to federated (Baptist and Congregational), Huntington. Accepts.

Crowdis, E. G., formerly of Tuckahoe, N. Y., to Southampton. Accepts.

Davidson, J. A., Stoughton, Wis., to Bellaire, Tex.

Harrison, H. B., Houston, Tex., to position with C. H. M. S. Accepts, to begin Sept. 1.

Hazen, F. W., Johnson, Vt., to Richmond. Accepts.

Holmes, N. A., Oberlin, O., to be assistant pastor, St. John's, Springfield, Mass. Accepts and is at work.

Reid, John, formerly of First, Franklin, Mass., to South, Peabody.

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Resignations

Bissell, W. F., West Townshend, Vt.
Britt, W. M., Wyanet, Ill.
Childs, I. H., Blandford, Mass.
Harrison, H. B., Houston, Tex.
Hazen, F. W., Johnson, Vt.
Jones, E. M., Vaughnsville, O.
Marsh, George, Becket, Mass.
Marsh, G. H., Coltry, Okla. To take effect Sept. 1.
Tracy, O. H., associate, Skowhegan, Me.

Ordination

Jaeger, J. P. *o.*, Spokane, Wash. Sermon by Dr. Joel Harper; other parts by Rev. Messrs. J. F. Fryer, W. C. Veazie and William Worthington.

Events to Come

American Board, Annual Meeting, Marietta, O., Oct. 12-15.

Summer School of Forum Methods, Chautauqua, N. Y., Aug. 17-27.

Summer School of Missions, Conference Point, Wis., Aug. 17-24.

Song Directors' Association, second annual conference, Winona Lake, Ind., Aug. 14-28.

National Convention of Congregational Workers Among Colored People, eighth biennial session, Rush Memorial Congregational Church, Atlanta, Ga., Sept. 22-26. In connection with convention will be held first meeting of the League of Self-Supporting Churches.

Pastors' Conference, under auspices of the Pastoral Union and the Hartford Seminary Foundation, Sept. 13-14, Chapel of the Seminary, Hartford, Ct.

World's Sunday School Convention, Tokyo, Oct. 5-14.

Federal Council of the Churches of Christ in America, quadrennial meeting, Boston, Mass., Dec. 1-6.

American Missionary Association, annual meeting, Springfield, Mass., Oct. 27-28.

Brotherhood of St. Andrew, thirty-fifth annual convention, St. Louis, Mo., Oct. 6-10.

Missionary and Religious Educational Conferences, 1920

IMED—Interchurch Missionary Education Department.

CWHM—Council of Women for Home Missions.

FWFM—Federation of Women's Boards of Foreign Missions.

Where no initials are given the conference is a general religious educational conference under independent management.

Dallas, Tex., CWHM, Sept. 20-26.

Dallas, Tex., FWFM, September, last week.

Tuscaloosa, Ala., FWFM, Sept. 20-27 (for colored women).

Lake Geneva, Wis., FWFM, Aug. 17-24.

Deaths

REV. JAMES DEANE

James Deane died at Herkimer, N. Y., on June 4, 1920, aged 84 ears. He was of Pilgrim ancestry, tracing his descent from Walter Deane, one of the first seven freemen of Taunton, Mass. His grandfather, James Deane, was trained for missionary work among the Indians, and rendered notable service as an interpreter during the Revolution.

The subject of the present sketch was the third James Deane, son of James Deane, Jr., and Esther Cornelia (Norton). He was born in Utica, N. Y., April 21, 1836. Having lost his parents in early childhood, he removed with his guardian to Salisbury, Ct. He was prepared for college in private schools in Sharon and Middletown, Ct., and graduated from Williams College in 1857. After reading law for a year at Hartford, where he attended Horace Bushnell's church, he decided to enter the ministry, and studied for two years at Auburn Theological Seminary.

He spent a few months in home missionary work at Hamilton, Ill., and then became pastor of the Congregational Church at East Canaan, Ct. Here the outbreak of the Civil War found him, intensely interested in the Union cause. When President Lincoln, in June, 1862, called for 300,000 volunteers, James Deane first became a recruiting

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officer, and then entered the army with the men enlisting from his own town, being enrolled in the Nineteenth Connecticut Infantry, which later became the Second Connecticut Heavy Artillery. At the battle of Cold Harbor he was seriously wounded. During convalescence he was engaged for a time as a transport officer. Later he was returned to the line, and took part in the campaign about Petersburg. He had entered the service a lieutenant, was mustered out at the close of the war a captain, and was breveted major "for gallant conduct at Sailor's Creek."

Returning to his calling, he preached for two years at Sandisfield, Mass. In 1867 he was called to Westmoreland, N. Y., the town where his grandfather had been the first white settler. He was pastor at Westmoreland for eleven years, at Phoenix for two years, at Howell's Depot for two years, at Crown Point for sixteen years, and at Northfield for seven years. He retired from the active pastorate in 1906, continuing for a short time his work as registrar of the State Association, an office which he held for thirty-six years. Since his retirement he has lived at Herkimer, preaching occasionally, until after his eightieth year, entering sympathetically into the life and worship of the Reformed Church of the town, and enjoying a semi-pastoral relation to families not attached to any church.

James Deane was a pastor by nature. At school, in college and seminary, in the army, in his parishes, in his business acquaintance, from the beginning to the end of his life he was rich in friends. As a minister he combined the dignity of a gentleman with a genuine interest in men of all classes and all creeds. He cherished high ideals in religion and conduct, but had a large charity for men of other ideas or other training. His sympathy with the suffering and the sorrowful made him a welcome visitor in the sick-room and in the house of mourning.

Through his long term of service as registrar he was closely identified with the progress of the denomination in the state. His large experience in the formal meetings of the churches led to his recognition as an authority on Congregational order and precedent. His long pastorate at Crown Point made him a natural adviser for the home missionary churches of the region. But his devotion to the church was more than official. One who heard his prayers at family worship could but remark the dominant interest of his life, as he prayed for the extension of the Kingdom at home and abroad, and for the welfare of those who had been his fellow-laborers in former days. Doubtless it was this profound earnestness in his chosen service that made his public prayers so impressive and so helpful.

At the same time he had a broad conception of his rights and responsibilities as a citizen. He took a keen interest in politics, and, while he never discussed political themes in the pulpit, he did not hesitate to take active part in political campaigns where his convictions and conscience were involved. At one place and another he cooperated in movements for community betterment in social and educational lines. His body lies today in a village cemetery that was planned by him fifty years ago for the Cemetery Association of Westmoreland.

He was married in 1858 to Annie M. Bosworth of Salisbury, Ct., who was his helpful and inspiring companion in all his service for fifty-nine years. Mrs. Deane died in December, 1917. Of the six children born to them, four survive: Mary C. N., of Middlebury, Vt.; Allen G., of Long Branch, N. J.; John P., of Beloit, Wis.; and Sidney N., of Northampton, Mass.

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Full Days at Northfield

The Christian Workers' Conference came to a successful close last Sunday. The problem of the hundreds of persons from all over the country who attended the meetings has been one of selection. Dr. John McNeill of Birmingham, Ala., long associated with D. L. Moody in evangelistic campaigns, spoke with all his old-time power. Dr. Harris E. Kirk of Baltimore, who wields plummet and scalpel with consummate skill in his searching addresses, gave impressive messages. A strong course of lectures on the Apostolic Church was delivered by Dr. John Gardner of Chicago. From overseas came Dr. J. Stuart Holden of London, whose preaching always reminds one of still waters and quiet vales. Another welcome visitor from abroad, after a regretted absence of five years, was Dr. John A. Hutton of Glasgow. The war has ripened his heart and mind and his every address is a challenge to more consecrated service. Addresses by missionaries and workers in this country like "Mel" Trotter of Grand Rapids were interspersed throughout the rich program.

The Conference will be followed by the gathering of Christian Endeavorers and other young Christian workers at the Massachusetts Christian Endeavor Institute, Aug. 16-23. The Daily

(*Continued on next page*)

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WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, 19 S. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas., Friday Meeting, 10 A. M.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC, 760 Market St., Room 421, San Francisco. Mrs. W. W. Ferrier, Treas.; Miss E. S. Benton, Secretary.

CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION, 289 Fourth Ave., N. Y. Mrs. P. S. Suffern, Treas.; Miss Miriam F. Choate, Sec.

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287 Fourth Ave., New York, N. Y.

Established by the National Council at Grand Rapids, in 1919

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Program for the coming year to include Missionary Education, Stewardship, and a Financial Campaign in behalf of our denominational work.

(*Continued from preceding page*)

Bible Studies will continue at Northfield to the middle of September. From Aug. 16 to Sept. 4 these will be conducted by Rev. J. East Harrison of Mount Hermon School; from Sept. 5 to 17 by Rev. G. Campbell Morgan, D. D. Northfield Seminary and Mount Hermon School open for the fall term Sept. 7, at each of which there are still a few vacancies for such students as wish to avail themselves of the excellent opportunities which they offer.

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A Permanent Tercentenary Memorial Fund of Five Million Dollars, to provide annuities for the old age and disability of Congregational Ministers. The income to supplement payments made by the ministers. Actuarially Sound. Socially Just.

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The Congregationalist and Advance

Vol. CV. No. 35 LABOR NUMBER August 26, 1920

Profits or Service?

HERE is a world of people, human beings with eternal destinies. They have great needs, material and spiritual; they have to feed, clothe, house, transport, educate and recreate themselves and their families, and to develop the Godlike within them. That is the real meaning of agriculture, railroading, manufacturing, education and religion. Everybody, therefore, who has any part in these processes has a sacred calling, and ought to work with the same motive and spirit as the true minister and missionary, who minister to the religious needs of men.

Working mainly for profits corrupts men. It tends to make them selfish and grasping. The temptation is irresistible, unless one has himself well in hand, to make quick profits and big profits, and, if possible, by manipulation or speculation rather than by production. The virus of profiteering passes naturally into the employees of factories, and they use the weapons of sabotage, the strike and personal intimidation, to get all they can.

What is needed is faith in God, in Christian principles and in the fairness of employers and workers as a whole. Those extremists who turn to violence and those reactionaries who trust in force are the joint enemies of the public welfare, and of religion and of morality. But the men and women of faith and good will, who believe in the Golden Rule, who are determined to use whatever power they have to work out a better industrial organization, based upon the principles of the Sermon on the Mount—they are the hope of the nation. Here it is that the Church comes into its own and has its opportunity.

—From Labor Sunday Message of the Federal Council of Churches of Christ in America.

Olivet College, daughter of Oberlin and mother of Drury, still lives. She lives not only as a hallowed memory in the hearts of hundreds of alumni, but as a material and spiritual entity equipped and staffed and ready for service.

"Pro Christo et Humanitate"

OLIVET COLLEGE

HER HISTORY

She has a long history of educational achievement. For seventy-five years she has rendered heroic service to the cause of Christ and in the interests of humanity. She has held aloft the beacon light of Christian idealism. She has reinforced the ramparts of our Christian civilization. She has sent forth from her fostering care hundreds of leaders—ecclesiastical, civic and educational, to serve and bless the world.

HER MISSION

She has a distinct mission in the field of education. It is not her function to imitate our great state universities, whose principal business it is to give intellectual and vocational training. It is rather her function to direct the purposes of the lives of the young men and women who come to her for guidance. A small Christian college, because of its closer contacts and because of its personally controlled atmosphere, is advantageously situated to give character-education and religious, moral and civic training.

Character-education can be brought about in several ways. First, by the training in certain specific habits; second, by the dissemination of wholesome information; and third, by the inculcation of high ideals. It is by means of the latter that the Christian College can render its greatest service.

A member of the Olivet faculty has made a study of the function of ideals in education, and has demonstrated by means of experiment that it is possible in three months' time to build in the minds of boys an ideal of trustworthiness. This ideal actually dominated the conduct of the boys to the extent of making them 22 per cent. more trustworthy than the boys who were not exposed to its influence. This experiment (which will be published in the "Teachers' College Contributions to Education") has demonstrated that Christian idealism is performing a magnificent service in the control of human conduct, and it will strengthen the faith of every educator in the possibilities of Christian education.

HER STAFF

Olivet College has a faculty of twenty-two well-trained educators, one-third of whom hold Ph. D. degrees, received respectively from Pennsylvania, Clark, Johns Hopkins, Cornell and Columbia. All the members of the faculty are professed Christians.

"New England became great largely through the influence of its great-souled educators. The presidents of its colleges, the teachers . . . were men of faith. Their lives taught . . . reverence. College Chapel was a sacred place; and the words and prayers . . . turned many a life into the right path.

"Today an interesting experiment is being made . . . in many of the colleges of the land. Non-religious personalities are being appointed leaders. . . . Executive mechanicians now take the place of the men of broad culture and great faith.

"The results will not be fully known for some years. But we would like to point out that it is an entire departure from former ideals."

Congregationalist, July 31, 1919.

HER EQUIPMENT

Olivet has ten buildings; a library of 35,000 volumes; a good museum; a well-equipped conservatory; two fairly good laboratories; a girls' dormitory; a boys' dormitory not in use.

HER NEEDS

Olivet is out of debt. But she needs $25,000 to refit the boys' dormitory; $100,000 for a new gymnasium; an additional endowment of $1,500,000; and $30,000 to apply on current expenses and general repairs.

WILL YOU HELP?

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President Paul F. Voelker, Olivet College, Olivet, Mich.

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The Congregationalist and Advance

August 26, 1920

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The Talk of the Sanctum

Our Labor Number

In these days when the problems that affect us all are so much involved in what labor does and what the employers of labor do, it seems even more important than in most other years that Labor Sunday be observed in our churches. We hope that some helpful suggestions for consideration that day and on Labor Day itself may be found in the pages of this issue. Upon the cover we present a few significant sentences from the Labor Sunday Message of the Federal Council to the churches. Our Editorial Message on Labor and Life suggests some phases of the labor and the duty of the church with reference to them. We wish to emphasize the fact that the church does have such a duty, and it is made clearer and more definite in Dr. Holt's excellent article. The human interest and fact in the well-told true stories by Rev. Messrs. Gilroy and Kuyper also throw light upon the subject of the industrial workers and their attitudes. Mr. Babson, the eminent statistician, who is also a good Congregational layman, speaks with authority regarding industry and business and emphasizes the importance of the church influence in the life of the world today.

What Women Have Done

We would like to publish early this fall some short stories—true ones—with names and places—telling what has been accomplished by some of our most successful church women's societies, and explaining just how they did it—whatever it was. Answer this question:

What was the best achievement by a church women's society that you know about, and how was it done?

These stories should not be over 500 words long and must reach us before Oct. 1. We offer first, second and third prizes of $5, $3 and $2 for the best ones.

We know of many churches in which the Ladies' Aid Society or the Women's Society or whatever they call it is the livest part of the church. We are sure our readers can tell us some stories regarding their societies that will be an inspiration to others and of practical help. We shall all await the response with interest. We are especially desirous of having the methods explained so that others will be better able to undertake a similar plan if possible.

In the Circulation Department—

We see that there is Bolshevism, Mormonism, Syndicalism and Ponzi-ism. There is the High Cost of Living and the Cost of High Living. The farmers cannot get enough help, the schools cannot get enough teachers and railroad fares have gone up again. We heard today that America is "sitting on a volcano."

The Congregationalist sees the dangers clearly and does not fail to sound a warning voice. BUT you will always find, too, it sees that

"Above the clouds is the sun, still shining."

You will always find in its pages a courageous view of today and a hopeful view of tomorrow. If you keep for a time in the atmosphere of this paper you will come to see that, because God lives there is less Dark than Sun, less Pain than Health, less Hate than Love, less Hell than Heaven, more Right than Wrong, more Peace than War, more Life than Death.

And the Circulation Department thinks that Vision is worth circulating.

In order to acquaint the public with the general telephone situation, and some of the reasons for delay in completing new installations—chief among which is the difficulty of getting the numerous kinds of necessary material—we have prepared a series of announcements of which this is the third.

New Telephone Equipment Scarce

We appreciate, and with deep sympathy, the feelings of a subscriber who has bought or leased a house in some section where, for the time being, we are without facilities, and who says to our commercial representative: "Why, you have poles and wires on the street and the house itself is wired. All you need to do is to connect us up."

We wish the solution were as simple as all that. There may be poles and wires, but every wire already assigned. There may be a cable, but not a spare circuit in the cable. There may be a spare circuit, but not another inch of available switchboard at the central office with which to connect that circuit. We have had new sections of switchboard delayed weeks in their operation because of the absence of such little accessories as ringing keys or relays.

The reason for this scarcity of telephone equipment is very simple. We couldn't maintain our usual ratio of advance construction during the war, because the government needed for war purposes the very things we needed for telephone purposes. Consequently our margin of reserve facilities was gradually absorbed by the demand.

We are short of copper wire, silk, rubber, clay, beeswax, glass, thread, porcelain, paper, paraffin, antimony, tin, shellac and other materials entering into the construction of telephone equipment because the whole world is short of these things or of material fabricated from them. Our engineers are searching the markets of the world for these things while other experts are endeavoring to develop satisfactory substitutes.

We are making progress in both directions, but it is necessarily slow because never has there been such a demand for service as at the present time. Incidentally, there has never, in a similar period, been such a fulfilment of demand.

We want to make clear to those awaiting telephone service that we realize the handicap under which they are laboring and are keenly desirous of removing it as soon as possible. We want them to understand, also, that building a telephone plant is not a matter of some poles and wire, but literally of hundreds of different kinds of material, raw or fabricated. Nevertheless the spirit of our people is not to set up this difficulty as an alibi, but rather as a challenge to their inventive genius and resourcefulness.

New England Telephone & Telegraph Company

W. R. DRIVER, JR.,

General Manager.

The Congregationalist
and Advance

Labor and Life

IN War time every one was "doing his bit," at least he was bound to get the credit of doing something worthwhile for his nation and a great cause. Now there is a strangely different cry: "Everybody's *getting his* and I am going to *get mine* while the getting is good."

It is bad enough to have to pay all manner of taxes and increased prices in which are included other people's taxes for everything we buy, but we do not get honest goods in return and we do not get honest service. The costly clothes we buy are shoddy and the costly coal we buy is full of dirt and stones. We pay more than ever before for public utilities service and the service is poorer than ever. The more wages the workers receive and the less hours they work, the poorer their workmanship and the more they loaf on their jobs. It is no excuse for the profiteer to charge huge profits because his workmen demand big wages, and it is no excuse for the worker to curtail production, and thus force prices still higher, by loafing because his employer is robbing the public too.

The logic of "taking it out" on the public every time capital or labor has a grouch is as absurd as the logic of the boy who kicks his dog because he has a grouch against another boy too big to kick. The moral motives run on the same level.

A good deal of the time it looks as if America had discharged its conscience from service as it did the Doughboys, after the Armistice was signed, and since then had let its brains go on a joy-riding spree, like reckless youths who don't begin to think until after they run amuck.

Conscience in service would hold the lines true against the stupid and wicked selfishness that has held sway in political business and industrial life. It would advance the cause of justice and righteousness. Brains on the job would see the folly of the way we are going and would choose the safer, better way, the way of good measure and the square deal, of good will and good service.

In the present slump of idealism and the confusion of war's aftermath, the war spirit is rampant and greed has made many blind. We need to re-emphasize the fact that human life and spiritual development are more important than property rights or cash in hand, wherever it comes from or whoever gets it.

The supreme objective of industry is not profit-making or making a living, but making life. It is a sacred duty to help to free the life of all who labor and of all who are dependent on the product of labor from unnecessary burdens and to give the largest opportunity for the greatest good to all.

Fortunately the great prophetic bodies of Christians, including our own, have taken a strong and definite position for justice and righteousness in every department of life, including the realm of industry. Now as never before the world looks to the church for leadership. Labor Sunday this year should be a day when there should thunder forth from our pulpits the voice of the prophet, calling men in the industrial world to repentance and to works meet for repentance. Our ministry should preach the gospel of brotherhood and democracy, the gospel of peace and good will, the gospel of fidelity and service, and preach with the divine passion for righteousness to the world workers and the employers of labor alike. And all of us should practice that kind of preaching.

EDITORIAL

A Proposed Union of Churches

An announcement of unusual importance in the field of the union of the churches is made by a commission of the Protestant Episcopal Church and printed in full in *The Living Church*. It is a concordat drawn up and presented by that commission to the Old (not Roman) Catholic and the Oriental (Orthodox) churches, Greek, Russian and Armenian. Bishop Herzog, of the Old Catholic Church, signed it for that church in Switzerland over which he presides. It was later signed by the Armenian Patriarch of Constantinople and the Vicar Apostolic of the Armenian Patriarch of Jerusalem. And it was submitted to the Synod at Athens of the Greek and Russian (Orthodox) churches, the synod appointing a commission, which agreed that a confederation of the churches might be made immediately, though further steps would be necessary for a formal union. Such a union would give nearly a world-wide church, the old Catholics being sparsely scattered on the European continent in the strongholds of the Papal Roman Catholic Church.

The concordat traverses the doctrinal, liturgical and governmental points at issue between the churches directly concerned, meeting some debated questions by complete agreement and explaining differences of tradition and usage and of points of view for others, while referring the ancient moot point between East and West of the "procedure" of the Holy Spirit "from the Father," or "from the Father and the Son" to an ecumenical council hoped for later. As to the question whether there are two or seven sacraments, the difference of opinion and usage is avoided by a re-definition of the word "sacrament" which makes a special place for the two (of baptism and the supper) and leaves the five (confirmation, penance, Holy Order, Holy Matrimony and Holy Unction) as "Means of grace bestowed by the Holy Spirit" and in that wider sense sacramental. The question of prostration before relics, pictures and images is also met by definition and allowance. Acceptance of the validity of the sacraments administered by any of the communions and intercommunion are thus led up to and accepted. This concordat is to be at once submitted to the Lambeth Council of Bishops, now in session in London.

What concerns us most directly in these steps toward a union of the Eastern, Old Catholic and Anglican churches is the explanatory statement of the Protestant Episcopal Commission which took the initiative in this approach and tentative agreement. The commission sketches the history of previous attempts to bring together these separated communions and then goes on to the historical statement that while the English Church at the Reformation "Retained its Catholic heritage, it did so under great difficulties, and with the necessity of dealing kindly and tactfully with those who were impatient and wished to go further in the Protestant direction." It further says:

> Accordingly, our discipline has always been tender and sympathetic in that direction, and we are indisposed to drive out these among ourselves who fail to realize the fulness of their Catholic heritage, lest we alienate Protestants altogether and thus end all hope of winning them. This policy has worked as well as could reasonably be expected. Those who fully and loyally adhere to the *Prayer Book* working system do become more and more consistently Catholic; and every revival of loyalty to this working system results in what is called a "Catholic movement" of which the Tractarian movement beginning in 1833 is an example. And each new movement of this kind is more gratifying in its Catholic results than its predecessors.
>
> The sum of the matter is that our history establishes the Catholic nature and tendency of our position and system; and the seemingly lax aspects of conditions show merely that we are adhering to the great work of helping Protestants to recover what they have lost.

We do not believe that this is either a true or a fair account of the English Reformation or of recent history. That it is not true of the founders of the Protestant Episcopal Church in the United States, these founders' careful choice of the word Protestant in the legal title of their church goes far to prove. We would not lay a straw in the way of such a reunion of communions as this concordat contemplates. That is entirely for the members of the Protestant Episcopal Church, lay and clerical, and of all schools of thought, to decide. But there is much in the concordat itself which would make it more difficult than ever for the Congregational churches to enter into an agreement with the Protestant Episcopal Church which would in any wise commit them to some of the views of worship, church authority and tradition outlined in this proposed union of churches.

The Ballot for Women

The Legislature of Tennessee deserves commendation for ratifying the Woman Suffrage amendment to the Federal Constitution, thus making the thirty-six states required to make the amendment effective, in season to let women vote in the general elections this year. In coming years we shall marvel even more than we do today that men—and strangest of all, women, too—opposed giving the ballot to women. The long fight seems to be over now. Its winning brings problems in the suddenly enlarged electorate. With those problems is the promise of fresh interest in the duties and opportunities of citizenship, and we believe on the whole the hope of better results at the ballot box.

The Primary Duty of the Church

The Church is always doing pioneer work because the field of its endeavors is always changing. No sooner is a generation evangelized, warned and persuaded, than it begins to move off the stage and a new and in a sense uneducated generation comes to the front. So the work of the Church, like that of the good housewife, is never done. And this work concerns itself first of necessity with primary things. An individual man may say with aged Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation;" but the Church never while it remains upon the earth.

What, then, are the primary things with which the Church is always concerned and to which it must devote its first and constant endeavors and without which it is certain to lose its place and influence in the world? Are they not all summed up in the one word—witness? Can Christ be satisfied with any other than a witnessing Church? Can any other fit into the pictures of our Lord's purpose and desire recorded in the Gospels? Can any other make us effective instruments for the work of the Holy Spirit?

For the Church is a body of those who have had a continuing experience of living with Christ and derive their ideals of character, their motives for action and their thoughts of relation with other men from this relation with him. There need be no self-consciousness in all this, but exactly as the man makes progress in his intimacy of relations with Christ is he fitted for use as a means of witness in the hands of the witnessing Spirit of God.

The primary work of the Church is to bring men by their own free choice into this joyous and effective relation to Christ. There never has been an age when the moral progress of the world did not depend upon the quality of the best people who were living in that age. Now the Church has proved over and over again that by its witness to the character and power of Christ it helps effectively to transform sinners and make saints. As a mere question of efficiency, Christian faith is the most hopeful method of raising the standards of quality in a whole community. And that power goes down from one generation to another, so that children of believers have a better average start, whatever they may do with it, than the children of unbelievers.

That is the witness of Christian nurture and discipline which makes a large part of the primary and endlessly recurring work of the Church. In home and school and worship it always has a new generation under training. And if it neglects that work, or yawns over it, as if it were not the most fruitful and necessary work there is to be done in the world of men, it is both false to its high calling and inattentive to unequaled opportunity. The attitude of parents, of teachers, of the whole Christian community, toward children is a good test of the efficiency or inefficiency of the Church in its primary work of witness.

Sainthood is never selfishness. The witness of character is the determining element in the standing of the Church in any community. The one thing needful for the transforming of the life of humanity in our generation is that Christians should be Christlike. For the believer has a known ideal of character and if, with all allowances for human weakness, he shows no signs of ambition to attain it, it is accounted a disgrace to him and a disparagement to Christ. And character is known and only known in human relations, of the home, the shop, the street, the places of amusement.

There is a notion abroad in certain circles that the call and witness of the Church to men to get into close personal relations with Christ is a call to a selfish deliverance from danger and goes along with a callous indifference to others. But where was Christ ever found, except in his hours of sleep or prayer, but in the company of men? The call of the Church is to seek Christ in human companionships, to stand with him in the crowd, to treat with him as one of those with whom we make bargains and carry on work and take our pleasure. The sense of the presence and interest of Christ should be instinctive with the Christian everywhere. And to witness to the possibility and joy and power of this is one of the primary objects of the Church.

The motive to all this witness and co-operation is more than a sense of duty. It is a growing experience of affection. It expresses itself in personal terms, like, "For his sake," and, "The love of Christ constraineth me," and "If God so loved us, we ought also to love one another." In other words—words which perhaps have lost some of their sharp appeal by repetition and our own hindering inattention—the primary, the pioneer work of the Church is to win men for obedience to the Great Commandments of love to God and our brother. And through this obedience, in all the relations of our lives, lies the fulfilment of the mission of the Church to this and to all generations.

* *

A real question that lies behind industrial quarrels is whether we wish to continue the condition of comfort and indulgence which we have reached. If we are all ready to go back to primitive conditions, we can dispense with much of our difficult and disputed industrial life. A Rumanian or Argentine village is little affected by industrial crises because it enjoys only the primitive satisfactions. But to carry on the satisfaction of complicated needs and yet do injustice to no one is the big task before our American civilization.

The Parables of Safed the Sage

The Parable of Asking and Receiving

I have a friend and he hath an Automobile; and as I climbed in beside him upon the front seat he remarked,

The Automobile hath become a necessity.

And I answered him and said, Yea, verily: it is necessary for me that my friends shall own them.

And we had a fine ride. For I have an half ownership in the Cars of all my friends. And they are mighty good to me.

And we rode afar. And behold there stood upon the Curb a lad who looked as if he would go somewhere. And my friend slowed down, for he said,

Behold, that lad desireth to go in our direction, and we will take him in on the back seat and help him on his journey.

And as we drew nigh and slowed down the lad yelled,

Gimme a ride.

And he prepared to climb in.

But my friend stepped on the gas and the car shot forward, and left the lad upon the curb.

And my friend said,

It maketh me allfired mad the manners of this rising generation. That lad was well dressed, and the folk in this part of town are good families; and he should know how to address a gentleman and how to ask a Favour. But he knoweth nothing save to make an Impudent Demand. Yea, it is so with most of them. Politeness to older folk is unknown to them. The kids of this generation are the limit.

Now I considered this matter and I resolved that I would say to the young folk of this generation that Politeness costeth very little and often helpeth one on his journey, while Impudence getteth a man nowhere. And I resolved that I would suggest to them that they learn to say, If thou dost please, and also, I thank thee.

Then I considered those who ask of God and receive not because they ask amiss. And I wondered if God doth not speed up the Universe and leave some men standing on the curb because they have not yet learned to be Polite unto God.

In Brief

It will be easier to get into good and friendly relations with the people who are engaged in other parts of the whole work if you are doing your own work well.

* *

In the program for the improvement of Palestine, of which we speak elsewhere, the British Commissioner makes one announcement of policy which we commend to the special attention of the American people. "Unsightly advertisements will be prohibited," he says, and goes on to speak of the encouragement of pilgrimages. That state of this Union which first prohibits unsightly advertisements along its highways of rail and road will, we believe, secure the best possible advertisement among travelers by rail and road for its own good taste and good sense and kindly hospitality.

* *

A considerable number of Pilgrim Tercentenary celebrations are being held the latter part of August and early in September in the towns of Cape Cod and near Plymouth. A reason for the early dates chosen is found in the fact that crowds are assured by the summer vacationists, while it would not be so easy to get a crowd in some of those towns at the wintry season when the Pilgrims landed. There must have been diligent study of history to find incidents to connect the towns that are to celebrate with the Pilgrims to the extent which they contemplate. The pageant is the most popular feature of these celebrations, to which we shall refer more definitely later in our news columns.

* *

Dr. Rendel Harris, who is high authority in his own departments of knowledge, has been tracing down the fate of the ship *Mayflower* that brought the Pilgrims over 300 years ago and announces that he has found its timbers in a barn at Seargreen, in Buckinghamshire, England. There was a local tradition that this barn was built of ship's timber and about 1625. Dr. Harris found marks on the beams, one of which he thinks refers to the *Mayflower's* home port of Harwich, while others may be rough emblems intended for mayflowers. The discovery is cetrainly timely and will reawaken discussion as to the ultimate fate of the ship, which is supposed to have gone into the whale trade after its return from Plymouth.

* *

That was an interesting scene in London when the statue of Lincoln by St. Gaudens was presented to the British people as a gift from the American people. Viscount Bryce, former Ambassador at Washington, presided, the address of presentation was made by Elihu Root, and Premier Lloyd George accepted the gift. Mr. Root said of the common foundations and traditions which make for amity between the two great peoples:

> "It is the identical fundamental conceptions in both countries which make it impossible that in any great world emergency Great Britain and America can be on opposing sides. Those conceptions of justice and liberty are the breath of life for both. While they prevail, both nations will endure; if they perish, both nations will die. These were Lincoln's inheritance."

Mr. Lloyd George spoke of the deep interest of the English people in Lincoln's character and career, and added:

> "He was one of those giant figures, of whom there are so few in history, who lose their nationality in death; one of those few who belong to mankind. Such men are needed now more than ever in the settlement of the world.
>
> "May I be permitted to say," added Mr. Lloyd George, "that this torn and bleeding earth is calling today for the help of the America of Abraham Lincoln's days."

Two hundred American Boy Scouts lined the space where the statue was unveiled by the Duke of Connaught and the ceremonies were concluded with the singing first of "The Battle Hymn of the Republic" and then of the British national anthem. Lincoln has captured the hearts of intelligent Englishmen. His statue in the London which once disliked and caricatured him will be a continual reminder of the common faith of the two nations in justice and freedom.

The Labor Leader

A Story of the Good of Getting Acquainted

By Rev. W. E. Gilroy

He was somewhat awkward, and ill at ease; manifestly not accustomed to associating with ministers, much less asking them for favors; and he had come to ask a favor. He introduced himself as President of the Trades and Labor Council in B——, where I had recently become pastor of the Congregational Church.

He had heard that I was "interested in labor." The local Council had decided to go beyond their distinctly business functions, in arranging for occasional addresses on social themes; and he had come to ask me if I would give the first of these. The subject could be of my own choosing, and he hoped that I would feel free to speak, even if my convictions should not be in entire agreement with those of my hearers.

I consented readily, and he was about to leave. In manner, rather than in words, I invited him to remain, and in a few well-directed questions I found out much regarding the local labor situation, and likewise regarding the President of the Trades and Labor Council.

He supposed that the ministry had its discouragements. Certainly there were discouragements in the labor movement. It was hard to interest men in their own welfare, and the men who were so interested were often narrow and unenlightened, actuated largely by sordid motives of selfishness or of personal ambition, and ready, on that account, to regard with distrust and suspicion those who saw in the labor movement some deeper and nobler purpose.

What church did he attend? Well, he must confess that he didn't attend any. In fact he hadn't been in a church for twelve years. He had been brought up, and confirmed, in the Church of England (he was an Englishman), but that Church had failed to appeal to him both in its conceptions and in its social attitude. He knew there were exceptions, but somehow churches and ministers did not seem to be seriously interested in social justice. He had been attracted to Socialism by Robert Blatchford. He didn't know that he agreed with Blatchford's atheistic ideas, but the social gospel of the *Clarion* (for a generation the most widely circulated Socialist newspaper in Great Britain) interested him. Would I care to see a copy? Most assuredly. I would be glad to see it whenever it was convenient. I was interested in what was happening in society, and in what was passing in the minds of men, even when their thoughts were far removed from my own.

Thus it was that I became a reader of the *Clarion*, from week to week. And thus, also, a tentative friendship began. I happened to be taking certain English papers. By clubbing together and having them come under one cover, we could effect a saving. Let the *Clarion* come with my bundle. I would share the cost of it, and pass it on to him. He was very independent. He would like to pay his share for the whole bundle, and read my papers as well. So, while I read the *Clarion*, and *The New Age*, he began to read the *British Weekly* and the *Christian World*.

The Approach to the Church

Calling for papers and returning them we met very often, sometimes for only a few moments, sometimes for half an hour of friendly conversation, or discussion. I cannot remember inviting him to church. It would have seemed too much like proselytizing. But gradually he began to drop into the back seat on a Sunday evening. It wasn't long until I saw him Sunday morning as well, and he began to develop considerable interest in a sort of free forum, that I conducted on Sunday afternoons. Now that he was developing some active interest, and association, I began to suggest that he ought to throw in his lot entirely with the church and become a member. He was noncommittal, or rather cold, toward the suggestion. I think he felt a certain sympathy with my own ministry and a certain satisfaction in the fellowship of that particular church, but his attitude was that of aloofness and dubiousness regarding the church at large.

I invited him to go with me to a meeting of the district Congregational Association. For a couple of days he was thrown entirely in contact with ministers, and it was a new experience for him. He was visibly impressed. They were much more human than he had supposed. They were by no means victims of uniformity, all cast in one mold, or cut according to an orthodox pattern. They were interested in truth, concerned about social questions, mostly men of unselfish, self-sacrificing lives, and manifestly sincere in their ministry. He remarked upon its being all so different from what he had expected, and from what he had thought of ministers as a class.

I left B—— for another field not long afterwards, but when I heard that he had joined the church I knew that it was largely the influence of that gathering. It had broken down his last barriers of prejudice. I recalled his experience during the recent National Council meetings, and I wondered what would be the effect if labor leaders, aloof from the church, had been there day after day, mingling with the ministers and Christian laymen, and listening to the discussions on the floor of the Council.

In the War

When the War called the sons of Britain, my friend, though he had been a strong antimilitarist, rallied to the cause of democracy. He went overseas as an engineer, and he was soon where the fighting raged hottest. Out between the lines much of the time, in places in comparison with which the trenches were relatively safe, his faith and his courage never failed him. A timid man by nature, shrinking from pain and from the sight of blood, he underwent a metamorphosis that was in itself a proof of the nobility of his crusade. He knew that circumstances had kept me at home, but he knew how I longed to be out there with him, and the letters he wrote were marvels of inspiration and good cheer. Out of the fiercest danger he wrote as if my faith might waver, and my vision might be obscured. He wrote of death in terms of glory, when he knew not what minute he might fall beside his comrades. His one concern was for his wife, and for the women at home. He sent me beautiful words of comfort for the mothers of Canada.

He got his "Blighty"—a piece of shrapnel in the forehead—that almost introduced him to the life beyond, but from the effects of which he recovered. He is back in Canada, and in his old place in the church at B——. No, not in his old place; he has found a new one. A letter is before me, a few days old. "Did I tell you," he writes, "that I am Sunday School Superintendent? I stood out on the tobacco question, but they would have me, and there it is. Now Mrs. R—— wants me to quit smoking on account of the boys. Well, after the stand I took, I feel her request is unjustified, so I am smoking now. Besides, the wife bought me a new pouch yesterday, and I must not waste that."

But, in spite of the new pouch, there is no telling what may happen. I remember when he wrote me about going "on the water wagon." I rather think it was the same Mrs. R—— who induced him to try going without his beer, and I remember he wrote me how surprised he was to find that he felt so much better without it. If the pipe helps to keep him human, I am human enough myself to care very little what he does about it. I believe he is linked up with the church and the school for good.

His Progress

"Wholesome" is the word that comes to my mind as I think of him. I know there are "radicals," who would sneer at his "progress," who would speak with contempt of his association with the church, and his new outlook on society. For myself, I am convinced that he has grown, that he is larger minded and nobler. He has lost nothing of his passion for social justice; he has not weakened in his efforts for a new world; but he has learned to see men with a kindlier eye. He has found that material problems are at heart spiritual problems. Let others think what they will, I am sure that he is a stronger, more useful man because of his association with the church. And I am likewise certain that the church is the richer for his presence.

Business and the Church

By Roger W. Babson

(*From address at Congregational Summer Conference, Isles of Shoals, Aug. 8, 1920*)

The security of everybody and everything worth while—whether a house or a bank book, whether a pig or a kit of tools—depends on the churches. The security of your family depends on the priests rather than on the policemen, and the security of your property depends on the preachers rather than on the bankers.

We look upon stock certificates, mortgages, etc., as if they were of real value. In themselves, they have absolutely no value. Their value depends wholly on the honesty of the lawyers who draw the papers, on the integrity of the clerks who copy the records, on the honor of the officials who sign the documents, on the courage of the courts which must enforce the claim, and finally on the righteousness of the community, which is the basis of all.

I am not so much interested in what we have now as I am in producing more. If production stopped today, there would not be enough already produced to keep us alive twelve months. We should starve for lack of food, freeze for lack of coal, and suffer in numberless other ways. The things that we already have seem important; but they would amount to nothing if divided up among all the people. Hence, all sensible people are interested in providing more things rather than in struggling over redivision of the things already existing. Statistics should show that religious people are the cause of 80 per cent. of the production of today. The qualities of faith, courage, hope, service and enterprise are qualities which religion has developed. The problem of the cost of living is a religious problem rather than an economic problem, and it can be solved only as people cease to be selfish and become imbued with the spirit of service.

Present Business Conditions

Never before in the nation's history has business been so good, have wages been so high, and money so plentiful. Every one is employed, the railroads have more than they can haul, and the demand for goods exceeds the supply. Yet many able men are fearful of a panic or depression within twelve months. What is the reason for this fear? This fear is due to the knowledge that people forget their religion during times of prosperity. We become extravagant, careless, and selfish during good times. We forget God and feel confident in our own strength; we seek profits rather than service and are interested in consuming rather than producing. Only a revival of religion can make our good times continue. A sub-conscious knowledge of this fact is the basis of the fear abroad today.

The solution of our great industrial problems will be brought about only as the influence of the church increases. We have been taught to believe that labor unions hold the key to the situation. The outlaw strikes which we have had the past few weeks show clearly that the industrial problem cannot be solved through the labor union. The same thing applies to financial, social, and other ills. There is no short-cut solution to any of these problems. The solution will come only through the growth of the church in influence and power. The churches of America must rescue the nation from the unscrupulous politician, the selfish promoter, and the short-sighted employer and wage-worker.

The churches are to civilization what a compass is to a ship or a steering wheel is to an automobile. As a business man, I urge my associates to get behind the churches. They alone provide the solution to the great problems facing us. Legislation, labor unions, employers' associations, and all these other things are mere shells of the egg. So I say that the need of the hour is not more houses or freight cars, not more factories or ships, not more legislation, education, or banking facilities, but more religion. The need of the hour is religion.

Wellesley Hills, Mass.

Number 2,562

A Parson Works in a Steel Mill

By Rev. John W. Kuyper

I have lived in Morgan Park, Duluth, since the 12th of July, 1918. Morgan Park is the part of the city built up by the Minnesota Steel Company. It is interesting for three main reasons: first, while part of the city, it is as much by itself as if it were separated from it by miles of country; second, because the people are all of one trade, everybody is interested in steel; third, because every bit of property is owned by the company. I came here to be the pastor and leader of the Protestant constituency of the Park. I have had to learn to clothe my sermons in the language of the steelmaker.

After getting the work partly under way the influenza epidemic closed the churches and made a serious break in the work, as it seemed then. But as I look back now it is becoming more evident that the best piece of church work I ever did I did while the church was closed. I did not feel comfortable without a job and went to work in the Open Hearth of the Minnesota Steel Plant, on Nov. 1. I changed my profession for just one month from that of a dignified parson with a white collar on to that of a third helper in the Open Hearth. I confess that even now I feel quite as much at ease to be called 2,562 as to be called Reverend. I would much prefer to be called third helper than to be called doctor. It was the hottest job I could get. I wanted a real job if I went to work, and I got what I went for. If I had still held to the orthodox theory of hell, I want to assure you that that belief has now entirely left me.

Preachers are more or less of a curiosity to many people, and to step into the work of third helper in the Open Hearth of a steel plant does not lessen the curiosity. One man walked all over the plant, made a two-hour search for me one day because he wanted to shake hands with and see that preacher that would do a real honest day's work. I was treated with perfect respect and consideration. I was not treated as a man of the cloth, but as a real member of the gang of third helpers. About the third or fourth day on the job an excited first helper yelled to me, "Hey, you guy, come here with that shovel!" I understood that term perfectly and other language more expressive than that, which was not infrequently used. It was a place where men with hearts, in the daily grind of hard work, did not hesitate to step up to a man and ask questions and say in reply what they honestly thought. I was often put on the grill about the church and the preachers. I came back at them with the same frankness with which I was glad to have them approach me. I honestly confessed the weaknesses of both the church and the preachers, but did not hesitate to affirm very emphatically that it was the greatest organization on earth and I believed in this age would meet the challenge of the period we were facing.

There was a good deal of speculation as to why the parson went to work in the steel plant and especially in this hottest of all jobs. The man who has worn a white collar for years does not often take such a sudden drop. I assure you we got the Turkish baths, four or six every shift. Of course the parson was not expected to last. But my foreman will bear me out that after the first three days Number 2,562 played second fiddle to no one.

I went to work for two reasons: first, because I could see no objective to the church work while the "Flu Ban," was on; second, because I wanted to know the men I worked among, the conditions under which they were working and the hours they had to work.

I am convinced that it has been of mutual benefit. I am sure that it was a practical part of my theological training that has added to my contact with the people of the Park more than all the eloquence of a Henry Ward Beecher could have gained. I became convinced during this experience that there were some things I had said to the men I could not say in the future. I am convinced that the pulpit would leave many things unsaid if it was in more vital contact with the people we talk at. After you have worked with and talked with men you talk at them differently on Sunday.

Hard Work

We worked one week days and one week nights. The day shift was eleven hours and the night shift thirteen hours. If our work was done and no furnaces to tap we were allowed to go home two hours early. On the average we managed to get about one hour; when we changed from the day shift to the night shift we had twenty-four hours on, but when we changed from the night shift to the day shift we had twenty-four hours off. Now just what would one say to men working like that about going to church? All of the men in the plant do not work those hours, but a decided majority, at present. I am sure they need the uplifting influence of the church. I am sure they need some wholesome recreation, and they also need some home life. They can get so little home life that I don't know where they are going to find time for the other. It seems to me that here is a case where much of the family religion has to be attended to by the wives and mothers. It means that Sunday is almost an impossible day for such men to go to church and that the thing we have to do is to have a men's service of some kind in the middle of the week, which we are now planning. I am sure that I cannot complain for lack of co-operation on the part of the men, especially not since I worked shoulder to shoulder with them.

It was interesting to study the crew one worked with. There was such a variety in the plant. There were over a hundred men on the floor where I worked, but only six on the crew of third helpers. Some worked hard to get the next job in their climb up. They tried to go from third helper to second and then to first and so on up. On the whole we had a good crew to work with. But some days when men laid off because they were sick or because they had to for other reasons, we would get new men to fill in from the work gang. One day we had three new men—this was on pay day. We had Soup House Jim. He had to go to the soup house for nourishment twice before noon. While he was gone we had to lift his part of the load. In the afternoon, after we had backwalled a furnace, I said, "Jim, let's go down and finish our work in the pit." He said he was too wet and had to dry up first. I said, "Jim, your trouble is you are too wet inside, not outside." A Little Russian we had on the crew that day began to scowl and partially refused to work after two P. M. After two hours of indifference, the rest of us made up our minds we wanted to know why he refused to do his share. It developed that the paymaster had missed him and he took it as intentional. We sent him to the office for his little envelope, after which work went well.

On Thanksgiving Day, when we all hoped for an easy day, luck, as we call it, was against us. We had to work every minute and then did not get through. It was the hardest day of the month, and after I got home and had a bite of turkey there was only one place for me—the bed. But the most interesting part of Thanksgiving Day was the test it put on the men. One man asked twenty or thirty times what time it was toward quitting time. He was one of the men who wanted his pay check and had no interest in his work. It was a real opportunity in the study of men. On the whole, the men were loyal to their foremen and to the company. Naturally, I made comparisons with the way men work in the churches as I saw the way they worked in the mill.

Talked Plain Truth

It was an experience worth while. We talked the unvarnished truth to each other. Their opinions about the church and the preachers, and the labor conditions were not held in the background after we became acquainted. Some said very plainly that the preachers had a snap job and on the whole were lazy. The last night on the job I spent an hour and a half answering many pointed questions. They covered a wide range of subjects, about some of which I knew something and about some I knew nothing. They were in general about religion. No frankness was spared on either side. I believe both the church, the men and myself were much better off for the experience and it seems to me it is proving mutually helpful. It has been one way into the heart of this steel plant community.

Of course they wanted to know where I stood on the labor question and the church came in for censure on this point, I believe justly so, but not to the extent to which the men wanted to place the blame. However, I said the church stands for justice and righteousness and that I was sure that it would fearlessly fight any battles that were necessary in order that justice might triumph. I was asked, What about the future in the labor world? I am no prophet nor the son of a prophet. I feel these are times for us to do our duty, speak plainly and without fear. I said: "We can learn from one another. The church is your best friend. You are, many of you, talking from the outside in; now come and talk from the inside out. You do not know the church and the church cannot know you as long as you stay at long distance."

I was told when I went to work that I would hear a great many expressions that might grate on my finer sensibilities. For one who had been in the Army Camp for nine months, I felt that the men were really a fine bunch. They did overwork some trite theological phrases and words at times of special excitement. Some men never did and were much interested in the best reading and interested to know what I considered the latest and best books in the religious field. I am hoping, that as the result of this very pleasant experience I had, that the theology of the steel plant may improve as the result of close contact with the church through the parson. I am convinced that the theology of the church will be decidedly improved and that the language of the pulpit will be more intelligible to men who think in the terms of making steel. It was no one-sided affair. Morgan Park will have a steel plant theology.

CAN FEEL WITH THE WORKERS

The flu ban was lifted the last week in November, but I finished the month. When I left the plant one of the men said to me, "Now when the thermometer begins to register thirty and forty below zero and we have to go to work at five in the morning and you stay in bed until seven or eight, just think of us occasionally." It was a gentle reminder that has not left me. Their hours are not just for human beings. We are hoping that after the war situation adjusts itself that it will be different. It has made a difference in my thinking since I left the plant. As I sit in my study or as I go about the community, I often hear one whistle and sometimes two and I know that a furnace has been tapped, some one is saying blow one or blow two. I can feel the men working, making back-wall, fixing the furnace for another heat to start. I know how the sweat is oozing out on every man. I know how hard it is when the furnaces tap one at a time an hour or so apart, but I also know how played out one becomes when three or four furnaces tap almost at the same time. It makes a difference in my thinking and my preaching.

If all our communities were as much of one trade as this one, I would say to every clergyman in the land: "Try it and learn the conditions under which the men live you have to talk to on Sunday. You will enjoy the pay checks." I enjoyed mine and meant to have them photographed. But they did not keep me in the open hearth. I went back to my job with the white collar, with a new vision, with a new purpose, and found a larger service for the church. I know where the other man lives and try to talk to him in the language of his life.

There never was a greater day for the Church. We must lead labor and big business into the idea of service and justice. The days ahead are full of meaning. After the experience of the last few years let's not fail to be heroic, to stand four-square for justice, and to talk in the language of our fellowmen.

The Church and Industry

A Present Duty of Leadership

By Rev. Arthur E. Holt, Ph.D.

Social Service Secretary

For three hundred years Congregationalism has undergirded a system of political democracy with the foundation of spiritual enthusiasm and moral conviction. It has furnished a good conscience for a political order which we are pleased to call democratic. If some one should lead into our community an invading army which would tear down our churches, our schools, our courthouses and our places of business, he would not thoroughly have injured our social order. But if some one should lead in an invasion of bad ideas, which destroyed our faith in God, destroyed our faith in righteousness according to law, destroyed our faith in homelife and destroyed our faith in the necessity of an intelligent public, though these buildings still stood, they would remain unused, for there would have been destroyed that which makes these buildings necessary. It has been the function of the Church to lead into our American life an invasion of right ideas about God, salvation and human duty, which have laid the firm foundation for this superstructure we call our American civilization.

IN AN ECONOMIC AGE

We are approaching an age whose dominant interest is no longer political, but economic. There is a demand that the Church shall do for the industrial order what during the last generation it has done for the political order. Men are asking it to undergird the economic order with a foundation of spiritual enthusiasm and of moral sentiment. This is no self-appointed intrusion on the part of the Church into a realm where it is not welcome. On a Sunday afternoon last winter two men, high in the counsels of the financial world, one a great statistician and the other a great banker, made approximately the same statement before two Boston audiences. It was their affirmed belief that stability and security would not be restored to our industrial life until the Church should bring to bear upon that life the moral and spiritual control which it once exercised when American industrial conditions were less complex. Now what is it that these men are seeking?

I suppose it is something like this: In the early history of our country, industry was simple. Men produced in households for neighborhood consumption. The situation was simple and the moral values were adequate to guarantee honesty of service and the sanction of religion fell upon the man who led the productive. He felt that in his daily toil he was serving his God, serving his fellowman, making a living, and making a life. But American industry is no longer simple.

Men are seeking for motive power and sources of control in the gigantic system which we have erected. It is not a different question than they asked when we mobilized the fighting forces of the nation in the recent war. It is a question of the morale of the workers. When the fighting power of America was organized for participation in the world struggle, men who knew the deep sources of energy in human nature said that it was impossible for men to fight well unless they had something of a religious passion for their task. They called upon the Church to co-operate through its Christian Associations, its chaplains, and its various organized agencies in building the morale of the soldiers. Men are now saying that men will not work well unless every man feels when he goes to his work that he is not only making a living but that he is making a life, serving his God and serving his fellowman. And they are calling upon the Church to undergird the processes of industry with determining foundations of spiritual enthusiasm and moral sentiment. They are asking the Church, as it once taught in a simpler state of industry that the world was too small to harbor those who lie and loaf and cheat and steal, to teach that the laws of God still operate and the world is too small for those who lie and loaf and steal and cheat.

HOW THE CHURCH CAN MEET THE CHALLENGE

Now if the Church is to meet this challenge, and I am inclined to think that it should, there are certain conditions which must be met to guarantee success.

If the Church is to bring morale back into the industrial order, it must pay the price of being in touch with that order. The last century saw the extension of the Church over wide geographical areas, following the extension of our population into the agricultural regions of the West. The problem in church building was the problem of the multiplication of the family church in village, county seat and residential communities. With the growth of our great factories, where the population lives in tenements, where home life is meager, the Church has faced new problems in its extension. Many interests which were once satisfied by the home must now be satisfied by the Church. We cannot avoid the conclusion that, even as the Church went into the army camp equipped with special workers and a specialized type of building, so a co-operative Protestantism must gird itself for a more serious venture into our great industrial centers.

I lived for five years in a great industrial city. I have seen denominational secretaries come to that city armed with a camera and notebook. They have photographed its buildings and tabulated its statistics. The photographs they have reduced to stereopticon slides and then have returned to their constituencies asking for money and showing the character of the community in which they professed to be doing work. They did not tell their constituency that they were represented in that community by a little piece of denominational effort which was about as effective in meeting the needs of the situation as a man would be who tried to put out the fires of hell with a garden sprinkler. I have never been able to rid myself of the idea that they were getting money under false pretenses. No man meant to be dishonest, but the skill of the denominations in publicity has outrun their ability in performance. If we do not succeed in squaring our performance with our publicity, there will be Texas Oil Promoters who will go into the Kingdom of Heaven before some of our denominational publicity agents.

THE MESSAGE

The second condition of success in putting morale back into industry has to do with *the quality of the message which our ministers carry.* Very early in the war the religious workers in the army camps were called together, and it was made very clear to them that it was possible to preach a gospel which weakened instead of strengthened the morale of the fighting forces. They were told that not all voices had the power to put fire into the souls of men, that certain men brought messages which made men indifferent to the human values which those who had entered the war sought to conserve. They were not questioning the orthodoxy of any man, but they were questioning the ability of some men to discriminate between what was essential and what was non-essential Christianity. It was a matter of guarding against a misplaced emphasis in religion.

Emphasis is critical wherever men use words. If I were to advertise myself as a *lighthouse* keeper, you would thrill with something of emotion. If I were to advertise myself as a light *housekeeper*, your emotional response would be very modern. And yet the difference is only a matter of emphasis. If I were to assemble the hosts of Protestantism, I would find that all would claim to be Bible Christians. Here would come the Holy Roller with his mental and physical gyrations and would justify himself as a seeker after New Testament experience. Here would come the Mormon with his Bible under his arm and his seven wives under his roof, and here would come the man who treats his Bible as a ouija board with which he can so successfully foretell future events that the reading of the daily newspaper is superfluous. All would be Bible Christians and would differ so widely in what they found in the Bible as to indicate after all that the real test of your message is in what you claim in that Book is to be considered as essential.

The *Literary Digest* some time ago carried a story about a trial in which the evidence on the basis of which a certain prominent man was convicted was all based on what somebody saw through a keyhole. The *Digest* had a cartoon which illustrated how a man looking through a keyhole might see certain things and report them faithfully, but what he reported would be so partial as to be a lie about the whole situation in that room. Now the truth is never told by partial reports. The keyhole theologian has often stampeded the Church. A certain Methodist bishop once said that Bible verses ought to be marked like railroad tickets: "Not good if detached." No religion will ever light up the dark pathways of modern industry which does not know how to teach men the moral and spiritual significance of the ways in which they earn their daily bread.

THE EDUCATION THAT IS NEEDED

But the method of the Church, if we are to put morale back into industry, must be something more than just a message from the pulpit. The goal we have in mind cannot be reached until *we rewrite our whole system of moral and religious education.* Vocational training is a big word in our modern schools and every word which has been set forth I would emphasize with a profound AMEN! But many of us have not yet seen that this training of the boy and the girl to enter the modern industrial world equipped in hand and head throws upon the Church an equal obligation to see that this same boy and girl go equipped in those moral and spiritual virtues which alone will guarantee how economic power is to be used. We have already taken steps along this line. We have taught tithing in the Church, seeking to guarantee that the boy's money will be rightly spent. Why is it not logical to teach the ethics of industry in order to guarantee that his money will be rightly earned? We have taught temperance to the boy and the girl in order to guarantee that their substance shall not be wasted in riotous living. Why is it not logical to teach the laws of industry, in order to guarantee that there shall be money to be conserved?

We need to take our boys and girls and allow them to see the grains of wheat which are placed in the ground by human labor. We need to let them see the growth of this wheat into the harvest. To help them follow it after the harvest into the channels of distribution, and from the channels of distribution into the avenues of consumption. And we need to teach them that this whole process of production, distribution and consumption in any field is as sacred as human life itself, and whoever lays unholy hands upon it in selfish action is an enemy of mankind. In some realms we already recognize that selfish action is intolerable. We have yet to teach that it is intolerable everywhere. There is not one law of service for the minister and another law for the farmer. There is not one law of service for the soldier and an opposite law for the merchant. There is but one law of associated living and that is the law of service.

SAFE FOR MAN WITH IDEALS

But if the Church is going to train men for idealistic action in the world of industry, it cannot stop short of making the world of *industry safe for those who accept its ideals.* As some one has expressed it: "The Church must become a militant organization and make society safe for saved men." It was possible for the Church to have busied itself by urging men to accept the old individualistic temperance pledge. It would have accomplished good, but it would have made life hard for its members, for the world outside would have gone on its riotous, booze-consuming way. Rather, the Church decided to make the Church safe for the temperance man. It went into the field to win a majority vote for temperance. It outlawed the saloon from good society. It stripped the brewer from his reputation for piety and patriotism.

Something like this the Church must do in the realm of industry. If it is to urge upon them the ideal of the productive life, then the world must become safe for the man who leads the productive life. There can be no morale in the army when the cowards are rewarded and the heroes punished. If the Church is to make the world safe for the man who leads the productive life, it must become unsafe for the man who does not lead it.

Two men were discussing the high cost of living. One of them admitted the great increase in price of the products which he manufactured. His explanation was as follows: "The price of raw material has gone up from twenty-five cents to one dollar. The price of labor has advanced from one dollar to two dollars and seventy-five cents," and then he said, "we have checked up to the people the war taxes which the government has imposed upon us." When the ordinary young man found his name in the selective draft and proceeded to check up to some one else his responsibilities as a citizen in the conduct of the war, he lost his reputation for piety and went to the penitentiary. This manufacturer happened to be on his way to California to spend the winter fully equipped with an undisturbed reputation for patriotism and for piety. The Church cannot urge ideals of productive living upon people and allow this to go on. That type of citizenship is destroying the morale of our whole social order. It cannot be tolerated in capitalists or laboring men. The laboring man who holds up a community through combinations of labor should be classed with the other enemies of public welfare.

REGARD FOR PERSONALITY

For a like reason, if the Church is to urge its ideals upon the individual, it will accept as final no social order which does not *challenge those expressions of personality which distinctly mark man as a son of God.* An eminent agriculturist was once lecturing to a group of boys on "How to make corn-growing interesting." He said, "That is interesting in which you invest will power, purpose and intelligence. Drudgery is always found wherever action has been reduced to habit." No social order can have the loyalty of men which does not tap these well-springs of human enthusiasm. Man desires to invest his whole personality. An order of industry which does not challenge the threefold loyalty of hand and heart and brain, which does not call for the investment of will power, purpose and intelligence, cannot satisfy the deepest aspirations of the human spirit.

Our Church, by the compulsion of a great tradition, is committed to declaring this message to our modern social order. We have maintained in the past against an overbearing ecclesiasticism the right of the human individual to think his own thoughts and invest his own will power, purpose and intelligence in his ecclesiastical affairs. We have thrown the sanction of religious approval over a political order which has given to man the right of self-expression in government. By all these traditions we are committed in the coming days to hold that no industrial order which does not offer an opportunity for every man to invest his whole personality, can hope to have the abiding loyalty of men. Amid all the confusing cries of the present, one detects the deep human cry, not for more pay and shorter hours, but for work with more meaning, work with more spiritual challenge, work in which men shall feel that it gives them an opportunity to make a living, to make a life, to serve their fellowman and to do the will of God.

League of the New Day

Next Week's Readings and Prayers

Week of Aug. 30–Sept. 5

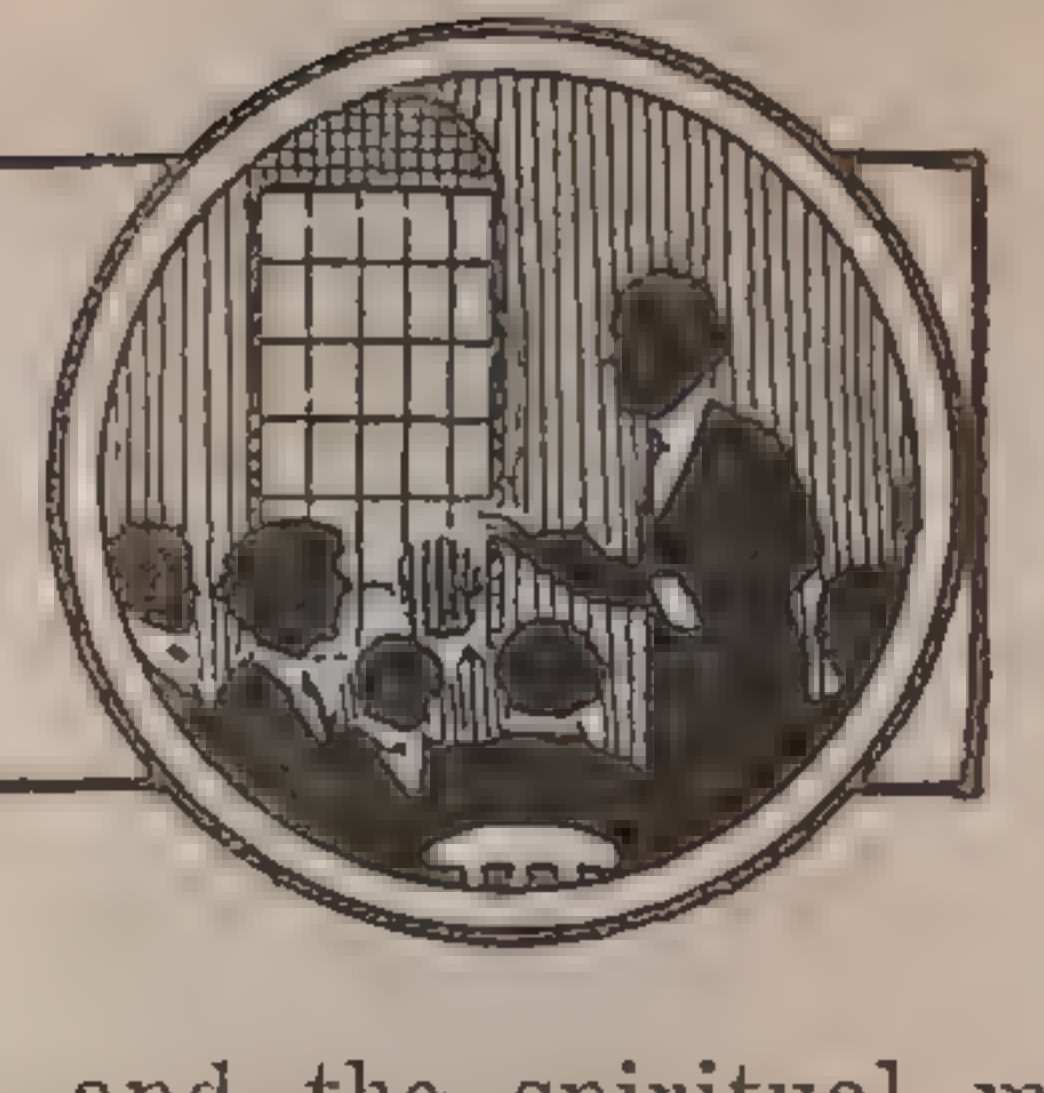
Monday. Paul to Colossæ. Col. 1:1-8.
Tuesday. Fruit-Bearing. Col. 1:9-17.
Wednesday. The Reconciliation. Col. 1:18-23.
Thursday. Christ the Revealer. Col. 1:24-29; 2:1-5.
Friday. Walking in Christ. Col. 2:6-15.
Saturday. Christian Liberty. Col. 2:16-23.
Sunday. Labor Sunday. Luke 19:11-27.

Object for Intercession

For the Sick in Hospitals or at Home:

Come with thy help and healing, Lord of life and helper of the weak. Deliver and sustain thy suffering children. Give strength for endurance, where pain must come, and sustaining in that transition from this world to the true home of the soul which we have feared with a dread which only thy promise and thy presence can cure. Restore to strength, if it please thee. And let those whom thou hast so sent back to life's labor and experience remember their deliverance and live in thought of thy merciful kindness. Let thy blessing come to all doctors and nurses and those who for love's sake tend the suffering. In the name of Christ. Amen.—*R.*

IN THE CHURCH SCHOOL



DR. DAVIS' BIBLE CLASS

The Building of the Temple

International Sunday School Lesson for Sept. 5. 1 Kings 8: 1-11.

The lesson text for the day has to do only with a part of the dedication service of Solomon's temple. The real lesson text begins with Ch. 5 and the whole section, barring the details concerning the sacred furniture, ought to be read in preparation.

How much did personal vanity or desire for fame enter into Solomon's action? How much was it the result of a genuinely reverent desire to honor God?

It was a stupendous enterprise. Solomon worked it out in co-operation with King Hiram. The personnel was as follows:

Workmen	30,000
Burden bearers	70,000
Hewers	80,000
Overseers	3,300
	183,300

This enormous number of laborers was employed for seven years in the gigantic task. Surely, this was one of the greatest building enterprises that the world ever has seen. The result must have been sublimely beautiful.

1. *The Old and the New.* The dedication of the new temple was linked up with the holiest experiences of the past as the ark of the covenant, containing the stone tables on which the Ten Commandments were carved, was brought from Zion (David's sacred location) to be enshrined in the oracle of the new temple of Solomon. How truly this illustrates the principle of development in religion. It is always enlarging and taking on new forms. And the best in the old is constantly being taken over and enshrined in the new. Without the old the new would be without meaning or value. Unless the old ark could find a new shrine it would pass out of the life of the people. How does this principle work out in our own personal religion? Do you suppose that some of the people criticized the change from the old to the new?

2. *The Shrine.* It bore different names; but it was the sacred place where God was supposed to dwell. Its existence calls up the whole question of the relation of the spiritual to the physical, which is the central truth involved in the lesson today. In one sense it was not necessary for Solomon to build a temple for God. The Infinite does not need either a shrine or a form in order to be real. God did not need the temple; but Solomon and the people did. We are human and finite. We depend upon the material because we are physical beings. Note, therefore, the following principles:

1. Our noblest service and hardest work is due our God.

2. Our religion is an enlarging experience demanding new forms of expression.

3. Our church is a symbol of God's presence, a physical means to a spiritual end.

4. The best temple of God is a pure heart.

A. *The Supremacy of the Spiritual.* The only reason that finally warranted the building of the temple and the cost of its up-keep was the service that it performed in keeping the sense of God's reality alive among the people. God must be affirmed and the spiritual must be demonstrated. Since a shrine was the necessary symbol to this end the temple was justified. But always the reality of God must be kept paramount and clear. The oracle was made to speak about God.

B. *Danger of Substituting Form for Spirit.* The ceaseless peril of substituting the symbol for the truth which it represented beset the people. Before they were aware of the danger they might be putting their shrine in the place of their God. Idolatry lurks as a deadly menace in all worship. A stained glass window may be something to look *at* or something to look *through.* Here is one; it represents Christ the Good Shepherd. It is a glorious thing when the sunlight falls through it under right conditions. It is the pride of the church. And sometimes the tendency of the people who worship in the beautiful church is to adore their window rather than to see by means of it a new vision of the Christ whose blessed image it bears.

C. *The Right Use of the Shrine.* The symbol is meant to declare the truth, the spiritual reality; and he uses his shrine best who comes closest to God by means of it. The way to use a church, therefore, is to let it become the instrument leading us to God. It is like an astronomer's telescope. He is a student of the stars; but he needs the help of his physical apparatus to come near enough to study their distant splendor. A wise astronomer makes his telescope a means to an end; he keeps its purpose paramount; he does not worship it, he uses it.

Ozora S Davis

Department of Religious Drama

Conducted by Dr. Mary Alice Emerson

Fine Arts in Religion

Under the above caption a great American University has just announced its profound conviction that "The Church must again become the mother of artists and the generous patron of their works." It has assembled an unusual group of outstanding artists as a permanent faculty for a distinct department of fine arts in religion. This faculty of the School of Religious Education and Social Service of Boston University will undertake to train leadership that will enable the Church to use music, art and pageantry as instruments in spiritualizing individual, community and national life. A large number of courses are offered for which students may receive regular academic credits leading to University degrees. The courses are grouped under the following significant headings:

I. Music in the Services of the Church and Community.

II. Poetry and Ritual in the Services of the Church and Community.

III. Art in the Services of the Church and Community.

IV. Pageantry and Visualization in the Service of the Church and Community.

A survey of the past year in the field of pageantry and drama alone will reveal the following activities:

Methodist Episcopal Church: The Centenary Celebration at Columbus, O., included over 200 demonstrations of life plays and pageants, the most significant of which was the "Wayfarer" which was repeated under the auspices of the Interchurch World Movement at New York City, during the holiday season.

The Woman's Foreign Missionary Society had its 50th anniversary at Symphony Hall, Boston, and gave "Adana—The Woman of the Nations."

At the General Conference in Des Moines, nearly a score of different plays and pageants were given depicting the work of different Boards.

The 25th anniversary of the Morgan Memorial, recently celebrated at Tremont Temple, Boston, produced a remarkable pageant, "Through Labor to Love, or The Rainbow of Promise."

The conservation work of the Joint Centenary Committee included within its scope a Pageantry Division which has already prepared six pageants and plays which are now being extensively advertised in the Methodist Book Concern.

Episcopal: During the past year the Episcopal Church has conducted a nation-wide campaign in the interest of pageantry and drama. Under its direction the pageant entitled "The Builders of the City of God," was successfully produced in more than a thousand Episcopal churches in the United States. In St. George's Church, New York City, three noteworthy presentations of Nativity and Miracle Plays were given in the Chancel and Sanctuary. At a recent meeting in New York City the presiding Bishop of the Council authorized its Religious Education Secretary of the Religious Education Department to investigate the whole question of dramas and pageants and to submit a report and recommend a program for 1920-1921. Mr. Percy Burrell, a recognized authority in these fields, has been made Chairman of the Pageantry Commission and a substantial budget has been placed at his disposal.

Baptists: Northern Baptist Convention at Buffalo presented several Musical Educational Plays. The First Baptist Church at Seattle, Wash., has recently presented "The Servant in the House," by a company of church players.

Presbyterians: The Woman's Foreign Board of the Presbyterian Church celebrated its fiftieth anniversary at the Metropolitan Opera House in Philadelphia with a pageant entitled "The Lifted Cross."

Congregational: The International Church Centenary Council of the Congregational Church presented several musical plays in connection with historic meetings recently held in Boston. Pilgrim Church, Seattle, Wash., organized the Seattle Pilgrim Community Players. First Church, Evanston, Ill., has its Pilgrim Players and presents such plays as "Ruth the Gleaner," "The Child Moses" and the "Prodigal Son."

Interdenominational and independent agencies are also active in the development of drama and pageantry in the fields of religion. The

(*Continued on page 264*)

THE HOUR OF PRAYER

Adventure with Christ

Comment on the Midweek Prayer Meeting Topic for Aug. 29-Sept. 4

BY ISAAC OGDEN RANKIN

Scripture Passage. Matt. 4 : 17-25 ; 19 : 16-30.

The Spirit of Adventure in the Church of Today. They left their nets and followed him. One of them, perhaps both, were married; they risked the living of their wives and families. How great must have been the charm which drew them! Is there anything like it in the life of the church today? Is there any similar experience in our own lives? When the church loses that spirit of adventure—that sense of a great task and opportunity to venture in the companionship of a great and beloved leader—it loses its true hold both on its own members and on the community. Church life can never flourish in an unnoticed and overshadowed corner, any more than a tree can flourish in the shade. The church is to call attention to its life and work, not so much by skillful advertising as by the adventurous life of obedience and service. The trouble with advertising—which should be skillful if it is to be used at all—is that there must be something worth while to advertise. If the members of the church are marked out by admirable living and self-denying works, not much other advertising will be necessary. But it must not be logy living or perfunctory work. We must also serve our own generation. A church should not be doing exactly what the fathers did in exactly the same way. It must cut loose from precedent for Christ's sake and when Christ leads.

Perils of Timidity. Very good people, and groups of people, are of very little use in the world because they are too timid to show enterprise in order to carry out their aims. If they have no aims the case is far worse. A good use of this meeting would be to raise the questions: Exactly what do we wish to accomplish in this community? Have we any plans? Are we accomplishing anything? Are we standing in the light of others because we are too shy to take a risk? We must reckon here with differences and individualities of communities. No church can model itself exactly on another. No pastor moving to a new field finds exactly the same problems.

Adventure with Christ Our School of Truth Seeking. The only way to learn in all the realms of our spiritual experience is to put our faith to the test in doing something. Christ taught his disciples in all sorts of places, but never once in a schoolhouse. He introduced them to life by calling them to follow him. He taught them to evangelize by sending them out with a message. And that is his method now. The sorrowful fact with many of us is that we are more afraid of making mistakes than of disappointing Christ by our inert refusals to venture in his service. One might enumerate the mistakes of the disciples: but the important thing is not that they blundered but that they learned by blundering. It is better to make blunders in Christ's companionship than to make the irreparable mistake of the servant in the parable who risked no blunders because he would not assume the responsibility of investing his talent for God.

Closet and Altar

LIMITATIONS AND DELIVERANCES

He hath hedged me about, that I cannot get forth. Lam. 3 : 7.

Everywhere we look we find our life encompassed by limitations. God has "beset us behind and before, and laid his hand upon us." We see, also, that this limitation of life is not the source of weakness, but of man's highest power and fame. It is not only for little men in little things, but for human life at its best and greatest. The strong man, the great man, whether hero or artist, poet, thinker, or saint, is not one who bursts the bonds of law and casts obedience away, but rather one who walks a narrower, severer path than weaker men are able to keep.—*Theodore C. Williams.*

I shall yet praise Him—though blossoms have withered,
Empty the fold is and barren the field,
All the fair promise of harvest has vanished,
Fig-tree and olive have failed of their yield.

I shall yet praise Him—though the mist shrouds me,
Though through the darkness there shineth no star,
Though long delayed be the word of His counsel,
And to all seeming He hideth afar.

I shall yet praise Him for victory given;
Though fierce the sifting, His prayer cannot fail.
Till the fourth watch He may leave me in darkness;
Then clouds shall lift and the light shall prevail.

I shall yet praise Him—mute mouth filled with laughter,
Silent lips opened and tongue used to song;
Surely praise waiteth; joy, sown for my reaping,
Cometh to harvest, though lingering long.
—*Annie Johnson Flint.*

Stars may be seen from the bottom of a deep well, when they cannot be discovered from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of.—*C. H. Spurgeon.*

O Thou who hast brought hope into our mortal life by the assurance of our Lord's rising again as the first-fruits of his brethren, help us to be more worthy of our immortality. Give us courage for all experiences, and suffer us not to be so tamely subject to the vexations of these passing days. Spirit of God, by whom we live, keep us ever in a joy above complainings. Let us not murmur when the way is hard, but rather with all gratitude remember that it is the way and thou our Guide. Help us to draw from deeper wells, that we may taste refreshment of the living water. Make all our days thy care and be thou in all our confidence an inward peace. Richly hast thou endowed us; give us grateful and expectant hearts to find thee everywhere. O Thou, our Rest! let no disturbing or unrestful word find outlet through the door of our lips; but make us always bringers of good cheer, to the glory of Christ. Amen.

—*Isaac Ogden Rankin.*

Christ's Power with Me

Comment on the Christian Endeavor Prayer Meeting Topic for Sept. 5–11

BY CHARLES ERNEST WHITE

Topic: What Christ Does for the Christian. John 15 : 1-8, 14-16. (Consecration meeting.)

Light from the Bible Passage

Previously Jesus had had continual personal contact with his disciples. Now he must soon be separated from them. Before he goes he would impress upon them the necessity of their being continually united with him in a spiritual sense. Fruit-bearing is not a privilege Christians can enjoy or not, as they choose. It is an expectation Christ has in us. Fruit grows when the branches are in such contact with the vine that they get its life. The Christian gets this for his work from Christ. The "life" comes through prayer to him, belief in him, clinging to him, catching our soul-motive from him. Such contact enables us to live up to the Father's confidence in us.

Leads for Leaders

Many societies do not hold regular meetings through July and August. If yours is one of these, the subject for this meeting is especially choice. No finer topic could be selected for the first fall meeting than this—*What Christ can do for me.* The consecration thought should lead to the commitment of ourselves to him as the one who alone can make us Christ-ones.

A suggestive line would be to spend a few minutes thinking what life would be without Christ. Just how much *could* we do and *would* we do?

Jesus wanted fishers of men. What did he do to make them successful?

He wanted witnesses for him. What did he do to make them successful?

He wanted earnest workers, patient burden-bearers, prayer-full and faith-full followers. What was his contribution to their success?

Thoughts for Members

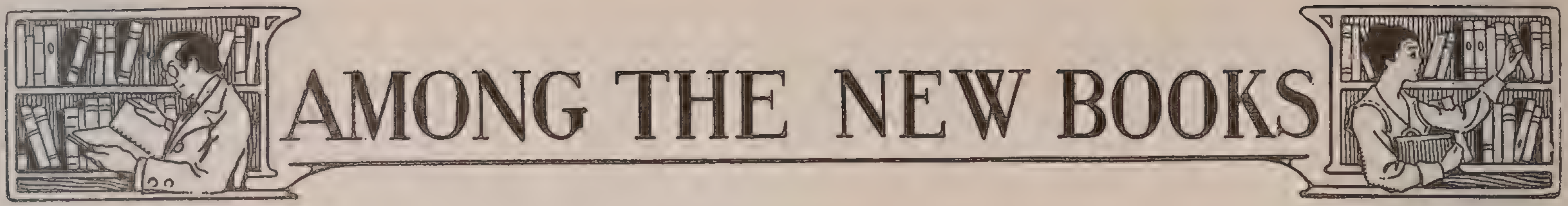
"If a friend is one who summons us to our best, then is not Jesus Christ our best friend? He looks not back to our past with a critical eye, but to our future, with a hopeful one. The Master appeals from what we have been to what we may be."

"For me to live is Christ." "In him, as a plant in soil, in rain and sunshine, we are to live, growing up by him and into him. In his name we are to work, to pray, to suffer, and to rejoice, and at last to go home."

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.
Just as I am, young, strong and free,
To be the best that I can be
For truth, and righteousness, and thee,
Lord of my life, I come.
—*Hearn.*

A Moment of Prayer

We thank thee, O Father, for the matchless pattern thou hast given us in Jesus Christ. We would see him and have his likeness in us. Bring us then, we pray, into fresh contact with him that our lives may be of the greatest usefulness to thee. *Amen.*



AMONG THE NEW BOOKS

On American Affairs

How We Advertised America, by George Creel (Harpers). A thorough report of the varied work of the Committee on Public Information. Without doubt the effort of this department to educate the mind of America by pamphlets, films, posters, news items, four-minute men, etc. and to carry word of our undertakings to the ends of the earth was one of the great exploits of the war time. Over one hundred and fifty thousand men and women took active part. Mr. Creel throws much light on the difficulties of the situation and the narrative is interesting and stirring reading. He uses severe language with reference to certain members of Congress but not without cause.

Ladies of Grecourt, by Ruth Gaines (Dutton). Another delightful and stirring volume on the reconstruction work carried on by the Smith College Relief Unit within fifteen miles from the Somme front line trenches. It begins with August, 1917, in the country from which the Germans were retreating, leaving devastation in their track. Sixteen villages were allotted to the Unit as their territory. They found all buildings destroyed, trees cut to the ground, and wells poisoned and they began to rebuild. Then came the German advance in 1918 and the consequent retreat of the relief work until the Armistice. There is an interesting chapter on Community Planning which indicates the unconquered spirit with which France takes up the problems of reconstruction, and more accounts of the peace time aid rendered by the Unit. It is a fine record of a worthy undertaking.

Labor and the Employer, by Samuel Gompers (Dutton). A companion volume to "Labor and the Common Welfare." It contains extracts from addresses and papers by Mr. Gompers on such themes as Ethics of High Wages, The Shorter Working Day, The Union Shop and the "Open" Shop, Child Labor and Women in Industry, Industrial Warfare, Profit Sharing, etc. The workman's side of the discussion in these and other labor matters is ably presented. It is very important that all fair-minded men should hear this side. The other side is familiar enough and finds abundant space in the daily press.

The War, the World and Wilson, by George Creel (Harper). An administration book explaining why Roosevelt was not permitted to go to France, the treatment of General Wood, the Shantung situation, the attitude of the Peace Treaty toward Germany—the criticisms of Keynes, etc. Mr. Creel is a vigorous writer and deals lavishly in superlatives, both in criticism and defense. He writes clearly and entertainingly, but does not carry conviction. He is always bitterly anti-British and laudatory of all the war accomplishments of Americans. The judicious reader can glean much valuable information.

A Sea Trip in Clipper Ship Days, by Mary Matthews Bray (Badger). Now that the great Era of the American Merchant Marine has passed into history there is value in such simple annals as this. The author and her sister sailed with their father, the Captain, from Boston to New Orleans, then to Liverpool and to India. The soothing monotony of life on shipboard was broken by few vicissitudes. Coming to land the sisters enjoyed strange sights and the good times which always abounded in the ranks of their father's warm-hearted profession.

A New Lowell Volume

The Function of the Poet, and Other Essays, by James Russell Lowell (Houghton Mifflin). It is a delightful surprise to receive another volume of essays bearing the name of James Russell Lowell; and to find its contents to be, as the editor says, "In literary merit nowise inferior" to the volumes he collected himself. Doubtless of most value are the longer essays on "The Function of the Poet," "Humor, Wit, Fun, and Satire," "The Imagination," etc., but we confess to exceptional interest in Mr. Lowell's reviews of Howell's "Venetian Life," when that author was still a young man, and Whittier's "Snow Bound," and Longfellow's "Courtship of Miles Standish," and other volumes written in the sixties. The collection closes with a delightful example of Lowell's humor, in "A Plea for Freedom from Speech and Figures of Speech-Makers."

Poetry and Drama

Poems, by Cecil Roberts (Stokes). An appreciative introduction is written by John Masefield and lovers of poetry will agree with him that this is one of the notable volumes which will survive. The author is a journalist and war correspondent and many of his poems voice the tragedies of the war, but most of the material concerns life and love and the beauty of the world of nature. It is real poetry in form and sentiment.

Youth Riding, by Mary Carolyn Davies (Macmillan). Many of these poems have attracted recent attention in the magazines. The lyric gift of Miss Davies is unquestionable and often admirable, and her dramatic brevity not only catches but holds attention. The lyrics often have an immediacy of appeal to emotional experience which gives them power. The heart and thought of them is of the town, and yet the love of the open air is a large part of their charm.

From the Desert, by John Wesley Holloway (Neal Pub. Co.). This little volume of verse introduces a poet of the colored race, who reminds one of the late Paul Lawrence Dunbar. Pathos, humor—largely humor—and religion are woven into the poems. Many of them bear the mark of poetic genius and are soul-stirring in their appeal.

Starved Rock, by Edgar Lee Masters (Macmillan). There is much more variety, both of subject matter and metrical form, in Mr. Masters' new book of verse than in his earlier volumes and most of the poems are comparatively brief. He has stepped away from Spoon River and registers his unsatirical reactions to the beauty of the world as well as to human experience in the conditions of America. In this departure from a limiting conception and method of expression and this variety of subject and interest, the collection will be a real addition to knowledge of the author's power and scope.

Some Greek Masterpieces in Dramatic and Bucolic Poetry, by William Stebbing, M. A. (T. Fisher Unwin). The sense and the delight of scholarship which linger in England are suggested by Mr. Stebbing's attempts to express the spirit of Greek dramatic and bucolic verses in English measures. He is not hindered by the feeling that he is attempting an impossible task, and one gets from his verses a genuine sense of classical thought, and often of the classical power of expression.

Swords and Flutes, by William Kean Seymour (T. Fisher Unwin). There is a distinct difference of note in the English and American poetry of the day. Recent volumes from the other side of the Atlantic illustrate this difference. Here, for example, is a volume inspired mainly by the war, in which Mr. Seymour gives us his reaction from its experiences and sufferings, and then passes on to poems of the beautiful outside world, of friendship and of admiration. The environment is English. The lyrical note is fine and clear.

Dunsany the Dramatist, by Edward Hale Bierstadt (Little, Brown). A new and enlarged edition, containing interesting material not in the earlier volume. It presents a brief biographical sketch, a critical chapter on Dunsany's plays and short stories, a chapter on "his Philosophy," and a section of letters. The interpretation of the plays is most interesting and valuable.

A Prisoner of Pentonville, by "Red Brand" (Putnam). Pentonville is a prison in London and these are the poems of a prisoner who Rev. J. Fort Newton tells us in his introduction, was convicted largely on technical grounds. They express the soul experiences of a man suddenly cut off from his habits and hopes in life and from his family. The current of feeling runs strongly and the whole book is a human document which grips and holds attention.

The Golden Whales of California, by Vachel Lindsay (Macmillan).

The Second Book of Modern Verse, selected by Jessie B. Rittenhouse (Houghton Mifflin).

The Social Plays of Arthur Wing Pinero. Vol. III, Letty, and His House in Order (Dutton).

Contemporary Drama of Italy, by Lander MacClintock (Little, Brown).

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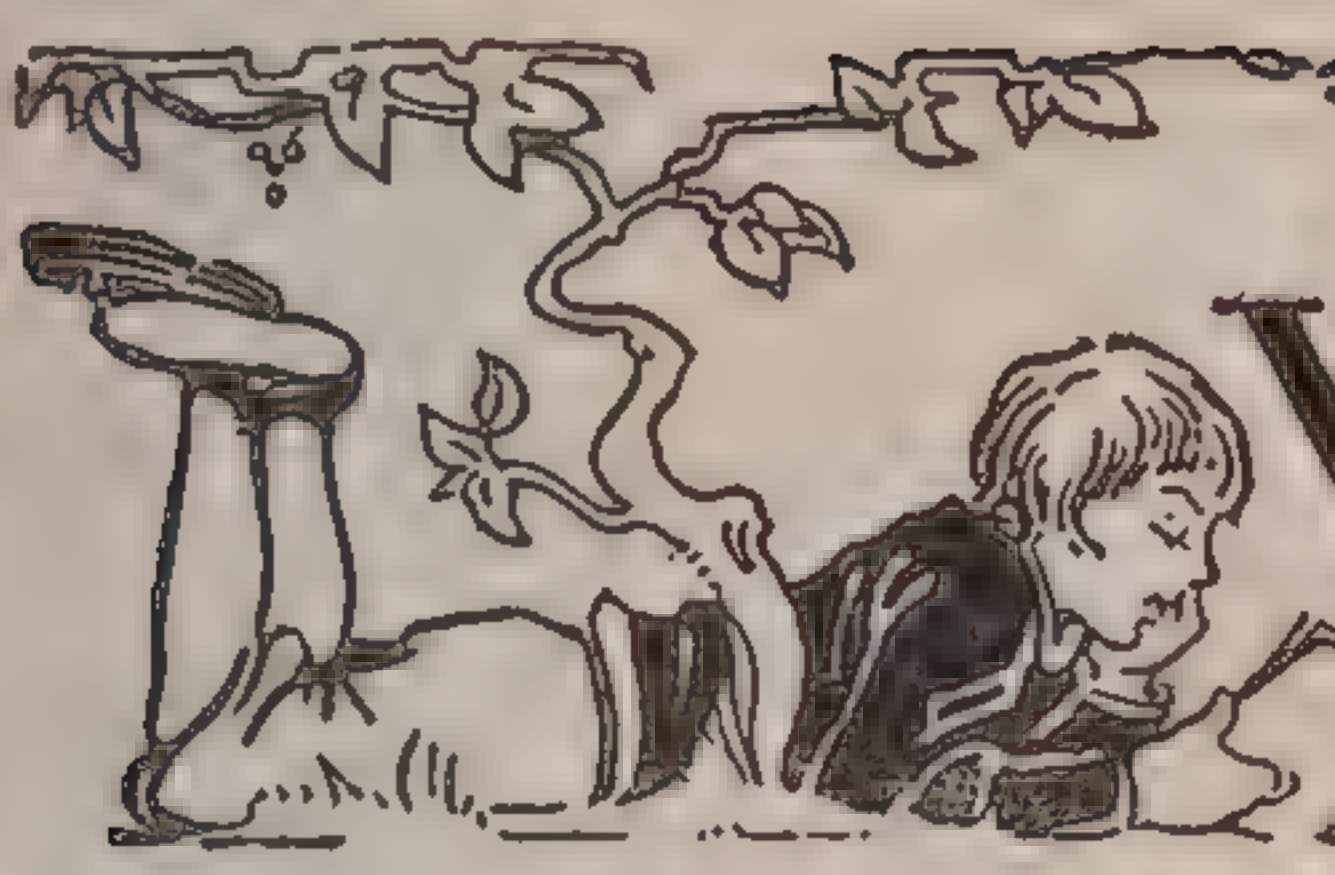

WITH THE CHILDREN

A Robinson Crusoe Adventure

By Caroline Benedict Burrell

If we had only studied our French in school, this story would not have happened, but Billy said it was a silly language, so we decided not to bother with it. It was easy enough not to learn anything, because this was the way they taught it: the teacher came in every day and said, "*Bon jour*," and we had to say it back, then she just talked on alone and you didn't listen.

The family said we'd be sorry, because Mother and Helen, Billy's big sister, and Mabel, my big sister, and Billy and I were all going to Paris in the summer; but we thought we'd get along somehow.

Sure enough, we did get on first-rate at first. We learned where the busses went and could go all by ourselves and back all right; the folks worried at first, but after we'd been to the Eiffel Tower and the Invalids alone they said we could go anywhere.

At last one night the girls said, "Let's go out to Robinson's tomorrow; that'll amuse the boys."

Of course we said right off we didn't want to go, because it didn't sound as if we'd like it, but Mother explained that it was a place named after Robinson Crusoe and you ate your lunch in the top of a tree; that sounded something like, so we concluded we'd go.

The next day we all went, Mother and Mabel and Helen and Billy and I. We took a train to a little town and walked up a long hill and came to a place where a lot of donkeys were tied up with saddles on them, and beyond these a great big picture of Robinson Crusoe with his goat and fur cap, and gun and all, painted on a board. He looked fine. There were ever so many great big chestnut trees all around, the biggest I ever saw, and little rooms like nests built in the branches, all the way up, with winding staircases between.

When we began to go up Mother said she thought she liked the lowest room best, and Helen and Mabel said they had to go a little higher because of the view, and Billy and I said at once that there was no use in having lunch in a tree if you didn't have it in the toppermost place of all; so they groaned, and said they supposed they'd have to, and we went up.

After lunch we wanted to go down and ride the donkeys, but Mother was afraid till she looked down and saw how the donkey men led them up and down by the nose, with little girls sitting just as easy in the saddles. She said we might go if we'd be careful, and not fall, and keep clean, and come back soon, so we raced down.

It was good fun for a while, for we played we were Crusoe and Friday being chased across the island by the savages and we galloped the donkeys as hard as they would go. The road was pretty straight and we knew we could turn around any time and could not get lost if we tried, so we just went on. After a good while Billy said we'd better turn around, and we tried, but those donkeys didn't see it that way, and the more we sawed and pulled at their mouths, the more they stuck their noses between their knees and wouldn't turn a bit. Still, we thought they would pretty soon, but at last the road began to bend around corners, till we were all turned around. Then we got rather sober, because we knew Mother would surely be frightened.

"Let's slide off and walk back, and let the old donkeys go on," I said at last, because it was getting a little dark; and Billy said, "All right."

He did slide off and only got bumped a little on the ground, but somehow my foot got twisted in the stirrup and my head knocked pretty hard on a stone, and the first thing I knew I was lying in the ditch with the donkeys out of sight, and Billy was—but I promised I would not tell that.

He felt better after I sat up. Some men were in a field not far off and they came running up and jabbered French at us; we talked English back just as loud as we could, but somehow they didn't seem to understand; then we pointed along the road and said the name of the town we came from, but that didn't do any good either, and when they found I couldn't walk, and Billy wasn't going to leave me, they said a lot of things and shrugged their shoulders and went off. It was something like a palaver between Crusoe and Friday and the savages, only they weren't cannibals.

Well, they all waited for us at Robinson's, and when we did not come they got frightened, just as we expected. Then they talked French to the donkey men, and at last they all started out to find us, but they took one of the wrong turns, and that was why we had so long to wait.

Well, of course they did come finally, and the girls scolded and Mother cried and they made the men ride off and get a cart from somewhere or other and take us to the train. It was pretty late when we got back to Paris, I can tell you, and the next day my ankle was awfully bad, and I had to stay indoors two whole weeks, which was a regular moral lesson. After that we came home and school began. Billy and I didn't tell anybody about our vow, but of course we had to keep it, so we are taking French this year and learning to talk it, in case of any more adventures coming our way.

The Comrades' Corner

Dear Comrades:

You are patient waiters. They say they are no losers. That remains to be seen. Anyway I agreed a couple of weeks ago to write to you about the most perfect light in the world. So here goes.

I wonder if you have ever walked through the woods at night after a rain or a damp "spell?" And did you ever happen to see ahead something that startled you? It looked like a dull light. And when you reached the spot where it was you found nothing more amazing than an old decayed stump. The light part was not something burning, but simply a peculiar thing called phosphorus.

When I was a boy, we used to buy a little piece of this phosphorus at a drug store, put it in a little bottle and carry it around in our pockets. There was not much light to it, but we used to think there was.

Light is odd, after all, especially what we call artificial light. Did you ever see any of the old stone lamps they had in ancient days? You can see pictures of them in an encyclopedia. Then came the same sort of lamps, only they were made of bronze. Peculiar wicks were used; no chimneys, of course; and grease rather than oil. How they must have smoked! One paid for his light with a smudge of smoke.

Candles were better when they began to be used. Did you ever see any old people *make* candles? Possibly you know a noted man who as a boy was a candlemaker in a shop. A candle, however, does not give very much light, and it would take a good many to make enough illumination for an ordinary room, wouldn't it? You certainly would hate to go back to them now, wouldn't you?

Today you use either lamps, gas or electricity. One of the things that you may have noticed is that most of the "goodness," or at least a large part of it is wasted. What you wish to get is *light;* what you get in the largest quantity is *heat.* Father's oil, gas or electricity bill would be ever so much smaller if *all* of what is burned came out as light.

Scientists have found that only three per cent. of the gas flame gives out light. The rest is heat. What a waste! Some of our boy *Comrades* should invent a way of using it to better advantage. Perhaps one of them will. If he does, he will become rich, and he will help us to be less poor.

You probably say, "But electricity is much better, isn't it?" Yes, it is, but not a whole lot. These same scientists tell us that only ten per cent. of the current burned in a bulb furnishes light. The rest is heat, which we do not really care for at that time.

Perhaps you add, "But how about the sun?" Now I wonder if any of you happen to have been out in the sun some of these hot days, say about noon. That is when the light is strongest, anyway. Perhaps you noticed that there was *some* heat in the light! The scientific folks say that only thirty-five per cent. of the "sunlight" is light; the rest is heat. I am sure we should be willing to have the proportion a little larger in favor of the light on a frizzling summer day. That is the reason why we like daylight saving, I suppose.

About this time you will begin to wonder if there *is* any perfect light. There certainly is, and I imagine many of you have seen one this summer. I have. It is owned by a little creature who does not seem to have very much use for it. He is the firefly. What he gives out is one hundred per cent. light. It is the only perfect light known. Catch one and you will be surprised to find when you get him in your hand that he is not even warm. Light without heat—what men have always wanted!

Unfortunately we cannot get them in large enough quantities to light our houses. I remember as a boy catching a lot of them and putting *them* in a bottle the way we did with phosphorus, but it was not a very useful pocket lamp.

And now just a word about this perfect light. Perhaps you have heard people say it is phosphorus. It isn't. There are certain cells in their bodies which form a peculiar substance. When this comes in contact with the oxygen they take in, a rapid combustion takes place which makes the perfect light that shines through their transparent bodies. If anyone could ever find the real secret of it we could light our homes and our streets with a perfect light. Strange, isn't it, that God has given this wonderful secret to one of his little creatures like a firefly?

Comradely yours,

Mr Alden

Dr. Herring — a Friend

By Clarence A. Vincent, D.D.

Twenty-eight years ago I met Hubert C. Herring on a dock in Philadelphia. We crossed the ocean on the same ship and toured England and Scotland together on our bicycles. From that time until now we have been friends and have shared each other's confidences. Nearly every year we have spent a few days or hours together and he and Mrs. Herring were to visit us on our farm one week from the day of the accident.

Dr. Herring was passing through a critical experience at the time of our visit to England. The newer views of Josiah Strong and Washington Gladden were stirring the thought of many ministers and some laymen. Dr. Herring was profoundly disturbed by them. He responded to these facts and appeals. His ecclesiastical relationships were extremely conservative and hostile to the newer applications of the Gospel. This irritated him. He was critical of the Church and rebelled against his fetters. He was reading everything that a then trusted teacher of the Middle West was writing. I was impressed with the honesty of my new acquaintance. He would follow the truth wherever it led, even if he broke with the Church and went into special social service work. It was my privilege to suggest to him that he ought to enter the Congregational fellowship, where he would find freedom. This he did later and has often expressed to me, when referring to those days, the freedom and happy days which he found with us.

During these years of intimacy I have never found him actuated by selfish motives. When he was invited to take the secretaryship of the Home Missionary Society and when it seemed likely he would be asked to take the position which he has so wisely filled in recent years, the question he asked was, "Does it mean larger service? If it does, then I must be willing to take whatever of sacrifice it brings to me." He has given himself in that spirit to every task.

Secretaries have their temptations. Power breeds pride and self-confidence. It seemed to me that Dr. Herring, while confident of strength, as every person must be who would accomplish large things, kept a real humility and teachableness of spirit. At the close of the meeting of "The Committee of One Hundred," following the International Council, he asked me, "Tell me the weak places in the Council and what the National Council at Los Angeles ought to be?" I answered him, "This is not the time to criticize. It has been a splendid meeting. You go home and get rested and then in August come up to the farm and I will give you the most careful criticisms and suggestions I can make." He and his beloved wife were coming to New Hampshire a few days earlier, but at the last moment deferred their schedule to go to Chilmark.

There was a boyishness in him, a sympathy with his friends when they needed him, a frankness and sincerity that tied him to us with indissoluble ties. He loved his Lord and had a vital experience of the Spirit's presence in his own life and work. We who knew him intimately knew how *real* he was, and *is.* We can enter in some measure into the sorrow, as we have into the affection, of his family, in this tragic hour. We cannot advise with him about Councils, nor he with us about our concerns, but we can live in the memories and hopes of a friendship rooted in the experiences and hopes of the Gospel.

You who would serve the Master, serve the Master's own.. We call for the union of all who love in the cause of all who suffer.—*R. J. Campbell.*

A Western Pastor's Tribute

In the Northwest, to which Dr. Herring frequently came, he was honored, trusted and beloved. We fully appreciated the remarkable combination of qualities that fitted him so admirably for his responsible and difficult post: his sanity, breadth, power of adaptation to changing situations and diverse temperaments, tenacity of purpose with openness of mind, hopefulness, courage, self-control, patience, humility, unselfishness, interest in all sorts and kinds of men, sympathy that was a real feeling for and with others, genius for friendship, grasp of fundamental truth, spiritual insight and foresight, deep religiousness of soul instinct with devotion to Christ, and sureness of faith in the church as a necessary agent of the advancing kingdom—all this, along with great capacity for work, strong administrative ability, commanding utterance, and exceeding winsomeness of manner.

Always in his visitations he brought wisdom and cheer. The title of Barnabas in either translation suited him—he was son of exhortation and son of consolation. His eloquent address, signally characterized by loftiness of range and spiritual earnestness, made but a few weeks since before the State Conference of Minnesota, will now be remembered and cherished by those who heard it as an impressive apostolic benediction and as a compelling farewell plea for a new consecration.

HARRY P. DEWEY.

Plymouth Church, Minneapolis.

Fine Arts in Religion

(*Continued from page 260*)

University of California recently presented in its celebrated Greek Theater, "Miriam—the Sister of Moses." The Missionary Education Movement, which serves all denominations, has already a number of pageants for teaching Missions. The American Bible Society has employed Mr. Percy Mackaye to prepare a pageant on the general theme of the Bible in National Life, for use in all of the Protestant churches of America on Bible Sunday, Nov. 28. The Federated Council of Churches has joined with the American Bible Society in the effort to have this drama presented in every Protestant Church of America this year.

The World Sunday School Association has announced that one of the significant features of its Convention at Tokio, in October, will be a series of noteworthy pageants participated in by both English and native people, under the direction of H. Augustine Smith of Boston University.

Mr. Percy Burrell, who has been making a survey of the development of pageants in the churches of America under the auspices of the Interchurch World Movement, announced that last year the foregoing church pageants were witnessed by approximately 1,300,000 people and that nearly 20,000 people participated in the pageants. There is no record of probably hundreds of other noteworthy plays and pageants given under religious auspices during the past year.

It is significant that the Drama League of America, an organization independent of any church, has during the past year offered three prizes amounting to $850 for the three best religious plays, to be submitted in competition, has created a permanent committee on religious drama, has appointed a sub-committee on the church and Sunday school, and has opened a religious drama department as a regular feature of its monthly publication, "The Drama."

The nation-wide interest in the use of drama and pageants as instruments of religious culture is indicated by the foregoing survey.

The Pilgrim Calendar

July 1620—January 1621

(All these dates, except where otherwise stated, are according to Old Style. To conform to our present reckoning (New Style) add in each case 10 days. Forefathers' Day is Old Style, Dec. 11; New Style, Dec. 21. There are differences of opinion and uncertainties in a few cases.)

July	25.	*The* MAYFLOWER *leaves London.*
	29.	*Arrives at Southampton.*
	31.	(Probably.) *The Pilgrims left Leyden.*
Aug.	1.	*Pilgrims in* SPEEDWELL *sail from Delftshaven.*
	5.	SPEEDWELL *arrives at Southampton. (Bradford, "about ye 5."; perhaps a day or two earlier.)*
	15.	*Both ships sail from Southampton.*
	22.	SPEEDWELL *dangerously leaking. Put in to Dartmouth.*
Sept.	2.	*Sailed from Dartmouth.*
	5.	SPEEDWELL *again leaking.*
	7.	*Arrived at Plymouth.*
	12.	SPEEDWELL *sails for London with twenty passengers.*
	16.	MAYFLOWER *sails from Plymouth.*
Oct.	3.	*First death on board. Heavy gales. Ship in danger.*
Nov.	9.	*Signs of land.*
	10.	*Discovered Cape Cod (somewhere about Truro).*
	11.	*Cape Cod (Provincetown) Harbor. Go ashore to cut wood. Compact signed in cabin.*
	12.	*Sunday. All on ship for rest and worship.*
	13.	*The shallop put ashore for mending. The women land and wash soiled clothes.*
	15.	*First exploring party of sixteen starts.*
	17.	*The party returns with Indian corn and report of Indians.*
	22.	*Weather turns cold and stormy.*
	27.	*Second exploring party of 34 (nine sailors) goes ashore. Peregrine White born.*
	29.	*Expedition returns with corn. Eighteen men remain on shore over night.*
Dec.	3.	*Much illness from exposure.*
	6.	*Third exploring party seeks a harbor for settlement. Eighteen—including Standish, Carver, Bradford and others—with ship's mate, who has been at Plymouth.*
	7.	*Mrs. Dorothy Bradford drowned.*
	8.	*The exploring party lands in the night on Clarke's Island, Plymouth Harbor.*
	11.	(Monday; New Style, 21). *Twelve Pilgrims landed from shallop and explored. (Forefathers' Day as we celebrate it.)*
	13.	*Return to the* MAYFLOWER *at Provincetown Bay.*
	14.	*The* MAYFLOWER *sails for Plymouth.*
	16.	*Anchors in Plymouth Harbor.*
	17.	*Sunday. All stay on ship.*
	18.	*Exploring parties out on shore.*
	20.	*Town site determined.*
	21-22.	*Stormy days keep them on ship.*
	23.	*Timber felling begins.*
	25.	*The beginning of the first house.*
	26.	*Violent storm holds them on the ship.*
	28.	*Gun platform on hill begun. Land in village allotted. Many ill.*
	29-30.	*Stormy and kept to ship. Indian smokes seen.*

IN THE CONGREGATIONAL CIRCLE

From East to West

MAINE

Mr. Beach Leaves Millinocket

Rev. D. N. Beach, Jr., youngest son of President Beach of Bangor Theological Seminary, recently resigned from MILLINOCKET. He has preached in that town since July, 1919, and resigns to accept a call to First, Guilford, Ct. One of the chief reasons for Mr. Beach's leaving Maine is that he wishes to continue his preparation for the foreign mission field and this will give him opportunity to study at the Yale Mission School of which his uncle, Prof. Harlan P. Beach, is head.

Mr. Beach was graduated from Yale in 1916. He entered Bangor Seminary and was studying there when war service called him to France where he served with the Y. M. C. A. Upon his return he served as "Y" secretary at the University of Maine. He took the place at Maine of his brother, Rev. J. W. Beach, now in Near East work. He and his brother, Joseph, were ordained in the fall of 1918.

MASSACHUSETTS

Mr. Pierce Leaves Second, Dorchester

The supreme challenge of a new pastorate never comes to a minister who goes to a field of labor similar to the one he is leaving even though it be much larger. The friends of Rev. Jason Noble Pierce are eager with him and for him as he goes from a strong, conservative, historic New England church in a residential community to a church amid the swirling waters of the National capital. He succeeded in SECOND, DORCHESTER, one of Boston's ecclesiastical bulwarks. Can he attain equal success in First, Washington, a field so different and which many have found exacting and baffling? It is a spiritual adventure indeed but that dauntless spirit which was upon him on the battlefields of France is still regnant in his soul. The greater the difficulties and dangers, the better he will do.

What he will do, how he will work, no one knows. Some things, however, are certain. He will not be content to be a preacher to a procession of sight-seeing visitors. He will build up a rich church life. Neither will he be content simply to feed his own flock, but will go into the highways and byways and compel them to come in. His will be a local ministry. It will also be a ministry at large. That this may reasonably be expected of him appears from the following extract from the resolutions of the Council which dismissed him from the pastorate of Second, Dorchester.

> Finding in its pastor a man peculiarly endowed with the elements of leadership, vision, convictions, courage, executive ability and great strength, the church has faced the problems of this perplexing period with a dauntless spirit and wonderful success. The traditions of the past have not been ignored but have been adapted to the needs of the day. The pulpit has ever rung true to the Gospel of our Lord Jesus Christ.
>
> The very large number of additions to the church, the outpouring of its gifts for our denominational needs and for a suffering humanity, the large congregations, morning and evening, in summer and winter, bear witness to the faithful, tireless efforts of the pastor and to the strength of his pulpit utterances. Sympathetic with those in sorrow, strong in his opposition to evil in all forms, he has shown himself a true follower of the Master.
>
> We cannot pass without mention of Mr. Pierce's heroic and blessed ministry as Senior Chaplain of the Second Division on the battlefront in France, the honors accorded him for it and the patriotic and generous willingness of the church to spare him for this service.

Dedicated to Soldiers in World War

MEMORIAL BAPTISMAL FONT

The memorial baptismal font dedicated to the four men of FIRST, MARLBOROUGH, who gave their lives overseas during the war, was designed by the pastor, Rev. B. Z. Stambaugh, and was executed in oak by Mr. I. Kirchmayer of Cambridge. The font is supported by four massive legs, on which are carved in low relief four soldiers, representing outstanding periods of heroic service rendered to the Christian Church: The Roman, who turned back the first invasion of Western Europe by the Huns and saved the Christian Church at the battle of Châlons, A. D. 451; the Knight of St. John of Jerusalem, a crusader of the twelfth century, who saved Christian civilization from the Turks; the Pilgrim, who preserved the freedom of the Christian faith and who laid the foundations of civil liberty in America; and the American soldier of the late war, who defended Christendom against both Huns and Turks, and who carried the Pilgrim ideal of liberty to a world victory.

The Union Church in Waban

A Community Church—affiliated with the Congregational churches, but having a membership drawn from nine different denominations—this is the Union Church in Waban.

In its history as in its activities it has been a genuine product of the community. Its development has been as natural and spontaneous as the growth of the village that is its home. The organization of the church in 1911, under the leadership of Dr. A. W. Archibald, was the outgrowth of some years of informal religious services. In the following year the new church was built and dedicated. Soon after, Rev. C. H. Cutler was installed as the first minister. The membership has increased from 86 to 213. Among those welcomed to the church fellowship at the last Easter Communion were Baptists, Methodists, Presbyterians, Lutherans, Unitarians, Evangelical Unionists and Congregationalists. The officers of the church and teachers of the Sunday school are representative of this happy variety.

UNION CHURCH, WABAN, MASS.

The outstanding feature of this Union Church is its real unity. The life of the church expresses the needs and interests of the community. Hence it shows itself, not indeed in many "services," but in the spirit of neighborliness expressed in service. The Church School, in a village full of children, has grown from less than 50 to nearly 200. The Ladies' Circle has combined friendliness with good works. Its monthly church suppers are notable events in the village social life. The budget of home expenses and benevolences has increased from $1,000 to $7,000. As all church sittings are free, this income is provided by the Every Member Canvass, successfully conducted for the last five years by the men of the church, "as friends, as neighbors, and as members of a partnership in church affairs."

The church is a veritable community center. During the war, it was the busy headquarters of the Red Cross and of other war activities. It is still the meeting-place of the Boy Scouts and Girl Scouts. The church is open for use every day of the week. In the rapid growth of Waban, the Union Church has been a social center, "transforming newcomers into neighbors, and neighbors into old neighbors, with surprising quickness." F. W. C.

CONNECTICUT

Center, Meriden, Lifts Pastor's Salary

CENTER, MERIDEN, has worshiped in the same building for 90 years continuously. The beautiful old colonial meeting house has recently been painted at an expense of $1,000 and the parsonage renovated at a cost of $1,500, all of which has been raised. The sum of $800 has been paid on the parish house debt. Center has gone over the top in the Pilgrim Fund, and a good sum has been raised for the Congregational World Movement. Rev. Clayton D. Boothby, minister of Center, has completed his first year as pastor and at a meeting of the Prudential Committee a vote of appreciation was extended to him for his able and efficient leadership, and his salary was increased $200.

NEW YORK

Greater New York Vacation Schools

The Vacation Bible Schools of the Metropolitan District, which includes, besides Greater New York, the churches in the northern part of New Jersey closed their most successful season on Aug. 6, after a session of five weeks. The total enrollment of the 160 schools in this district was approximately 30,000 children, and the cost averaged about $1 per child for the 25 days. The thank-offering of the New York schools this year, an offering presented by the children and collected each day, will this year be devoted half to the missionary work of the Daily Vacation Bible School Association and half to the starving children of Europe. The cup for the best all-round school was won by the Morningside Presbyterian Church, New York City, and the banner for the best school of Brooklyn and Queens, by FLATBUSH, BROOKLYN, whose school has just ended its seventh year.

The enrollment at Flatbush this year was 181, with an average attendance of 86, and an offering of $76.02 was presented to the general fund. The conspicuous success of this school disproves the general impression that the Vacation Bible Schools are only intended for the poorer sections of the large cities. The Flatbush Church, situated in one of the finest residential suburbs of Brooklyn, carries on this school year after year, the children of its own Church School mingling with the children of all nationalities to be found on the outskirts of the district. The enrollment this year included Austrian, Bohemian, French, Russian, German, Irish, Italian, Jewish, Mexican and Norwegian, besides English and American boys and girls. A full half-hour each day is given up to Bible study and stories and a large amount of Bible memorizing done, both of separate verses and of the more familiar psalms. The time thus given the Bible work provides more actual hours of study than is given during the whole of the ordinary Sunday school year and would seem to be an effective way of continuing the work of the church school during the vacation period. So much of the material for the industrial work, which includes sewing and basketry for the girls, carpentry, chair caning, hammock making, and scroll saw work for the boys, can usually be solicited from members of the congregation and so much volunteer help secured for the individual classes in these simple arts, that almost any church may safely launch a vacation school with a pretty certain hope of success.

The director for the Metropolitan District is Rev. W. M. Howlett and the supervisor of the Brooklyn schools is Rev. E. B. MacDonald.

B. A.

OHIO

Mr. Curtis Leaves North, Columbus

Changes have been making rapidly in Columbus and community. Rev. P. L. Curtis is leaving NORTH to take work with the Garrettsville Community church in the northern part of the state, near his old home. Mr. Curtis has had a happy pastorate at North and has been able to bring the church from a much discouraged condition to a condition of fine enthusiasm, with a growing interest in all that a church should stand for and with increasing concern for denominational affairs locally, state wide and world wide. A large number of subscribers to *The Congregationalist* have been secured. A cumbersome debt has been paid off. The pastor's salary was increased $200 during the past year. The church now has a building fund of $1,500, which will be used in remodeling the building as soon as material becomes less expensive.

Many families have been brought to the church through the labors of pastor and people, and Mr. and Mrs. Curtis and family not only carry with them the affection and esteem of the congregation but leave behind a company of men and women who will continue to support the church enthusiastically and who will faithfully follow the new pastor when he comes. The church faces a new pastorate with fervor, though they cannot soon forget the one who is just leaving.

B. R. L.

Sylvania Pushes Forward

The members of SYLVANIA, although without a pastor since last November, have completely overhauled their building from roof to cellar, and have modernized their ten-room parsonage. All expenses are paid. Sylvania has a membership of 125, with a Sunday school of 150.

IOWA

The Sioux City Churches

Rev. C. E. Tower is rounding out six years of faithful and fruitful ministry with FIRST, SIOUX CITY. This period has seen the destruction of the old building by fire and the erection of a much larger and better equipped church in its stead. The new church is more central in its location and is moving forward with strong and steady purpose to make its ministry worth while to the life of the city and the building of the Kingdom. Pastor and people share in this larger vision and desire to be of service. Mr. Tower is "on the job" all summer. He preaches in his own pulpit each Sunday morning in August and gets his vacation by hard work on his farm six miles east of the city during the week.

Under the leadership of Rev. Joseph Steele, MAYFLOWER is pouring its energies into an effort to make real its dream of a new church in a commanding location in the city. The site has been purchased and the new church has reached the blue print stage. Just as soon as financial conditions warrant it, the building project will be pushed forward with all possible speed.

Rev. Alec Russell, pastor of NORTH RIVERSIDE, has just moved into the handsome and

Mr. Sunday School Worker!

Do not overlook this.

TO BE SAFE in getting on time your Sunday School supplies for October, November and December you need to

Order by September First

or as soon as possible thereafter.

Why?

Because just then comes our AVALANCHE OF ORDERS, and those coming in much later may be delayed.

Also

Because paper is so high and scarce for all publishers, us with the rest, that we simply have to print LIMITED EDITIONS, and may not be able to fill completely the late-coming orders.

Did You Know

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commodious parsonage which has been under construction this year. Nothing but unyielding perseverance and granite Scotch grit could have achieved this fine result in the face of the year's difficulties. The house is one of the finest in North Riverside. On a recent Sunday afternoon the pastors of First and Mayflower churches together with their wives called at the new parsonage and offered their congratulations on this splendid achievement.

P. A. J.

Iowa Pastor and Wife Support Missionaries

Rev. and Mrs. W. G. Ramsay of Ottumwa and Miss Colby of Geneseo, Ill., sister of Mrs. Ramsay, have assumed the full financial support of Drs. H. C. and Florence P. Gebhart, recently appointed and commissioned missionaries of the American Board. Dr. Gebhart is a native of Illinois and was graduated from Knox College in 1911, and from Rush Medical College in 1916. During the war he was in overseas service for nearly two years, as a member of the Medical Department of the U. S. Navy. Mrs. Gebhart was born in Oak Park, Ill. She took special training in hygiene and physical education at Wellesley College and taught physical training in Pratt Institute. She was graduated from the University of Chicago in 1914, and from Rush Medical College in 1917. They were married in Oak Park in 1917.

These choice young people, so well equipped for foreign missionary service, were commissioned in Shawmut Church, Boston, July 4, during the meeting of the International Council. Rev. W. E. Barton of Oak Park, pastor of the candidates, preached the sermon and offered the prayer of consecration. Mr. and Mrs. Ramsay and Miss Colby were present and Mr. Ramsay shared in the service. Rev. Enoch Bell presented the Commission of the American Board. Dr. and Mrs. Gebhart expect to sail about Aug. 20, for Foochow, China Mission, where they will be stationed.

P. A. J.

KANSAS

Reorganization of a Pioneer Church

Kansas has within her borders a church that boasts the ripe old age of 63 years—the "Beecher Bible and Rifle Church" of WABAUNSEE. Early in the fall of 1855 steps were taken in New Haven, Ct., to organize a company of Free State men to go to the territory of Kansas to help make a Free State of that territory. The Company when finally organized was equipped by Henry Ward Beecher's church with 25 Bibles and 25 Sharp's rifles with which to guard their bodies and souls and conquer the territory for God and freedom. It was out of this venture that the church at Wabaunsee was organized. For many years the church has had a useful and honored ministry to the community and the state. It boasted some names that have laid the foundations of the state: Col. C. B. Lines, Amos A. Cottrell, John H. Gould and many others. Its membership, though always modest in numbers, being only 28 at the beginning, has always been distinguished for patriotism and sturdy Christian character. At the end of 50 years 481 members had been, at one time or another, connected with the church. For some years the church has existed as an honored memory, but with no regular services or active ministry.

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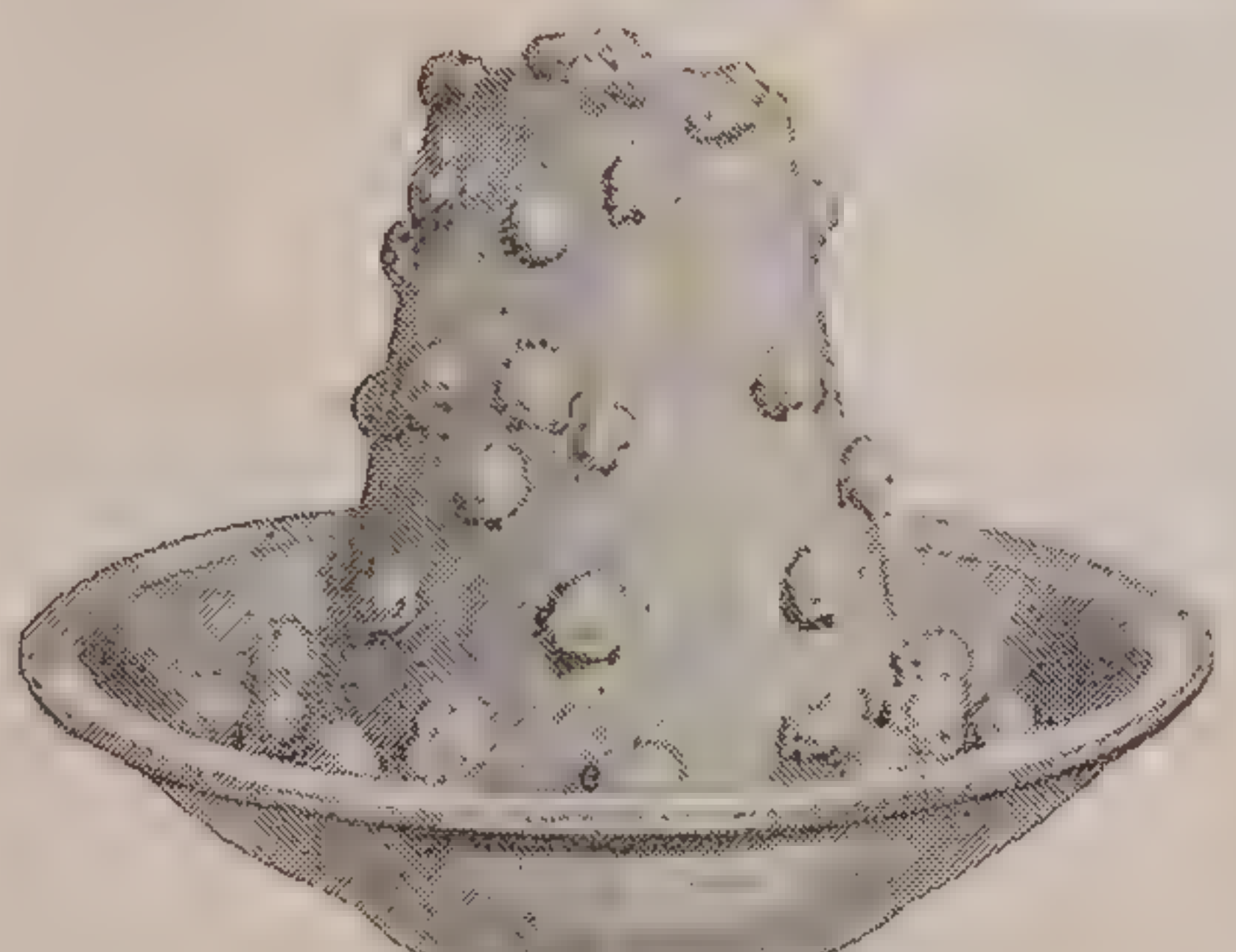
Puffed Wheat Puffed Rice Corn Puffs

Also Puffed Rice Pancake Flour



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Sole Makers

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A suggestion had been made that the church be cared for as a memorial and a sort of museum of ecclesiastical antiquities! On July 4, however, Supt. J. B. Gonzales visited the church and community and as a result of his enthusiasm and earnestness the church met for reorganization. Mr. Ernest Cottrell, a descendant of the original colonists, was chosen Sunday school superintendent, and the church is now looking for a pastor to lead them in worship as of old. At the reorganization, 40 were present for the Sunday school and 51 for the church service. Once more, as in former days, the Wabaunsee Beecher Bible and Rifle Church will:

> "Give the Sabbath of the wilds
> The music of her bells."

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Russell Church Sends Missionary to Africa

Russell, Rev. K. K. Clark, pastor, though somewhat out of the geographical reach of conferences and associations, has not ceased to carry on its work with vigor and enthusiasm. In addition to oversubscribing its quota to the Congregational World Movement, it has maintained a consistent loyalty to the State Conference and its program. Recently a young woman has gone from the church to be a missionary in Africa. Mr. Clark has done faithful and painstaking work in his church.

F. G.

MONTANA

Regret Loss of Rev. Walter North

The entire city of Billings as well as First Church deeply regrets to lose Rev. Walter North who begins his work with Warren Ave., Chicago, Sept. 1. Mr. North's influence has been state-wide and his nine years with the church have abounded in permanent values. He leaves a united and growing organization.

Splendid Progress of Great Falls Church

Rev. D. R. MacHatton two years ago found Great Falls with only half a hundred members. By masterly leadership he has increased the number till the regular congregation is now from five to six hundred.

Organize Sunday School in Country District

On a recent trip in Powder River County, Rev. E. H. Johnson, assistant superintendent, organized a Sunday school with an initial membership of 23. Nineteen of these children had never before been in a Sunday school or religious service of any kind. This great county, almost 100 miles away from any railroad, has been assigned to the C. H. M. S. by the Montana survey and an aggressive program is being planned to meet its great need.

Terminate Federation at Helena

After two years' trial, the federation of the Disciples and Congregational churches of Helena was terminated by the vote of a small majority of the membership of the former church. The Congregational group was willing and even eager to continue the federation. With a well-equipped building, a well-organized church school, and a united membership, it is now seeking a pastor. Rev. W. G. Lockwood of Butte has supplied the pulpit recently. On July 25 Sec. F. L. Moore visited the church and held a conference with the members.

Open Air Services at Butte and Helena

A new plan for Sunday services has been tried recently and is growing in popular favor. It involves transporting the entire membership of church and Sunday school to the banks of some stream or into the cool of a mountain canyon. There the regular service of worship and song is held. Something may be lost as to the orderliness of the service but this loss is more than compensated for by the increased attendance and the spirit of good fellowship that prevails. The plan has demonstrated that the spirit of reverence is not lost in God's out of doors. Both Helena and Butte feel so encouraged by the experiment that they plan to repeat this type of service.

Church and Ministerial Record

Calls

Edwards, O. E., New Rochelle, N. Y., to Swedish-Finnish, Worcester, Mass. Accepts to begin Sept. 1.

Gordon, W. C., formerly of Auburndale, Mass., to East Ware.

Holp, L. A., Rock Falls, Ill., to Yorkville Federated, Yorkville. Began work Aug. 1.

Luethi, L. J., Toledo, O., to the chair of history at Straight College, New Orleans, La.

McElhiney, C. H., Skowhegan, Me., to Madison. Accepts to begin Nov. 1.

Natino, Arnaldo, Orleans, Mass., to Hampstead, N. H. Began work July 1.

Reeves, F. H., Dunbarton, N. H., to Amherst. Accepts.

Resignations

Holp, L. A., Rock Falls, Ill.

Luethi, L. J., Second, Toledo, O.

Personal

Baker, H. S., who recently resigned the pastorate of Milbridge, Me., has accepted a call to the Borough Park Church, Brooklyn, N. Y. He will enter upon his new duties Sept. 1.

Bloom, J. V., Financial Secretary of the Kansas Conference, has during the period when the state was without a superintendent, had charge of the entire state work, including the direction of the Congregational World Movement Drive. He is now finishing up the campaign for the Pilgrim Fund in Kansas and will then become pastor of the new Community Church of Olathe, Kan.

Ewing, C. E., who has returned from service under the government with the Chinese in France, is temporarily making his home at Jamesville, Wis.

Harper, Joel, is doing effective work as Conference Associate Superintendent and Evangelist of the State of Washington. His work as an evangelist is highly appreciated wherever he goes and is bearing abundant fruit. He is getting his work in hand splendidly, although covering a vast region with numerous churches pastorless. He is soon to be assisted by a Sunday school

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missionary. Pastors are in sight for several of the churches.

Higgons, J. A., for six years pastor of Central, Chelsea, Mass., supplied the pulpit of North Andover the last Sunday of July. On Aug. 8 he preached in Plymouth, Worcester, at union services of Plymouth and Union Churches.

Lane, C. S., of the Hartford School of Religious Pedagogy, is spending his vacation on the Maine coast at Mere Point. He preached recently for his son, George Homer Lane, who is spending his vacation in charge of the church at Abington, Ct. The latter will return to complete his studies when the Hartford Seminary opens in September.

Lathrop, T. B., Branford, Ct., at the June meeting of the New Haven, Ct., Congregational Club, was elected president of the club for 1920–1921. Dr. J. M. Williamson of New Haven was chosen one of the vice-presidents, and Dr. O. E. Maurer of Center, New Haven, was elected to serve on the executive committee.

Parker, Mrs. Richard, for 40 consecutive years has been the devoted teacher of the Beginners' Class in the Sunday School of First, Ticonderoga, N. Y. To the members of this class, arriving at the age of seven, Mrs. Joseph Cook annually presents Bibles. The unusual record of 40 years' faithful teaching of an annually changing class was fittingly marked, on July 19, by a gathering of Mrs. Parker's church and Sunday School friends. Representing her many classes, one of her present pupils and one of her earliest pupils presented a sheaf of more than 100 congratulatory letters from former pupils now living in various parts of this country and Canada; from all of whom a beautiful brooch was presented, expressing their appreciation of her 40 years of faithful and devoted service.

Robinson, O. L., has finished a term of service under the Interchurch World Movement in the survey of the northern sections of Minnesota, Wisconsin, and Michigan. He investigated the conditions and needs of the lumber men of that Lake Superior region in and outside of lumber camps. He has now entered upon service in the interests of Endeavor Academy, with headquarters at Endeavor.

Sawyer, H. L. pastor of Mukwonago, Wis., with his family, plans to spend the summer on the old home farm in New Hampshire.

Schwimley, W. A., has just resigned the pastorate of Lodi, Cal., to accept a unanimous call to Calvary, Oakland. During his six years of ministry at First, Mr. Schwimley has been instrumental in securing a new manse, a balopticon and new hymnals. The old manse has been remodeled for a parish house and is well equipped. Three hundred new members have been received into the church.

Sharpe, Harry A. and Mrs. Sharpe, Fifth Ave. Church, Minneapolis, Minn., mourn the death of their only daughter, Wardeen Hannah, who died June 30, 1920, after an illness of more than six months. She was just nineteen years of age and was a sophomore at Carleton College. Many kindnesses were shown to Miss Sharpe and her parents by the members of the congregation during her long illness. After the return from the sad journey to Indiana, where she was buried, the church presented Mr. and Mrs. Sharpe with a purse containing some $400.

Events to Come

American Board, Annual Meeting, Marietta, O., Oct. 12-15.

National Convention of Congregational Workers Among Colored People, eighth biennial session, Rush Memorial Congregational Church, Atlanta, Ga., Sept. 22-26. In connection with convention will be held first meeting of the League of Self-Supporting Churches.

Pastors' Conference, under auspices of the Pastoral Union and the Hartford Seminary Foundation, Sept. 13-14, Chapel of the Seminary, Hartford, Ct.

World's Sunday School Convention, Tokyo, Oct. 5-14.

Federal Council of the Churches of Christ in America, quadrennial meeting, Boston, Mass., Dec. 1-6.

American Missionary Association, annual meeting, Springfield, Mass., Oct. 27-28.

Brotherhood of St. Andrew, thirty-fifth annual convention, St. Louis, Mo., Oct. 6-10.

Fifteenth International Congress Against Alcoholism, Washington, D. C., Sept. 21-27.

Missionary and Religious Educational Conferences, 1920

IMED—Interchurch Missionary Education Department.

CWHM—Council of Women for Home Missions.

FWFM—Federation of Women's Boards of Foreign Missions.

Where no initials are given the conference is a general religious educational conference under independent management.

Dallas, Tex., CWHM, Sept. 20-26.
Dallas, Tex., FWFM, September, last week.
Tuscaloosa, Ala., FWFM, Sept. 20-27 (for colored women).
Lake Geneva, Wis., FWFM, Aug. 17-24.

State Conferences

California, Northern, Oct. 19-21.
Georgia (white), Woodbury, Oct. 28-31.
Idaho, Weiser, Oct. 5-8.
Louisiana (white), Roseland, Oct. 12-14.
Missouri, Kansas City, Sept. 27-29.
Montana, Billings, Oct. 12.
Nebraska, York, Oct. 18-21.
North Carolina (colored), Concord, Sept. 22.
Oregon, Forest Grove, Oct. 12.
North Dakota, Grand Forks, Sept. 28-30.
Texas (white), Port Arthur, Oct. 26-28.
Washington, Spokane, Oct. 5-7.

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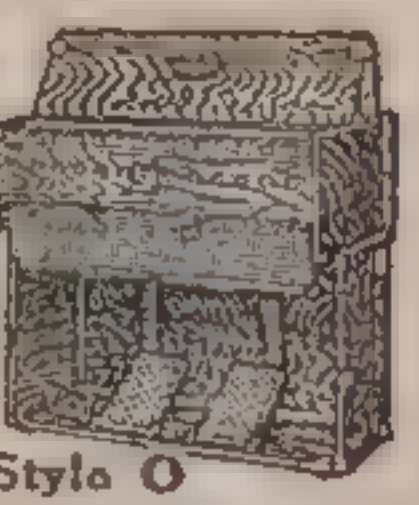

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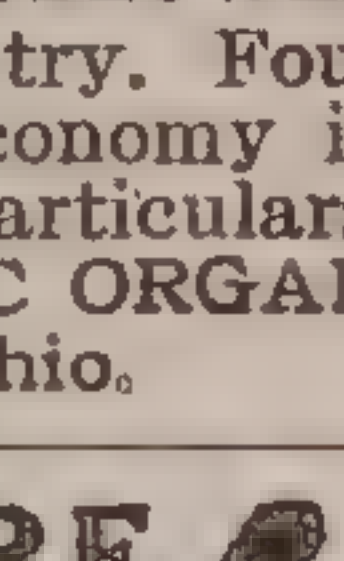

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Deaths

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MRS. BETSY COLTON SPRING

The death on Saturday, July 30, of Mrs. Betsy Colton Spring at the old Colton home on Kings Highway, West Springfield, removed one of the best known and most active women in Massachusetts. She had been feeble for the last five months but only recently became confined to her bed.

She was born in East Windsor, Ct., March 30, 1834, and was married by the Rev. J. H. Walker of Holyoke, Mass., to a noted physician, the late Dr. Charles H. Spring of Boston. The couple lived a while in Holyoke, in 1861, removing to Boston, where Mrs. Spring immediately became extremely active in missionary, temperance and various other forms of benevolent work. She was an ideal neighbor, a loyal friend and justly proud of a distinguished New England ancestry and up to the very last showing the keenest interest in all the world changes.

She was for many years an active member of the parish of the Park Street Congregational Church in Boston, with which church she has always been identified, never having taken her letter. She was President, for many years, of the Maternity Association and was one of the first Vice-Presidents of the Boston Women's Christian Temperance Union.

Last March, on the occasion of her 86th birthday, she received letters and messages of good wishes from all over the United States.

Her eldest son, Charles F. Spring, died about 20 years ago.

She was one of the highest types of Christian women.

Besides her son, Edward C. Spring, who is General Superintendent of the Lehigh Valley Transit Co., of Allentown, Pa., the only near relatives are her brother, Benjamin Watson Colton, and her nephew, Henry Day Colton of Kings Highway, with whom she made her home for the last several years, in the old home built about 1780.

Her funeral took place at the old home on Tuesday afternoon, Aug. 3, at 2.30, Rev. D. D. Gorton of the First Congregational Church of West Springfield officiating. Interment was made in the family plot in the Hill Cemetery where her late husband, Dr. Charles H. Spring, is buried.

FRANCES ELLEN LORD

Miss Frances Ellen Lord entered into the eternal life, Aug. 1, 1920. She was born in New York City, Nov. 11, 1835, the daughter of Charles Austin and Ernestine Libby Lord. Much of her early life was spent in Portland, Me. She was a teacher of Latin in Vassar College from 1868 to 1877, and became head of the Latin department of Wellesley College from 1877 to 1897. For the next eleven years she was Professor of Latin in Rollins College, Winter Park, Fla.

She was the author of three books: "The Metres of Horace," "Latin Pronunciation" and "Jesus Said," a devotional book which has been translated into Turkish and Chinese.

Miss Lord was a member of the Congregational Church, Wakefield, Mass. Her Christian faith was pure and steadfast, and her interest in Christian education and missions was keen.

She is survived by two sisters, Miss Nathalie Lord and Miss Agnes M. Lord of Wakefield.

REV. JOHN R. RICHARDS

Rev. John R. Richards, pastor of West Parish Congregational Church, Haverhill, Mass., for the past seven years, died July 21. He was born in Wales in 1857, the son of James and Mary Richards, and received his education for the ministry at Crec Brecon Memorial College, South Wales. Mr. Richards was ordained to the ministry in Cromport, Wales, and preached in the Cambridge Heath Congregational Church, London, for nine years, afterwards coming to this country.

He is survived by a widow, Mrs. Martha E Richards, five sons and three daughters.

REV. FRANK P. WATERS

Rev. Frank Palmer Waters, formerly pastor of the Third Church in Waterbury, Ct., died of heart failure July 25, near his home in Rocky Hill.

He was born in Whitewater, Wis., Oct. 10, 1856. When a child, his parents moved to Norwich, N. Y. He attended Norwich Academy and was graduated from Colgate University. Mr. Waters studied law but never practiced. He was graduated from Yale Theological School, after which he was stated supply at Hadlyme and at Riverton.

On Nov. 1, 1892, he took charge of the mission, which afterwards became the Third Congregational Church, he being its first pastor. He afterwards went to Wolcott, where he was pastor for nearly eight years. In 1905 he accepted the pastorate of the church in Rocky Hill and was influential in building its new parsonage. For the past few years he was engaged in farming. He leaves a wife who, before marriage, was Miss Mary Starr, of Hamilton, N. Y., four children, Mrs. Ralph J. Averill, of Washington, Ct., Theodore C. and Frances Waters, of Rocky Hill, and Harvey S. Waters, of New York.

REV. HORACE DUTTON

Rev. Horace Dutton, of Auburndale, who died Aug. 4, in Boston, was born in Boston in 1841, and was a graduate of Yale, in the class of 1862, and of the Andover Theological Seminary. His last pastorate was in the Congregational Church at Northboro, Mass.

After he retired from the ministry in 1879 he devoted most of his time to philanthropic work, and spent a number of years in Europe.

Mr. Dutton is survived by a brother, E. P. Dutton, of New York, the well-known publisher; a sister, Dr. Julia M. Dutton, of West Newton; and by three children.

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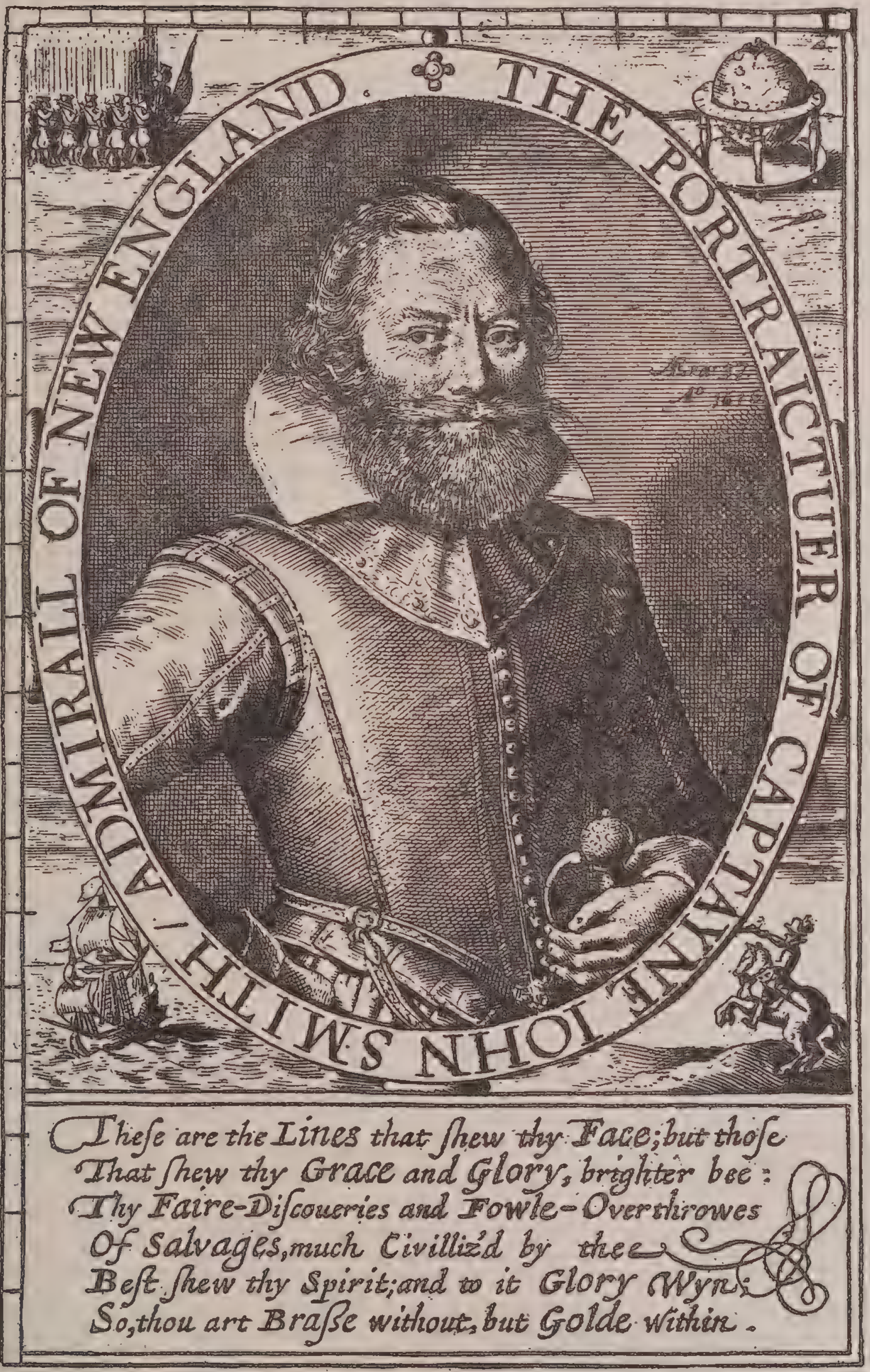
THE PORTRAICTUER OF CAPTAYNE IOHN SMITH ADMIRALL OF NEW ENGLAND
These are the Lines that ſhew thy Face; but thoſe
That ſhew thy Grace and Glory, brighter bee:
Thy Faire-Diſcoueries and Fowle-Overthrowes
Of Salvages, much Civilliz'd by thee
Beſt ſhew thy Spirit; and to it Glory Wyn;
So, thou art Braſſe without, but Golde within.

Jo Smith.

From the Map of New England which Captain John Smith Published in 1616

See article by Mr. Rankin on What the Pilgrims Learned about New England

The Congregational Program of Parish Evangelism

September—December

The first Period of the *"All-the-year-around program of parish evangelism"* for every Congregational church

A Meeting of the EVANGELISTIC or MEMBERSHIP Committee to face the year's work of the church, to study the needs of the community, and to adopt a program to meet those needs.

A Thoroughgoing parish survey and visitation to strengthen the interest of the members and to locate newcomers in the parish.

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A Reception of new members at the Fall Communion.

A booklet, "A Program of Parish Evangelism," has been mailed to all pastors. Free copies may be had on request.

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287 Fourth Avenue, New York City

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REV. FREDERICK L. FAGLEY, *Secretary*

WOMEN'S INTERESTS

Two Visits and Two Ways

By J. L. Glover

"Aunt Madge is coming! How lovely!" said Flossy.

"Aunt Sarah is coming! How awful!" said Louise at the same instant.

"Why such varied comments?" I mildly inquired, being a visitor in the Lyndon family myself, and unacquainted with their relations.

"Wait, and you will see," said Katie, the children's mother, who was my school friend, with an expressive little grimace.

No more was said on the subject. On the same day, Aunt Madge and Aunt Sarah arrived—Aunt Sarah first.

"Dear me, what weather! I had a dreadful trip. The conductor was so rude and disagreeable," she complained, before she was out of the automobile that brought her from the station. "Come here, Louise, and take my bag, child. I am so stiff I can hardly move. Well, Kate, how are you, and all the children? Well? That is something to be thankful for, at least."

She was in the house at last, and out of her many wraps, talking all the time.

"How you have grown, child!" to Flossy, who had come to her sister's help with the heavy bag. "How old are you? Fourteen?"

Flossy was fifteen and liked the fact to be known. She frowned a little at the accusation of "youngness," but answered as politely as she could.

"What are you going to do with her, Kate?" Aunt Sarah continued. "She is getting too big for a little school like this."

As the Greenhill school had a high standard, and Flossy was doing remarkably well there, this was a fresh insult, but she still kept quiet, in obedience to a glance from her mother.

Aunt Sarah transferred her attentions to Louise. "You still wear your hair in pigtails, Louise? It takes a quantity of ribbons, and your father is poor—but the vanity of girls—I suppose you think it is becoming!"

Louise controlled her tongue with difficulty. I saw the appealing glance Katie gave her, and marveled to see how her girls obeyed her lightest wish. Fred came in next for criticism.

"Dear me! boys are certainly noisy! Surely you don't allow him to tear about like that, Kate?"

"He doesn't mean any harm, Aunt Sarah. He forgets sometimes. Floss, go and remind him, dear. Gently, now."

"I just wish she'd stay at home! There are no boys there," grumbled Fred, tip-toeing ostentatiously out of the house.

Flossy was cross, Fred indignant, Louise hurt and Katie worried and nervous, all within ten minutes of Aunt Sarah's arrival in the usually cheerful house. What would happen when Aunt Madge came, I wondered.

She arrived later on the same day, after a longer and more trying journey than Aunt Sarah's. I listened for more lamentations. But—

"How nice it is to get here! And how good to see all you dear people again! How you've grown, Lou! Flossy, you are a darling! That suitcase is too heavy for you. Let Fred take it, he is a man. Bless the boy, he's taller than I am, I do believe! Oh, it's nice to be here!" Everybody talked and laughed at once, and the children vied with each other for the honor of carrying in Aunt Madge's things.

The visit went on along the same parallel lines—Aunt Sarah finding faults and "disagreeables" everywhere, and Aunt Madge finding something to like and admire in every one.

"What is the difference?" said Katie to me one day. "Aunt Sarah loves us all, I know, just as well as Aunt Madge does. She is devoted to the children; yet she scarcely ever gives them a word of commendation. They dread her visits, and I am worn to a frazzle trying to keep the peace. Aunt Madge is a sunbeam. They are angels when she is here, and she never sees a fault. What makes the difference?"

"It is the point of view," I answered. "Aunt Sarah is looking out for defects, in hopes of correcting them. Of course, she finds them. And the children feel the mental attitude. It is just the difference between a rasping east wind and a day of balmy sunshine."

"Certainly, Aunt Madge's way is the pleasantest," said Katie, thoughtfully. "The children would like her to live with us—while poor Aunt Sarah, who really loves them, is—well, they are not enthusiastic when they hear she is coming, and their joy when she goes is so great that I can hardly restrain them from showing it too plainly."

"It only shows that we make our own welcome wherever we go," I said, making a mental note of Aunt Madge's methods.

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The Talk of the Sanctum

In this Issue

Many of you have started right in with Women's Interests on the opposite page before you read this and liked that so well you are going to read everything in the paper. Good! After this Talk of the Sanctum the Editorial Message about Smiling may make you smile even if you are not a minister. Under that heading, What the Christian World Is Doing, we do not pretend to do more than give a few random glimpses but they are good ones, are they not? Close after our own Editorial pages we make a place for one of our excellent editorial writers who tell about the regions in which they live. This time it is a glimpse of "The City of the Open Shop." Note the dates in the Pilgrim Calendar. The poem that follows brings a happy suggestion of recent vacation days. Mr. Rankin reviews delightfully more of the Pilgrim story. Mrs. Mead gives us a forceful reminder of the perplexing immigration problem. Of course we welcome another of Mr. Parker's Knockabout Papers. Many active minds are represented in that League of Nations symposium, and as many more on other subjects in the book review pages. The Church school and prayer meeting departments remind us of renewed activities in our churches and some very practical suggestions come in the Congregational Circle news. The children will have a good time with Mr. Alden and the story by Miss Savage. We are glad to share Mrs. Firman's reminiscences of International Councils. Dr. Chrystie and Dr. Gardner bring us the spirit as well as the significant facts of the Chautauqua and Northfield conferences. Dr. Stephenson tells us Americans what he thinks of us. Do we approve? Finally, don't miss the Risibles that send you on your way smiling.

What Women Have Done

We would like to publish some short stories—true ones—with names and places—telling what has been accomplished by some of our most successful church women's societies, and explaining just how they did it—whatever it was. Answer this:

What was the best achievement by a church women's society that you know about, and how was it done?

These stories should not be over 500 words long and must reach us before Oct. 1. We offer first, second and third prizes of $5, $3 and $2 for the best ones.

In the Circulation Department—

We have endeavored to follow our readers to their vacation playgrounds, whenever they have requested us to do so, and we hope that the days of leisure and refreshment have opened opportunities for a more intimate acquaintance with us. How many loyal readers, we wonder, feel as this subscriber did who wrote:

When far away from the Whirling Hub,
  An exile on vacation, a list
Of hardships I'll endure—late grub,
Wet days, cold nights, salt baths (no tub);
  But send my *Congregationalist!*

That's true devotion.

The vacation period is now drawing to a close and we are all returning to our various duties in city and town, with new enthusiasm and hope for the winter's work, and the makers of your paper share in the enthusiasm and confidence that 1921 will be the Best Year yet for *The Congregationalist.*

How can you help to make it so? By inviting your friends to join the fine family of weekly readers. Why not send us today the name of some acquaintance whom you believe will be interested and we will gladly send him a sample copy?

In order to acquaint the public with the general telephone situation, and some of the reasons for delay in completing new installations—chief among which is the difficulty of getting the numerous kinds of necessary material—we have prepared a series of announcements, of which this is the fourth.

Over Forty-One Thousand Telephone Stations

Have Been Added to Our System Since January 1, 1920

Notwithstanding difficulty in providing equipment we have added to our system so far this year more telephones than there are in the combined cities of Lowell, Lawrence and Lynn.

Even in times when telephone equipment was plentiful and quickly obtainable, and the demands for our service were normal, we would have been proud of such an unusual development. Under present conditions it is by far the biggest job we have ever done. But yet applications are being received faster than we can provide for them; and today we have

Over Twenty-Four Thousand Orders Awaiting Completion

We believe that our first obligation is to protect the existing service. Before we provide for new business we must be sure to properly take care of existing business. To do otherwise would mean a deteriorated and unsatisfactory service for all.

Present indications are that it will be many months before we shall be able to provide for all the new telephone service that is desired. Meanwhile, we will continue to secure all the equipment possible and use the resourcefulness of our engineers to provide substitutes for that which is unobtainable.

We are counting upon the people of New England to recognize that under existing conditions we are doing our best to first protect their existing service and then to provide for additional service as promptly as possible.

New England Telephone & Telegraph Company

W. R. DRIVER, JR.,

General Manager.

The Congregationalist
and Advance

The Witness of the Minister's Smile

SAID a young college student, who was thinking of his life work, "I'd never tackle a job, that I couldn't tackle smiling." If he had been able to inspect a composite picture of the ministers of this country, would he have tackled our job?

We take ourselves so very seriously! We are so continually busy with important things. Upon occasions we dress strangely and act more strangely still. We seem to feel that we carry the weight of the universe upon our shoulders and the strain of it appears in our faces. Young people look at us and think that we are mighty and peculiar men, much to be admired but never to be imitated.

We are just now facing a serious shortage of Christian workers. Five hundred pulpits in the Middle West are without pastors. Great new projects are before us calling for recruits for life service. Our various denominations are planning campaigns to enlist helpers and leaders. Teams of powerful speakers will be sent to our various colleges. Stirring appeals will challenge our young people.

Suppose, however, that in college or the home town a student who is considering the call knows a pastor who never smiles. Suppose that pastor is always too busy to romp with little children or attend the ball game on Saturday afternoon. Suppose that never in the history of his pastorate has he been known to whistle, or appear with his coat off in public. The young man will listen to the appeal with its portrayal of the joy of the ministry, its compensations in happy service, its friendly touch with all sorts of people, and turn away with a skeptical smile.

Joy is of the essence of youth. The young people of this country want to tackle jobs with a smile, and they want to feel that they can keep smiling all the way through. One reason that more young people are not in Christian service now is that they see in us that which holds them back. I like to think that when our Master made the first recruits for Christian service, he greeted them and won them with a smile. His was no preoccupied, burdened, hurried, perplexed and troubled countenance as he won men to be his followers and friends.

Said Dan Crawford upon one occasion, "The smile is the coat of arms of the soul." Some young people in the midst of this campaign for life service will be asking us the question that Crawford asked of a group of students several years ago, "What doth it profit a man, if he gain the whole world and lose his own smile?"

We respectfully submit as part of the campaign for life service, the present witness, not of a pastoral, but of a genuine human smile. L. W. F.

WHAT THE CHRISTIAN WORLD IS DOING

A Religious Center at Chautauqua—The Hall of Christ
See report of Chautauqua Conference on page 293

Another International in Boston

OCTOBER will bring to Boston another delegation of men and women from overseas who, like the delegates to the Congregational Council in July, are making the pilgrimage to America in order to signify their appreciation of the Pilgrims who crossed the ocean 300 years ago. This October meeting will be made up of religious liberals from a number of lands. The subjects to be discussed, however, will be of interest to members of all communions. They include such timely themes as these: "Free Churches and Religious Education, Social Betterment and the Task of a Prophetic Era." "The Pilgrim Character and Its Place in Modern Life" will be treated by Dr. F. G. Peabody, and "The Pilgrim Spirit and Its Inspiration for Today" is the theme of Rev. William L. Sullivan, D.D., of New York. There will be a special excursion to Plymouth and a communion service there. Naturally internationalism in its various phases will be at the front. This is to be expected, in view of the fact that among the delegates, besides Englishmen, are Principal H. C. Maitra of Calcutta, Prof. B. D. Jayatilaka of Ceylon, and Miss M. B. Westenholz of Copenhagen.

Church Gains and Losses

THE Home Missions Council has given out the following figures concerning the church membership of the United States. If authentic they are exceedingly suggestive: Thirty-one new denominations were born in ten years and seventeen died. Of all the people in the United States 41,926,854 are church members, an increase of 6,860,000 in ten years, or twenty per cent. There are 227,000 churches, an increase of 15,000. The value of church property is $1,676,000,000, an increase of $420,000,000 in ten years. There are 15,721,815 Roman Catholics. From this number should be deducted fifteen per cent. for infants and children, all of whom are included in the Roman Catholic statistics. Less than one-third of the church members in the United States are Roman Catholics. The Roman Catholic proportion in the total membership was forty and one-half per cent. in 1906, in 1919 it was thirty-seven and one-half per cent. In ten years the Roman Catholics gained ten and three-fifths per cent. while the Protestant churches gained twenty-three and two-fifths per cent. The Baptists gained twenty-six and one-fifth per cent.; the Disciples twenty-four and four-fifths per cent.; the Presbyterians twenty-three and one-fifth per cent.; the Methodists and Episcopalians twenty-three and one-fifth per cent.; the Congregationalists and Lutherans thirteen per cent. The Universalists are losing, having today only 59,000 members. The Unitarians have only 82,000. The percentage of men in nearly all Protestant churches is increasing. It is now forty-three and nine-tenths per cent. The average ministerial salary among the Northern Methodists is $1,223, among the Congregationalists $1,343, Northern Presbyterians $1,474, Episcopalians $1,632 and Unitarians $2,080.

Gasoline Sunday Services

MORE than half a hundred motorists turned out for "Gasoline Sunday Services" at Third Presbyterian Church, Chicago, Aug. 1. The meeting was conducted on Arcade Court, which was closed to traffic. William F. McDermott, business man, had charge of the program. He spoke on the theme, "Religion in Business." This type of service is growing in popularity.

Does Religion Get Its Share?

MUCH has been said by way of criticism of the churches for the great drives that have been on in the last year or two for funds. In contrast with the funds raised for religious purposes we need to be reminded of the spending in other directions. The statistics compiled by Miss Edith Strauss, head of the Women's Activities Division of the Department of Justice in the High Cost of Living Campaign, show the total average expenditure of the people of the United States annually for luxuries to be $8,710,000,000. Taking these as authentic the average family spends $7 a week or $348 a year for luxuries. There is included in the total amount $2,110,000,000 spent by the male population for tobacco. Of this sum $800,000,000 is spent for cigarettes and an equal amount for loose tobacco and snuff and $510,000,000 for cigars. Automobiles are put in this list as luxuries with an annual total expenditure of $2,000,000,000. The total amount spent for candy is $1,000,000,000; for chewing gum $50,000,000; for soft drinks $350,000,000; for perfumes and cosmetics $750,000,000; for furs $300,000,000; for violet soaps $400,000,000 and for pianos, organs and phonographs $250,000,000. It seems that not all of these articles could strictly be classed as luxuries but many of them are. Why not spend more of our money for real religion which is never a luxury but an absolute necessity?

Japanese Evangelism

AMONG the Japanese group of delegates to the International Council Rev. Mr. Kimura, the evangelist, went to Detroit where he conducted, under the management of Rev. Mr. Newell in the Randolph St. City Mission, a twenty-four days' English-speaking mission. He begins an evangelistic campaign in London in the first week of September. Rev. S. Abe of Seattle, also a delegate, stayed for a course of lectures in the Harvard Summer School of Theology. In the near future Messrs. Abe and Kimura, with others, plan a new method of evangelism in Japan, in which a group, consisting of preachers, Bible instructors, and lecturers upon social subjects, together with song leaders, will go from city to city, holding campaigns of two weeks or more. Such a development in evangelistic work will be followed with wide interest among the Congregational family.

To Seek Good Government for Armenia

THE Armenia America Society is gaining a place for itself as a working organization. It was started in July by a group of men in New York for the purpose of uniting in co-operation the many friends of Armenia in order to ascertain the needs of Armenia, to make those needs known in America and to secure the satisfaction of those needs through American assistance. At present the need of justice and freedom is the greatest, aside from the need of relief which is cared for by the Near East Relief; and America is still looked to to help bring righteous government to Armenia. The Organizing Committee is headed by Mr. Walter George Smith, a prominent lawyer of Philadelphia. Mr. Smith is a Roman Catholic and most thoroughly conversant with the problems of Armenia as he was a member of the first Commission sent out with Dr. Barton and others by the Near East Relief. The other members of the committee are Mr. Hamilton Holt, editor of *The Independent;* Mr. R. J. Caldwell, a noted cotton merchant and chairman of the Mid-European Association; Canon Robert Ellis Jones of the Cathedral of St. John the Divine in New York; Hon. William N. Runyon, ex-Governor of New Jersey; Dr. Charles S. Macfarland, secretary of the Federal Council of Churches, and Dr. Stanley White, of the Board of Foreign Missions of the Presbyterian Church. Ernest W. Riggs is acting as secretary.

The society has opened an office at 289 Fourth Avenue, New York, and is enrolling members rapidly. Those wishing to link themselves up with this co-operative effort to secure justice for Armenia should send their applications to the secretary. No membership fee is required, but those contributing $5 or more will be recorded as voting members. The first meeting of the society is called for Oct. 6, in New York, when plans for the year's campaign will be adopted.

Hon. Aneurin Williams, M. P., chairman of the British Armenia Committee, an English organization with the same purpose, called at the office of the Armenia America Society recently and plans were made for the closest co-operation of the two bodies. An international conference of similar organizations was held in Geneva last month and a federation of Armenia Societies is projected, for, as Gladstone put it, "The cause of Armenia is the cause of the world."

Christian Endeavor Pointers

DURING the month of June important Christian Endeavor state conventions were held in Arkansas, California, Colorado, Florida, Indiana, Iowa, Michigan, Minnesota, North Carolina, Ohio, Oklahoma, Texas, Virginia, Washington, West Virginia and Wisconsin. In many of these states all previous records for attendance were broken. Over 1,400 paid registered delegates assembled at Muskogee for the Oklahoma meeting, over 2,000 attended the Ohio convention at Columbus, and more than 3,000 the Texas convention at Dallas. At these various conventions nearly 300 young people made definite decisions to enter the ministry, missionary work in the home or foreign field, or other forms of full-time religious service.

Immediately after the International Congregational Council, Dr. Clark started for a series of conventions held in Philadelphia, New Orleans, Kerrville in the mountains of Texas, and Lawrenceville, Ill. The Pennsylvania convention, which met in Grace Baptist Temple, Dr. Russell Conwell's great church in Philadelphia, filled the church with four thousand delegates, while the All-South Convention in New Orleans brought together in large numbers the Endeavorers of Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Arkansas, Tennessee and Kentucky.

A most encouraging report has been received from the missionary superintendent of the Ohio Christian Endeavor Union, concerning a Missionary Leaflet Reading Contest which has just closed in that state. There were 1,452 readers of missionary literature, and as a result of the tremendous amount of missionary information which was thus disseminated, 596 young people enlisted in missionary prayer circle leagues, and 250 mission study classes were organized; $35,212.04 was raised for denominational home missions, and $24,353.67 for denominational foreign missions, making a total of $59,565.71 raised as a dierct result of this contest.

All eyes are turning to New York City, where from July 6–11, 1921, what promises to be the greatest Christian Endeavor gathering ever held, is scheduled. As Christian Endeavor will be forty years old on Feb. 2, 1921, the official celebration of this fortieth anniversary will be held in New York City, in addition to which, this gathering will be the twenty-eighth International Christian Endeavor Convention and the sixth World's Christian Endeavor Convention.

Rhondda Williams Coming to America

THE American latchstring still hangs out for English cousins, since those who have already visited our shores this year have not exhausted the welcome extended our kindred from overseas. Another to whom a cordial greeting will be extended soon is Rev. T. Rhondda Williams, pastor of the Union Congregational Church in Brighton, the fashionable seashore resort, who succeeded Rev. R. J. Campbell in that historic pulpit. He is to sail for America on the *Mauretania,* reaching Boston October 2. He will be available for supplies six Sundays, beginning October 3. He will speak at the Congress of Liberals in Boston, and expects to cover several of the Western states before his return. He is considered one of the ablest and most popular preachers in Great Britain.

The Forum at Winona and Chatauqua

FOR the first time in its history, that conservative religious assembly known as Winona in Indiana has opened its doors to the Forum idea. It rightly conceives that the principle and method may effectively supplement Bible teaching, evangelism, and other standard features of this popular gathering-place in the Middle West. Mr. George W. Coleman of Boston, founder of the Ford Hall movement and president of the Open Forum Association of America, started the ball rolling on the first Sunday in August, and it will continue to be in evidence during every Sunday evening in this month. Chautauqua, too, as last year, extended hospitality to the national gathering of Forum workers, who have consulted together during the last two weeks in August as to the propagation of the idea and the strengthening of the movement. Dr. Chrystie's report on page 293 tells the story briefly.

Continue Chandler School

THE friends of Chandler Normal School, Lexington, Ky., conducted by Principal and Mrs. Frederic F. Werking, and under the auspices of the American Missionary Association, both in the North and in the South, are rejoicing that its work will be continued. The weeks of uncertainty when it seemed that, because of the lack of funds, this would be impossible, have been a heartrending experience for students, parents and alumni as well as for the faculty. This school which has led the way in the training of the head, the hand and the heart of the colored people of the Blue Grass Region for the past fifty-five years is still most emphatically needed.

EDITORIAL

The Political Opportunity of Women

As we write the action of the Tennessee legislature in ratifying the suffrage amendment has already been certified to the Federal Government, and the proclamation that the amendment is in force will follow. The bitter opposition shown in the contest undoubtedly represents a conservatism, common to the Southern legislators, and probably reflects the feelings as well as fears of many people in that section. But we hope and believe that there will be no more legal obstacles which may aim to deprive some millions of American women of the chance to vote for President this year. We are glad to see this release of political energy and this acknowledgement of political rights and we congratulate those who have fought so long for the rights of women on their impending certainty of relief and victory.

Millions of American women under existing state laws will have that duty and privilege of helping to choose the national executive and legislature. And in due course ratifications which are not open to objection or even to cavil will be made. Men and women will stand together, henceforth, in the necessity of weighing not only the character and qualifications of candidates but the tendency and value of governmental policies. In these matters, of such vital significance for the future of our people, the men who already use the ballot are far too ignorant and thoughtless. We make our plea to the women, therefore, to learn and to think, to avoid blind prejudice and the slavish following of party cries or personal likings and to consider carefully, with a judicial mind and a sincere love of that country which is the home of us all, what our government should become. And if the women take their responsibility seriously, perhaps more of the men will learn from them to weigh reasons and choose policies in the true interest of us all.

An Appeal for Unity

We have referred from time to time to the sessions of the Sixth Lambeth Conference of bishops of all the communions affiliated with the Anglican Church, held this summer in London. No reports of the discussions are made and the conference has no legislative authority. In regard to the question which occupied much of its attention, the question of the reunion of the churches, it issued as the conference closed an Appeal to all Christian People which is certain to become a landmark of general discussion and, we hope, of progress in the direction of a better understanding and co-operation between the separated communions of the one church of Christ.

The appeal opens significantly: "We, Archbishops, Bishops Metropolitan and other Bishops of the Holy Catholic Church in full communion with the Church of England." That is beginning at the right point and laying the initial emphasis upon the central fact of a difficult and challenging situation. The Holy Universal Church is already one in its relation to Christ and through him in the relation of its members one to all and all to one. We were received into the Holy Universal Church by baptism and confession. Every other name of association and distinction is subordinate to this. The problem is not one of creation—as if we in this twentieth century of the Universal Church had set ourselves to initiate a new and inclusive Church which would provide for our own generation an entrance into the body of Christ. We believe, we have always believed, with all our hearts, in the Holy Universal Church.

This note once struck in this appeal of the bishops assembled in free conference runs through the whole of it as recognition and as motive. It says: "We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in his Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church."

But "this united fellowship is not visible in the world today." There are great separated communions, episcopal and non-episcopal. Of the latter the appeal says that they stand for, "rich elements of truth, liberty and life, which might otherwise have been obscured or neglected. With these we are closely linked by many affinities—racial, historical and spiritual. We cherish the hope that all these communions, and our own, may be led by the Spirit into the unity of the faith and of knowledge of the Son of God." But the appeal frankly recognizes the historical and actual separation and isolation.

This, it must be remembered, is an appeal and not a definite suggestion of negotiation or legislation. It is founded upon a vision of what the united and universal church might accomplish in times which "call us to a new outlook and new measures. The vision which rises before us is that of a Church genuinely Catholic, loyal to all Truth, and gathering into its fellowship all 'who profess and call themselves Christians' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole body of Christ. Within this unity Christian communions now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled." To make progress toward the goal of such a vision means "an adventure of good will and still more of faith, for nothing less is required than a new discovery of the creative resources of God."

After a carefully worded and from the point of view of their own responsibilities generous defense of the episcopal order as a symbol and means of unity, the appeal goes on to assert that the "available approach to union is by way of mutual deference to one another's conscience," involving an exchange of commissions for service, Episcopal ministers accepting authority to serve, for example, in the Russian or Scotch or American non-episcopal churches. And there is a tender of Episcopal ordination, the terms of union being agreed upon, in order that ministers non-episcopally ordained may obtain "a ministry throughout the whole fellowship." And the appeal adds: "In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others. Nor would any of us be dishonoring the Holy Spirit of God, whose call led us all to our several ministries, and whose power enabled us to perform them."

The spirit of this appeal must commend it to thoughtful and prayerful consideration among all Christian people. It is not, like the famous Lambeth Quadrilateral, a statement of conditions without which unity is impossible. In its breadth of vision it includes the ancient communions of the East as well as the separate communions and churches of Great Britain and America. It sets before us the vision of a universal Church which is the body of Christ, not now manifest, but to be manifested by an adventure with Christ himself and under the guidance of the Holy Spirit, in recognition and brotherhood. It may become a step toward that ultimate attainment of federated unity which is the dream and desire of all true followers of Christ. We must be careful, therefore, lest any contemptuous or narrow word should prove a hindance. We who have always believed in the Universal Church, in which each is united to Christ and through Christ each to all, must watch this new adventure in fellowship with sympathy and warm desire to aid.

Improving the Holy Land

A program for extensive improvements in Palestine has been announced by Sir Herbert Samuel, the British Commissioner under the mandate. Banks will be established to provide credit for agricultural improvements. Railroads will be changed to standard gauge and extended. Roads will be built or improved and a telegraph and telephone system provided, together with provision of electric power throughout the country. A harbor will be started at Haifa. Swamps will be drained and forests planted. Sacred buildings and sites will be carefully guarded, but the city extensions at Jerusalem and elsewhere will be made under government planning and supervision.

The greatest assets for the commercial future of the land are its stretches of lands suitable for farming and fruit growing and the River Jordan with its abrupt descent into the deepest valley on the surface of the earth. Palestine oranges have been called the best in the world, and a very wide range of temperate and sub-tropical plants can be grown wherever water is available. The problem of the utilization of the Jordan and its valley affords scope for original and promising measures of industrial power. We some time since called attention to the plan for a canal passing at sea level under Jerusalem, to fall into the deep valley of the Dead Sea, thus affording electric power. As the Mediterranean is very much less salt than the Dead Sea, the coming in of sea water would freshen the Dead Sea waters. The upper course of the Jordan would also be available for irrigation and for power. The chief difficulty on this side is that of financing these ambitious but perfectly practical and necessary measures of internal improvement.

The most important and difficult question which confronts the new government is that of immigration. If Palestine were to be overrun by a crowd of city Jews from Eastern Europe—men who have no private means and no experience of self-support except in petty city trades, there would be trouble not only in supporting them until they learned to make their own way, but also with the present inhabitants, who are Moslem or Christian by a great majority and bitterly opposed to such a Jewish irruption. The government announces that only a limited immigration, proportioned to the housing accommodations, will be permitted, and that in seeking lands for their settlement no injustice will be done to the present cultivators, graziers or owners. Under such a system the gradual bringing in of a Jewish population would be safe and the land would prosper by their coming. But such a plan, we fear, would be a serious disappointment to impatient idealists among the Zionist ranks who have neither considered the rights of the present owners of the soil nor the dangers of incompetent haste in change.

The Parables of Safed the Sage

A Parable of a Long Walk

The daughter of the daughter of Keturah hath a little friend who cometh to see her, and playeth with her in the Yard, hard by the Window, where their voices may be heard inside the House. And mostly they play very Happily; but now and then for the sake of Variety they indulge in Argument and Comparison like grown Folk. And it was upon a day that they got thus into a Friendly Scrap, the first part of which I heard not. But the Argument had reached a stage where the daughter of the daughter of Keturah was advancing and backing the other little damsel off the Map, and the other little girl could only answer, I did not, or You can not, or It is not.

And the daughter of the daughter of Keturah said,

I can walk Fifty-nine miles.

And the other little girl said, You can not.

And the daughter of the daughter of Keturah said, I can take my Grandpa's hand and keep up with him, and he can walk Fifty-nine miles, and I can walk Fifty-nine miles with him if I hold his hand.

And the other little damsel said, You can not.

Then did the daughter of the daughter of Keturah tell unto the other little girl how great and good a Grandpa she had. And I am too modest a man to write down what she said; but if George Washington and Solomon and a few others were to live in one, peradventure he might be a Second-cousin or a Remote Acquaintance of a man such as the daughter of the daughter of Keturah described.

And the other little girl was speechless; for she could not say, Thy grandpa is not the only Pebble on the Beach; I also have a Grandpa whose hair is fully as Grey and whose Bald Spot is larger than thy Grandpa's; for the daughter of the daughter of Keturah had carried the matter beyond all comparison. And the other little girl could only change the subject, and say,

I can kick your whole house down and all your trees.

And the daughter of the daughter of Keturah, knowing that she had won out, said sweetly,

Go ahead.

Now there is no man who knoweth so well as I how far from right is the estimate of the little maiden concerning the goodness and the greatness of her Grandpa. Nevertheless it pleased me more than any man can understand who is not a Grandpa; for unto none others hath the Lord given wisdom to know of such matters. And the next time a man goeth by and bloweth a small whistle, she shall have a Red Balloon.

For apart from her beautiful delusion concerning the poor man concerning whom I pray my God that she may be never undeceived, the little maiden is not wholly wrong. For when she holdeth my hand she can do things which otherwise she could not do.

And I prayed unto my God a prayer, and I said,

O my God, Thou hast permitted us through the gift of little lives such as these to discern spiritual truths which thou hast hid from the wise and prudent and revealed unto babes, that so we might enter into the Kingdom of Heaven as little children. Grant unto me this, O my Father, that I shall hold so fast to Thine Hand that the journey that would otherwise be impossible shall be possible for me, and the task that would have been too great may be accomplished through thy strength. For I can do all things through Him that strengtheneth me; and if I hold Thy Hand I can run and not be weary, and walk and not faint.

In Brief

In our celebrations of the Pilgrims and their covenant we must not forget that they were anticipated in forms of self-government on this side of the Atlantic both by Virginia and by Bermuda, which has just been celebrating the three hundredth anniversary of the opening of its parliament.

* *

A Swedish artist of world-wide fame, Anders Leonard Zorn, has just died. He was court painter and his portraits record the faces of many royal personages. To the world at large he was best known by strongly individual etchings, the most vital of which was his portrait of the famous French author, Renan.

* *

Boston is always making history, but is not at all proud of its contribution to the education of the people in finance with Mr. Ponzi and the police as schoolmasters. It is hard to convince some people that two and two make four, and not five, and that he who pays them more than is right must be cheating somebody else.

* *

It is a relief to know that the eighteen Americans who were besieged in Adana have been released by a victory of the French garrison of the town in a sortie against the besieging Turkish forces. The story of the missionaries and relief agents in these Cilician towns will be worth reading in the securer days for which we hope.

* *

Even the Salvation Army in England has hitched its wagon on to the Pilgrim Memorial star. It is to lay the corner-stone, Sept. 6, a block of granite brought from Plymouth, Mass., for a hall which it is building on the Barbican in Plymouth, England, opposite the spot where the Pilgrims embarked three hundred years ago in the *Mayflower.*

* *

We print elsewhere the Tercentenary Proclamation of the President, in which he suggests and requests celebration throughout the United States. For federal members of the Pilgrim Tercentenary Commission he at the same time appointed former Governor Samuel McCall and Richard Hooker, of Massachusetts, and George Foster Peabody, of New York. Mr. Hooker and Governor McCall were both born in Georgia and Mr. Peabody in Pennsylvania. Mr. McCall is a Protestant Episcopalian and Mr. Hooker a Unitarian. He is the manager of the *Springfield Republican.*

* *

The death of a baseball player, hit by a thrown ball, has been a sad incident of the week. The pitcher, it is generally agreed, was not to blame, it is one of the risks—the quite unusual risks of a game which has become a profession. But we see it is now proposed to equip players with steel helmets, as if they were going into battle. That makes the game seem too strenuous and tends to put it in the class with bear-baiting and bull fights. But the thousands who go to watch, and sometimes throw bottles at the umpire when they are not pleased with his decisions, would hardly consent to have it less like a battle we suppose.

The City of the Open Shop

Los Angeles, the City of the Angels, has economically this likeness to the Holy City, as described by St. John, the Revelator—three gates wide open on each of its four sides, both day and night. Picketing has been enjoined, boycotting fails, the sympathetic strike collapses, and Los Angeles remains as heretofore, the city of the "Open Shop," in distinction from San Francisco, the city of the "Closed Shop."

As westward the star of empire makes its way, so came the influenza epidemic in the autumn of 1918 from the East and a year later the strike fever traveling westward attacked the body politic. The "Pacific Fleet" had just arrived from the Atlantic Coast at San Pedro, the port of Los Angeles, with booming of cannon, blare of trumpets and waving of flags—augury of international peace, marking the doom of secret treaties and sudden blows in the dark! Then, having prepared in secret, at the "psychological moment," the motormen and conductors of the city street cars, yellow and red, struck synchronously early on Saturday morning to the confusion of the sailor men. And the battle between the corporations and the labor unions was on. The war, with its Shermanic definition, had shifted from Flanders and Picardy, from the high seas and the treacherous shoals, to the beautiful homeland.

The cars ran fairly well through the day, but stopped at the first appearance of the evening shadows, and while the sun was still setting in the golden west. The sailors stayed on ship or in port and sang, "I love you, California," and "Sweet Adeline," with whom, however, they were stopped from dancing *seriatim* or otherwise on the waxen streets. The brilliant illuminations persistently twinkled their "Welcome, Heroes," however, because the electricians had not gone into a sympathetic strike. All the automobiles, even of the Noachic period, jitneys, trucks, barges, and carryalls, were called into use, and everybody rode except the poor shop girls and the toilers and fellow laborers of the striking carmen, who could not afford an automobile. The corporations made money by crowding the cars inside, outside, and on top, and eliminating night service. The poorest and neediest suffered most inconvenience and special hardship befell the "laboring classes."

And, then, suddenly, a week after, the switchmen on the railroads, in spite of the agreement of the "Railroad Brotherhood" with the United States Government, struck in sympathy with their comrades of the Pacific Electric Railway. For a week, Los Angeles was isolated from the rest of the world by trains; passengers were marooned in desert and mountain, cattle starved in the cars, food and vegetables rotted by the train-load. At the end of the week's sympathetic strike, the railroad men returned to their places at the behest of their own Trades' Union officials, but irreparable damage had been done.

* *

The Labor Unions have lost prestige in Southern California, and Los Angeles in particular has declared itself for the Open Shop. Just as the employer, individually and collectively, has sought by invention and otherwise to gain a monoply, so the Closed Shop seeks to become a monopoly, and thus attain a favored position for the employees.

The strife is now over other things than wages and hours. Measures are urged which would reduce the products of industry and impair the workman in his moral, mental and bodily fiber. "Whatsoever thy hand findeth to do, do it with thy might," is a timely injunction to all workmen.

* *

Increased tendency appears to give publicity to the causes of the industrial strife. The fundamental principle of the Canadian method is publicity for the cause of the conflict, not arbitration. In arbitration, both parties raise their demands, and the decision satisfies neither party. Publicity brings public opinion to bear on the controversy. In the United States, heretofore, neither employer nor employee liked the Canadian law, because neither wishes to abandon the sudden blow in the dark. Publicity, however, is a good remedy for public and private wrongs.

Especially hopeful signs appear in the growing appeal of both parties in the industrial conflict to the Public, and in the introduction of the ethical element. Mazzini, the Italian reformer and patriot, declared: "Every social question is a moral question, and every moral question is a religious question." The doctrine of "economic determinism" has gone to the scrap heap with that of the "iron law of wages." The labor question is a social question, not a "bread and butter" nor a "stomach" problem. Indeed, the social question is a religious question and all religious men and influences should co-operate. The universal solvent for the social and economic problem is love and good will. "The completest spirituality is the completest sociality." The remedy for the present sad state of affairs must be a radical one. The only remedy after all for the inordinate lust of wealth, the transformation of men into mere "hands," the exploitation of the unskilled and ignorant by the selfish and designing, is first to seek the Kingdom of God and His Righteousness. The worship of God alone can overthrow the worship of gold. G. F. K.

Los Angeles, Cal.

League of the New Day

Next Week's Readings and Prayers

Week of Sept. 6–12

Monday. Our Hidden Life. Col. 3:1-11.

Tuesday. Putting on Love. Col. 3:12-25; 4:1.

Wednesday. Continuing Prayer. Col. 4:2-18.

Thursday. Jeremiah's Call. Jer. 1:1-19.

Friday. Israel's Rebellion. Jer. 2:1-19.

Saturday. Healing Pledged. Jer. 3:11-25.

Sunday. Jesus and the Pharisees. Mark 7:1-23.

Object for Intercession

For Those Who Suffer for the Sins of Others:

We thank thee, Lord, for all opportunities of sympathy and helpfulness, even though the cost to us is great. Teach us to remember Christ who suffered for our transgressions when the sins of others hurt and mar our lives. Give us a little of the patience thou hast shown toward us and all men. Teach us a larger sense of the life that reaches far beyond this life we know, that we may not be too impatient with our troubles and perplexities, or too intent upon a present satisfaction. And make us one in thought and expectation with our Lord who loved us and gave himself for us, that there may be a light on all our days.—*R.*

Our Own Opportunity of Brotherhood. There are those who do not want our help or company. We may well let them alone until they do. But if we keep company with Christ we shall find that he provides us opportunities of helping others. It is what he lives for, and it is our highest form of living if in this respect we desire and seek to be like him.

The Pilgrim Calendar

July 1620—January 1621

(All these dates, except where otherwise stated, are according to Old Style. To conform to our present reckoning (New Style) add in each case 10 days. Forefathers' Day is Old Style, Dec. 11; New Style, Dec. 21. There are differences of opinion and uncertainties in a few cases.)

July	25.	*The* MAYFLOWER *leaves London.*
	29.	*Arrives at Southampton.*
	31.	(Probably.) *The Pilgrims left Leyden.*
Aug.	1.	*Pilgrims in* SPEEDWELL *sail from Delftshaven.*
	5.	SPEEDWELL *arrives at Southampton. (Bradford, "about ye 5."; perhaps a day or two earlier.)*
	15.	*Both ships sail from Southampton.*
	22.	SPEEDWELL *dangerously leaking. Put in to Dartmouth.*
Sept.	2.	*Sailed from Dartmouth.*
	5.	SPEEDWELL *again leaking.*
	7.	*Arrived at Plymouth.*
	12.	SPEEDWELL *sails for London with twenty passengers.*
	16.	MAYFLOWER *sails from Plymouth.*
Oct.	3.	*First death on board. Heavy gales. Ship in danger.*
Nov.	9.	*Signs of land.*
	10.	*Discovered Cape Cod (somewhere about Truro).*
	11.	*Cape Cod (Provincetown) Harbor. Go ashore to cut wood. Compact signed in cabin.*
	12.	*Sunday. All on ship for rest and worship.*
	13.	*The shallop put ashore for mending. The women land and wash soiled clothes.*
	15.	*First exploring party of sixteen starts.*
	17.	*The party returns with Indian corn and report of Indians.*
	22.	*Weather turns cold and stormy.*
	27.	*Second exploring party of 34 (nine sailors) goes ashore. Peregrine White born.*
	29.	*Expedition returns with corn. Eighteen men remain on shore over night.*
Dec.	3.	*Much illness from exposure.*
	6.	*Third exploring party seeks a harbor for settlement. Eighteen—including Standish, Carver, Bradford and others—with ship's mate, who has been at Plymouth.*
	7.	*Mrs. Dorothy Bradford drowned.*
	8.	*The exploring party lands in the night on Clarke's Island, Plymouth Harbor.*
	11.	(Monday; New Style, 21). *Twelve Pilgrims landed from shallop and explored. (Forefathers' Day as we celebrate it.)*
	13.	*Return to the* MAYFLOWER *at Provincetown Bay.*
	14.	*The* MAYFLOWER *sails for Plymouth.*
	16.	*Anchors in Plymouth Harbor.*
	17.	*Sunday. All stay on ship.*
	18.	*Exploring parties out on shore.*
	20.	*Town site determined.*
	21-22.	*Stormy days keep them on ship.*
	23.	*Timber felling begins.*
	25.	*The beginning of the first house.*
	26.	*Violent storm holds them on the ship.*
	28.	*Gun platform on hill begun. Land in village allotted. Many ill.*
	29-30.	*Stormy and kept to ship. Indian smokes seen.*

AN ORCHARD BY A MEADOW

By Emma P. Seabury

There's an orchard by a meadow, which is sweet, and passing fair,
And decks itself in beauty, when the spring is walking there,
Such a fluff of foamy blossoms, such plumes of pinky sprays,
Such a spring to soft green turfing in the lapses of the days,
Such a dream of life awakened, such a presaging fruit sense,
And the playhouse in the willow, just above the orchard fence,
And a kind of dewy fragrance thrills the subtle golden air,
And the blooming boughs are holy, for love is nesting there.

There's an orchard by a meadow, where the brook goes lilting by,
'Neath the great, round, splendid maples, perfect spheres up in the sky,
Where the grasses, lush and tender, with the impulse of the light
Seem to shoot up in the showers, grow by magic, in the night:
And the humming birds go droning, and the bees buzz ever near,
And the robins' "Cheer-up" message, falls like music on the ear:
Spring and Love have song and rapture, and the days are passing fair,
Oh, the orchard by the meadow, how I wish that I were there.

The World the Pilgrim Fathers Knew

IX. What the Pilgrims Learned about New England

By Isaac Ogden Rankin

One of the odd things about the historical background of the Pilgrims is that there was a New England—or New Albion—in America before the New England which they knew was named. That honor, subsequently long forgotten, belongs to California. Francis Drake visited it in 1577, more than ten years before Governor Bradford was born and when Elder Brewster was a lad somewhere about twelve years old at Scrooby. Drake had come through the Strait of Magellan. He had swept the ports of South and Central America clean of Spanish ships and treasure. Then he sailed north to get beyond the Spaniards' reach while he assorted his loot and put his ships in order for the voyage to the spice islands on the other side of the Pacific. He rested in some unidentified California harbor where the cliffs showed white and named the whole country New Albion.

All England rang with Drake's exploit of sailing round the world, an adventure which brought him knighthood from Queen Elizabeth, though she was stingy with such honors, and made him a leading captain in that amazing fight with the Invincible Armada just before the time of Bradford's birth. But California did not lie within the range of possible settlement for the Pilgrim Church. In the first place Drake and his company had heard nothing of California's gold, which, if known at that time, would have made it Spanish, and almost two centuries and three-quarters later did make it American. The man who told the story of Drake's voyage spoke of it merely as a good place to careen and clean ships and to take on water with friendly people on shore. And the way thither lay through the Spanish-controlled waters about South America. The Pilgrims wished a settlement, not fighting. A road that ran by Spanish forts and harbors was not for their choosing.

Virginia

Why not, then, go to Virginia?

For Virginia the answer was different, but just as conclusive. They might about as well take up lands in Ireland, which was just at that time under settlement, by the English in the South and the Scotch in Ulster. They might as well go back to Scrooby and London again.

In Bradford's report the argument against Virginia is given thus: "On ye other hand, for Virginia it was objected, that if they lived among ye English which wear ther planted, or so near them as to be under their government, they should be in as great danger to be troubled and persecuted for the cause of religion, as if they lived in England, and it might be worse. And if they lived too farr off, they should neither have succour nor defence from them."

The story of Virginia lies mainly outside the range of this relation. It antedated the Pilgrim settlement by thirteen years. It was from the beginning a purely commercial enterprise, rather badly managed and with a wide variety of character and social origins among the settlers, many of whom had an unusual talent for quarreling. They were fortunate in the climate and the fertility of the soil, and they developed leaders of mark. But they were unfortunate in the previous occupation of the land by strong tribes of Indians, who more than once threatened the infant colony with extinction. They were tided over at first by the stern rule and diplomatic skill of Captain John Smith. Commercially tobacco was their wealth and their salvation, but it brought in its train, as we have seen, the curse of African slavery. On the American side the Pilgrims owed to Virginia the exploring voyage and consequent map of the coast line made by Captain John Smith, which was in the hands of the skipper of the *Mayflower* and almost certainly also in the hands of Carver, Brewster, Bradford, Winslow, Fuller and the other Pilgrim leaders in their consultations in Leyden over a place of settlement.

In England the Virginia Company was at once their hope and their stumbling block. They had to deal with men who were thinking first, last and all the time between of profits. For them the American voyage was one vast lottery. The Pilgrims had to satisfy not only the King, who had driven them out of England, but also the Virginia company, who were thinking of tobacco and beaver skins and clapboards and sassafras. And they had to accept a hard-driven bargain because they themselves had little money and were bound first to safeguard the freedom of their church life.

New England Named

We owe the name of New England to Captain John Smith and his desire of interesting and flattering Prince Charles, through whom Smith won that title of Admirall of New England, which appears upon the portrait which accompanies his map. Giving names was left almost entirely to the Prince. Cape Cod is Cape James, Cape Ann is Cape Anna, in honor of the King and Queen, his father and his mother. Cape Cod Bay is Stuards Bay. The River Charles, which shows huge upon the map, as quite the greatest river of New England, is the River Charles. And beside it, about where Quincy stands, is Charlton. London was near Weymouth and Oxford, about where Marshfield is. These names were not chosen by Smith, but by Prince Charles himself, to whom the map was submitted before publication.

But Smith was not the first who had sailed along the New England coast, and not all the names on Smith's map have stuck. Among those that have remained, curiously enough, was the name of Plimouth, or New Plimouth, for the bay where the Pilgrims landed. For this name is older than the *Mayflower*, older even than Smith's voyage of exploration up the coast.

Verrazano and His Voyage

The first printed record we have of an exploration up the Atlantic coast of North America goes back of the *Mayflower* voyage almost a hundred years. It was made by Giovanni da Verrazano, an Italian navigator in the service of France. He carried a crew of fifty men, "having provisions sufficient for eight months." After about fifty days at sea (the *Mayflower* took ninety, you remember), in the middle of which, "we encountered as violent a hurricane as any ship ever weathered, from which we escaped unhurt by the divine assistance and goodness, to the praise of the glorious and fortunate name of our good ship . . . we reached a new country, which had never been seen by any one either in ancient or modern times." This landfall was somewhere in the neighborhood of Cape Fear, in what is now North Carolina.

Verrazano's arrival was in March. The question of whether the new land was inhabited was settled at once by the sight of great fires near the coast. Perhaps the Indians were burning the underbrush, a habit which helps to explain the common wonder of these early explorers, down to and including the Pilgrim exploring parties on Cape Cod, that the woods were so open and easily penetrated. From Cape Fear they turned south for a little, and then, finding no good harbor, turned north again and sailed as far as Nova Scotia. Verrazano kept well out from the shore and missed most of the bays, but he landed now and then to make acquaintance with the Indians.

SEEKING THE INDIES

Verrazano's expedition was intent, like all these early explorations, on a short cut to Cathay, and Verrazano was himself convinced, and also persuaded Hakluyt, the English clergyman who collected and printed the story of famous voyages, that North America was split in two about the region of Delaware Bay. Nobody, then, or even in the Pilgrim time, guessed how wide North America was or that from New England to Drake's New Albion was about as far as from Plymouth in England to Plymouth in New England. But the notion of the sea of Verrazano, splitting the North American continent and giving an easy sea-road to China and India was more or less in the minds of adventurers for half a century and led directly up to Hudson's exploration of the Hudson. Verrazano himself believed that he had come upon a part of the Eastern Asiatic shore or one of its outlying islands.

Here is his picture of the country at the South: "As the Orient stretches around this country, I think it cannot be devoid of the same medicinal and aromatic drugs, and various riches of gold and the like, as is denoted by the color of the ground." The yellow sands, you see, had all the glamour of gold to the awakened expectation, just as much later shiploads of worthless iron pyrites were brought home to England. "It abounds also in animals, as deer, stags, hares, and many other similar, and with a great variety of birds for every kind of pleasant and delightful sport. It is plentifully supplied with lakes and ponds of running water . . . the air is salubrious, pure and temperate, and free from the extremes of both heat and cold. There are no violent winds in these regions. . . ."

Verrazano's men made a beginning of that wicked kidnapping which played so large a part in the dislike of the American Indians for their European visitors. For most of the people they met were entirely friendly. The people of one village hid themselves in the woods, but they discovered an old woman and a girl, with a little boy, hiding in the long grass. They stole the boy "To carry with us to France, and would have taken the girl also, who was very beautiful and very tall, but it was impossible because of the loud shrieks she uttered as we attempted to lead her away; having to pass some woods, and being far from the ship, we determined to leave her and take the boy only." They wanted to exhibit them, just as one would take home monkeys from the Amazon or some curious shell which he had found upon the beach. There is an interesting reminder of this cruel practice in Shakespeare's Tempest, where Trinculo discovers Caliban: "A strange fish! Were I in England now, as once I was, . . . there would this monster make a man; any strange beast there makes a man. When they will not give a doit to relieve a lame beggar, they will lay out ten to see a dead Indian." The Pilgrims owed to it the company and instruction in the ways of the New World of Squanto, who had been kidnapped by a Captain Hall, sold in Spain, somehow brought to England and returned to America in some vessel of the fishing fleets that every year made their headquarters at the Island of Monhegan long before the Pilgrim time.

Photo by I. O. R.

THE NEW ENGLAND SHORE

Verrazano's kidnapping of the Indian boy was somewhere in Delaware or New Jersey. He tells of the barren stretches where, "In the whole country for the space of two hundred leagues, which we visited, we saw no stone of any sort." The Indians of this region made their boats of logs hollowed out by fire. It is at Plymouth, curiously enough, that in the tales of these old voyages we first hear of that characteristically American invention, the birch bark canoe. The visitors were struck by the care which the Indians took of the grape vines in the woods and found the grapes "very sweet and pleasant and not unlike our own." The Indians even cut away the undergrowth to give the grapes a better chance to ripen. Was it homesickness, or the touch of an innate love of beauty which made the Italian seaman add: "We found also wild roses, violets, lilies and many sorts of plants and fragrant flowers different from our own."

VERRAZANO IN NEW ENGLAND

Verrazano put in to New York Bay. He made friends with the Indians of Newport Harbor, but though these "Came every day to see our ship" they refused that privilege and risk to their wives, "Of whom they were very careful; for although they came on board themselves, and remained a long while, they made their wives stay in the boats, nor could we ever get them on board by any entreaties or any presents we could make them." Verrazano found Cape Cod rather bleak and savage, with "Thick woods of fir trees, cypresses and the like," and the people so rude and barbarous that he could not get into communication with them. He reached the conclusion that the inhabitants of Maine "have no religious belief whatever, but live in this respect entirely free."

I have given space to Verrazano because, though the truth of his story is doubted by some writers, it seems to me probably a true picture by an eye witness of conditions on the Atlantic coast of America nearly a hundred years before the Pilgrims sailed, and because his letter to King Francis, printed in Venice in 1556 and done into English by Hakluyt, appeared in his volume of "Divers Voyages," which was printed in 1582. It was certainly in the hands of the Pilgrim leaders, and its descriptions of the Carolinas may have helped to console them for their refusal of Raleigh's paradise in Guiana. It may help to explain also why they were so loath to plant their colony north of Cape Cod.

The tenth article in this series will be Dutch and French Adventures of which the Pilgrims Knew.

America's Immigration Problem

By Lucia Ames Mead

The Interracial Conference which met in New York on April 7 prefaced its meetings with the following published statements: "Due to the cessation of immigration during the war, the mills, mines and railroads are short 3,000,000. At least, 1,000,000 foreign-born workers now employed in them are preparing to return to Europe. With 110,000,000, America is producing only enough for 60,000,000, the chief cause being lack of unskilled labor. *America must have a national immigration policy.* Now we have nothing but laws relating to admission and restriction. Any national policy should involve the question of selection, distribution and assimilation."

The problem is acute. The most delicate feature of it all is the Oriental immigration. Need of labor in California has led to a demand from some of its citizens for the introduction of Chinese coolie contract-labor by the hundred thousand, which would produce a situation akin to that under Negro slave labor. The new California Oriental Exclusion Society purposes to refuse all equality of treatment to Orientals. Its program is 1. Cancellation of the Gentlemen's Agreement of 1907 by which Japan refused passports to practically all new emigrants of the laboring class. 2. Rigorous exclusion of Japanese immigrants. Confirmation and legalization of the policy that Asiatics shall be forever barred from American citizenship. 3. Amendment to the Constitution which would deprive of citizenship any child born here of Orientals.

The advocates of these drastic measures announce that "able writers will cover the subject in all the large magazines, moving pictures will be shown throughout the country; speakers and literature will present the problem before national conventions." The sentiment of California is divided, the more thoughtful repudiating these views. Senator Phelan, who is running for re-election, and an editor of a Sacramento paper, are the chief agitators. They claim that California is not able to cope with the enormous Japanese birthrate which far outnumbers the whites. They do not disparage Japanese ability and they give due credit for Japanese industry, cleanliness, soberness and law-abiding qualities. But they say, "the combination of all these qualities makes an economic machine against which it is hopeless for the white race to cope!" The feeble white man on his own ground, with a state population of 3,200,000 is aghast before the marvelous powers of the 73,000 Japanese within the state, 25,000 of whom are children!

The principles involved far outweigh local interests in importance and have much to do with the true development of democracy and the maintenance of peaceful and co-operative relations with Asia. The tribal Indians of Oklahoma seem more remote ethnologically and traditionally than are Japanese fruit growers who own automobiles and annually pay $16,000,000 in rentals to California landlords. Yet these Indians intermarry with whites, send their children to the white man's college and suffer no social disabilities. Logic is not always employed in these fine distinctions.

Recognizing that the influx of more than can be assimilated of any one race would be deplorable and that local prejudices must be considered, another organization, the National Committee for Constructive Immigration Legislation, with headquarters at 105 East 22d St., New York City, is seeking a solution that shall deal with the whole problem in broad and permanent fashion. It maintains that Oriental Immigration must be settled essentially on the same basis as other immigration, unless deep resentment and international complications are to ensue. We hope to enter a League of Nations even yet. Such a program as that offered by the National Committee for Constructive Immigration Legislation would materially aid us in being a welcome and useful member of a League which includes China and Japan.

The program is concrete and comprehensive and briefly stated as follows:

1. Justice and good will must be considered as well as economic and political considerations.
2. Restriction should be limited to our powers of assimilation.
3. Further immigration should be proportioned to the already Americanized citizens of foreign origin.
4. American standards of living to be protected.
5. No more immigrants to be admitted than we can steadily employ.
6. There must be provision for the care, education and distribution of aliens and for their transformation into American citizens.
7. There must be much higher standards for naturalization.
8. Regardless of race, all to become qualified for citizenship under careful regulations as to numbers and qualifications.

No definite percentage is now proposed, but not over 3 to 10 per cent. would be the permissible annual immigration for any given nation, based on the number of American-born children before 1920, plus the number of naturalized citizens of that particular nation. The prime consideration is our power to incorporate the new element. A competent Immigration Board (See Bill H. R. 14,196) is proposed to deal with the ever-changing problems of immigration with power to adjust regulations according to economic, industrial and human needs. This Board would be permitted to set different percentage rates for different peoples and to vary these from time to time according to demands for labor. Such a Board should be as divorced from partisanship as if it were a fire protection system. It would consider the needs and conditions of all concerned and not leave to accident and guess-work the delicate readjustments of forlorn strangers to new environments, which readjustments so often end in needless tragedy.

Such a Board would help stabilize business by guiding labor where it is most needed and not congesting still further localities nearest the port of debarkation. It would raise the standard of naturalization so as to require, not only reading English, but some knowledge of American history and governmental processes. It would prevent large influx of people of whose type there are too few already Americanized and who could not help in the task of assimilating the newcomers. Foreigners naturally verge toward those of their own race and tongue. The more of these who are already Americanized, the more will be those who can safely be entrusted to their guidance.

At present, Africans can secure citizenship here and many Europeans who are non-Caucasians, as well as Turks and Persians. The newly proposed legislation would prevent putting the ablest nation in Asia in a class by itself as if it were considered inferior to all others. Such legislation as is proposed would probably restore the features of that treaty with China which was set aside by the decision of the Supreme Court because later legislation went contrary to its provision that "Chinese in the United States shall be accorded all the rights, privileges, immunities and exemptions accorded to the citizens and subjects of the most favored nations." Dr. Dernburg has justified the breaking of the Belgian treaty of neutrality by Germany as being on a par with our breaking our treaty with China, and he cited this decision. The proposed Board would consist *ex-officio* of the Secretaries of State, Labor, Commerce, Agriculture and Interior and a sixth appointed by the President and confirmed by the Senate.

This plan is objected to by some as excluding many who for their own sake most need this land of refuge. The wretched victims of war and famine from Southwest Europe and Asia Minor would be largely excluded as they have fewer of their race here to help assimilate them than have the citizens from Western Europe. The problem is most difficult and any solution may be a choice of evils. But that a permanent Board should be appointed and the whole problem considered in many new aspects is deemed imperative. If the Board should grant to each people the maximum rate of 10 per cent. of the American-born children plus the naturalized American citizens of that people in 1921, the permissible immigration from Northwest Europe would be 1,800,000 and from South, Central and East Europe about 500,000.

A Knockabout Paper—No. 5

By George Lawrence Parker

I had a hard time that night "knockabouting." For I had to go from a town in the extreme end of Maryland to one in the other extreme of West Virginia. And all of the U. S. A. Railroad men said, "Sir, you cannot do it."

But I did it. For blessed be the name of Henry Ford, whose car and a driver took me forty miles over unspeakable roads until at the eerie hour of two in the morning I caught the train that got me to my audience for the next evening.

As I rode those forty memorable miles, in rain and storm, the spires of country churches loomed in the darkness over sleeping folk and villages. And I said to myself as I Paul Revered onward, "How can the people ever get to church with the roads like miles and miles of LePage's glue? The parson can get there, and old Miss Neverabsent, two doors away, can get there. But what about the laymen, farmers, boys and girls a few miles back in the country. Roads should surely be built for them to come to church as well as the parson and dear Miss Neverabsent."

Lord Leverhulme has recently said that he would rather be a builder of roads than rule an empire. America is a land of many small towns and villages. We have not all yet moved into New York and Boston and the suburbs. Unless these small towns and villages have good roads they can't be good people. Mark it well! Unless they can have roads for sociable and democratic life they can't have good democracy! Mark that well too! Good musicians can't come through LePage's glue to cheer their souls, so the cheap and poor musicians often come. Good actors can't come to lift up their eyes to life's mirrored realities, so the degrading movie comes. We are almost deliberately trying to improve our national morals while keeping from the people the one thing that would make fellowship and real democracy possible. Most of these farmers and stalwart folk have cars, Fords, Cadillacs or Whatnots. But they are useless, much of the year, without good roads. Good lectures, music, church, social improvement, are simply and literally stuck in the mud. We cannot build citizens nor Christians—they are the same, really—if we deliberately choose to build large navies and armies while we use mud for our chief character material. The church ought to lead in the good roads movement.

And in a deeper sense the church is a roadmaker. I reminded myself of it that night in the wind and rain as never before, thanks to Henry Ford and his bumps. She must point the way through the untraveled wilderness of social inequality. Some one of her men must blaze the trail between capital and labor. The swamp of human suffering must be bridged over or a road made through it even if we can't abolish it. And through the great forests of human thought, frightening yet magnificent, the church must send the torch of the light of Christ. All other lights have failed, and the old roads are all overgrown and worn out.

It is not the creeds of the church that will remake these roads. It is her Master Workman and his followers in personality and power. Not her theologies but her human hands. Not her Doctors of Divinity but her Saints in Homespun who lift the hammers, who count up the ledgers, who stand behind the counters and the cradles of the race. These are His Roadmakers.

Let the Pilgrims of today make roads like those of 1620. Let us prepare a highway for our God by making good roads for his people. And until we do that in all sincerity let us not say that the church is ready for an epitaph. Let us rather now say that she is to receive her new baptismal sign, a Road with an Eternal Home and Hearthfire for weary pilgrims when they come home.

But this is not a sermon. I remind myself that here endeth "Knockabout, the Fifth."

The League of Nations Issue

Opinions from Our Readers

From scores of letters that have come to us during the last few weeks regarding the action taken by the American delegates of the International Congregational Council in July in behalf of the League of Nations, and our own editorial position on the League, we have taken the following. We regret that the limitations of space prevent more extended quotations.—Editorial Note.

In company with a good many other thoughtful persons, I have always believed that it was a great mistake to attempt to combine the Treaty of Peace with the League of Nations Covenant. I hold to the opinion that the Treaty of Peace should have been concluded before the other matter was taken up, and that it should have been such a Treaty as the representatives of the United States could sign at once. Then a world of trouble would have been saved. I know that a great many church people, and Congregationalists, share this view.

Minnie M. S. Breckinridge.
(Mrs. H. W.)
Providence, R. I.

I do not approve of the action of the Council because the matter was not before the Council and it should have attended to its own business. I do not approve of these unanimous votes which religious bodies are continually taking on matters which do not come before them for decision.

R. R. Kendall.
Dover, Mass.

I heartily approve of your position in favor of the League of Nations. It certainly is the Supreme Issue, as you call it, and I am going to do all I can to get our country into it.

A. W. Wilcox.
Lawrence, Kan.

I dissent from the action of the International Council assembled at Boston a few weeks ago, and would advocate a new League of Nations, or a World's International Court, one born in the atmosphere of sincere Christian prayer, and composed of men who are more desirous of being guided by the spirit of Jehovah than by selfish motives, men who like our Pilgrim fathers, who, as Dr. Hills has said, came to the historic shores of New England to seek God and his ways rather than to seek gold and personal profit.

W. E. Griffith.
Minneapolis, Minn.

I want to thank you for the editorial, Aug. 5, The Supreme Issue. I do not know the writer, but it is so strong, so sane, so reasonable, so full of faith and so free from any word or suggestion of partisan contention, that it carries the kind of conviction that one feels when reading the Bible. It seems to me that it carries such an appreciation of the situation as Jesus felt when he beheld Jerusalem and wept over it. America must not fail the world at this time.

Amos Judson Bailey.
Seattle, Wash.

To illustrate what I consider the right way to go about such things, only a few weeks ago it fell to me as chairman of the committee at our local association to write the resolutions, which I did so as to win the hearty approval of Covenant advocates on the committee, and the Association voted to publish the resolutions, as follows:

> We have looked forward more and more in the closing of the war to the prospect of a league to prevent future wars, and we desire that a League of Nations shall be established without the relinquishment of our essential rights and guarantees, on firm foundations of justice, and maintained for the peace and welfare of the world.

Each word here challenges criticism from all angles.

B. Alfred Dumm.
Derry Village, N. H.

I was glad indeed to see Mr. Dumm's letter. The words "ill-considered and irresponsible" were especially happy. They certainly express exactly the action taken by most religious bodies around here. Perhaps I shouldn't say *most*—but at least I know that it was true in some instances.

Ella B. Smith.
Auburndale, Mass.

The serious peril to the nations, including our own, because of the failure of America to enter into the League, and the fearful responsibility of those who have occasioned this condition, has become too plain to be reasonably denied.

A. T. Clarke.
West Palm Beach, Fla.

Permit me to congratulate you upon the entire fairness and thoroughly good spirit of the editorial, "The Supreme Issue," in *The Congregationalist* of Aug. 5. And then let me *thank* you warmly, heartily and continually for the position you take: it is both a *moral* and *religious* question and the good Samaritan did not err in ministering to the wounded traveler even if he did soil his own clothes with blood stains.

George H. Johnson.
Cleveland, O.

I heartily support the resolution in regard to the League of Nations adopted by the American delegates to the recent International Congregational Council. Your editorial on The Supreme Issue expresses my mind.

J. Newton Brown.
Demorest, Ga.

To me, it is an astonishing thing that any minister of the Gospel should object to the action taken by the International Council in endeavoring to get a definite statement from the presidential candidates, on a question of such tremendous importance as the League of Nations. Surely the people ought to know what their President will stand for if elected. This will be the only really great question before the voter in November.

W. A. Hutchinson.
Lake Linden, Mich.

I am a Republican, but stand with you on the League of Nations.

James P. Smead.
Madison, O.

"The Supreme Issue" in my last *Congregationalist* so exactly expresses my feeling on the subject that I had hardly read a dozen lines before I determined to thank you very heartily. I wish everybody felt that way and would do something about it. To think of our country missing the opportunity of ages is very trying.

Mary P. Merrill.

A large proportion of its (*The Congregationalist's*) supporters see only danger in the so-called League of Nations and regard it as a League of War. As a matter of fact some of the most important matters that should have come before such a League were disposed of in advance by secret treaty by nations which are now most strongly urging America to join the League. What assurance have we that such treaties would not be entered into by those nations after the League is formed, as they did when the Hague Court was relied on for the preservation of peace?

Newton I. Jones.
Worthington, Mass.

If as a life-long Republican I cannot be enthusiastic over my party's 1920 platform, nor as yet its candidate for the presidency, as a Congregationalist by heredity and conviction I can be proud that the overwhelming sentiment of this great body of Christians is where it was two years ago in respect to America's privilege and duty in world affairs.

Edward F. Waite.
District Court,
Minneapolis, Minn.

The time has come when the religious people of the nation must assert themselves and insist that our government shall not consider only America and the protection of property; but—at the risk of being crucified if necessary—consider what is best for the world as a whole and the human beings who inhabit it. Furthermore, history teaches us that only by helping to save others can we in the end save ourselves. The selfish policy is not even the safest, but rather the most dangerous.

Roger W. Babson.
Wellesley Hills, Mass.

I wish to express my most earnest approval of your attitude on the League of Nations. It is the most important subject before the American people and indeed the whole world at the present time.

Alexander E. Cutler.
McGregor, Io.

Stand by your guns on the League of Nations. We are in the midst of a pitiable welter of trimming and short-sightedness, but the moral idealism of America will yet revive.

Marshall Dawson.
Storrs, Ct.

I am glad that you are keeping up the fight with reference to the League of Nations. There is, no doubt, a good deal of indifference, but I believe the position that you are taking is the right one and thoroughly justified.

Henry C. King.
Oberlin, O.

I heartily indorse your whole attitude on the League of Nations. You have in my judgment assumed the attitude that is consonant with the teachings of Jesus. In discussing the question one is biased by party prejudices.

Lloyd Morris.
Coe College,
Cedar Rapids, Io.

My conviction is deep and strong that we *must have* the League of Nations, and that the United States *must* be in it for the safety of the world and for our own safety.

Warren L. Noyes.
Nashua, N. H.

My objection is that it (the League) changes our form of government. It changes it by taking away from the President the right to be the commander-in-chief of our army and navy. It changes it by taking from Congress the exclusive right to declare war and then to say when our citizens shall be obliged to go abroad and fight. In place of this the nations shall create a general staff to direct military operations.

A. J. Bowen.
Willimantic, Ct.

IN THE CHURCH SCHOOL

DR. DAVIS' BIBLE CLASS

The Glory of Solomon's Reign

International Sunday School Lesson for Sept. 12. 1 Kings 10:1-13; 23-25.

This is a narrative concerning lavish Oriental splendor. Our section of it is the most commendable, for it is concerned with Solomon's wisdom rather than his immense wealth. Sheba is generally located somewhere in Arabia. The report of Solomon's wisdom and royal magnificence had extended thus far. Note that it was "the fame of Solomon concerning the name of Jehovah." That is, the royal reputation was not connected merely with vast material wealth. It was coupled also with the name of his God. Popular report connected his success and power with the Divinity whose blessing was supposed to guarantee these gifts.

The picture of the visit of the Queen of Sheba to Solomon is full of Oriental life and color. She came in from Arabia with camels loaded with gifts. Jewels and gold and rare and costly fabrics made up the burden of the caravan. But she brought something more than presents. She had thought up all the hard questions that her alert mind could devise and she was prepared to test Solomon's wisdom to the limit. There seems to have been no doubt at the end of the conference. The King answered all her questions. Then apparently they talked about the profoundest questions that could engage two persons occupying such positions of responsibility and alert as to the deepest meaning of life. It must have been an interesting interview.

Solomon evidently showed the Queen the entire content of his royal and religious life. His palace, his official staff, his court, his worship, all were fully displayed. There never had been anything seen in Arabia like this. The reports were only 50 per cent of the whole truth.

The impression upon the Queen was overwhelming; but the point at which her discriminating judgment was most accurate was when she estimated the religious meaning of it all. "Jehovah loved Israel forever, therefore made he thee king, to do justice and righteousness."

God's love for a nation is the foundation and assurance of its peace and prosperity. Solomon was not king simply by accident of birth or by cleverness in gaining a royal position. He was king because it was God's will; he reigned "by the grace of God." Let us get the full meaning of this judgment as it applies to modern political situations. Even where the ruler is chosen by popular election may we not also believe that God's will is being done in the decision of the people?

And the function of a king is to deal justly and to bring righteousness to bear upon popular interests. The final test of Solomon's true kingly character was not the magnificence of his court but the justice and righteousness of his regal decisions.

Lesson Points

1. *That is a rare reputation that is only 50 per cent. true to fact.*
2. *Courts and chariots may make kings but they cannot make a king's heart pure.*
3. *Under stress men are always glad to exchange money for sound wisdom.*
4. *An evil home corrupts a church or a state.*
5. *Permanent human welfare is grounded on character, not on the possession of apes, ivory and peacocks.*

Another respect in which the splendor of Solomon appears was seen in the way in which sandalwood and gold were used for the furniture and the decorations of the temple and palace. These were brought by the ships of King Hiram from Ophir, which was also probably in Arabia.

Still another item in the count shows men from all parts of the world coming to Solomon to obtain his God-given judgment on important questions. For this they paid a yearly rate, so that the royal revenues were immensely increased by this means.

There is another side of the picture which is not included in the lesson text but which is so important that it should be included. Solomon made silver to be as common and cheap as stone in Jerusalem; but he lost the purity and simplicity of his religious life under the influences that his great wealth brought about him, so that finally all his wisdom and riches and power failed to hold the favor of God. It is another case of a man whose soul is not great enough to endure prosperity. Study 11:9-13.

This study closes our work on the Early Leaders and Kings of Israel. On the whole it has been a noble record of personal heroism and character. It has given us the definition of important principles that are valid in our modern world where personal leadership is of the utmost importance to the welfare of our people. What are some of these conclusions from the quarter's study?

Ozora S. Davis

Chicago Theological Seminary.

The Minute Man in Religious Education

By applying a modern business principle and the minute-man idea, Winfield L. Nourse, director of publicity for the Brookline (Mass.) Community School for Religious Education, has devised a unique advertising plan which is bound to arouse community interest and will undoubtedly prove a big factor in successfully launching the training school project.

Mr. Nourse reached the following conclusions: "I have something to sell—a good, marketable article. Its selling power depends largely upon the method of presenting it to the people; of showing them what it is and why they should purchase it. It pays to advertise; therefore, I must advertise the community training school by written and spoken word and must procure competent agents who have confidence in its merits, to present its qualities clearly and concisely." In this brief, analytical soliloquy will be found the basis of the interesting publicity campaign planned.

The written word department of the campaign will function first and consists of an appeal by letter to every person interested in Protestant Sunday school work in Brookline. These workers have been reached by requesting the ministers and school officers to send to the publicity director the names of all workers and other interested persons in their church organizations. The mailing list now numbers 500 and is increasing daily.

Every person whose name is on the mailing list receives a communication from the director of publicity, in which is outlined the aim of the training school and appeals for co-operation in disseminating information throughout the community. A second letter will be issued in September, giving detailed information regarding the school, the courses to be pursued and a complete program of the lesson evening routine. Regular notices will appear in the daily, weekly and religious press and in paid advertisements. Ministers of the co-operating churches have been requested to insert suitable notices of the opening of the school in their church calendars and bulletins.

Under the heading, "Spoken Word," is an equally interesting department and it is here the law of sale is introduced. The publicity director has prepared four talks or lectures which will be delivered in Brookline Sunday schools on four successive Sundays preceding the opening of the community school. The subjects in their order are:

First Sunday—"Why is the Brookline Community Training School Necessary?"

Second Sunday—"What is the Brookline Community Training School?"

Third Sunday—"How is the Brookline Community Training School to be Conducted?"

Fourth Sunday—"Who Should be Interested in the Brookline Community Training School?"

There are twelve Protestant churches in Brookline. The school project is interdenominational, and all these churches are co-operating. Twelve men, acting in the capacity of minutemen, will deliver one of the above talks or lectures in the Sunday schools on four successive Sundays, each speaker using the same general subject assigned for any particular Sunday.

The talks contain, in condensed form, some of the best arguments for community religious training. It required much time and effort to collate the valuable and interesting facts found in the series. The material is so arranged that a speaker may use it literally or merely as a suggestion paper from which to get ideas for an address of his own. Having made a draft of the lectures, Mr. Nourse submitted it to several men of broad religious training and thus procured helpful suggestions and criticisms.

The training school is to open in the Harvard Congregational Church, Monday evening, Oct. 18, at 7.30. Edwin R. Carter, director of religious education in that church, has been appointed director of the school. On the evening of Oct. 10, a mass meeting of all interested persons will be held in St. Mark's Methodist Episcopal Church, at which Prof. A. E. Bennett, Ph.D., of the Boston University School of Religion, will speak on the subject of the community school.

THE HOUR OF PRAYER

The Perils of Inattention

Comment on the Midweek Prayer Meeting Topic for Sept. 5–11

BY ISAAC OGDEN RANKIN

Scripture Lesson. Matt. 25:31-46.

Opportunities That Do Not Advertise. This is the culminating word of Jesus speaking as a judge. The startling thing about his parable of acceptance and rejection is the unexpectedness of the sentence. It seems to pass outside the realm of Christian faith and experience altogether. It is the judgment of all nations and Christian faith is not in question at all. The judge is the Son of Man, whose whole life was one of pity and self-giving. And the commendation and condemnation are upon the grounds of likeness or unlikeness to himself in mercy. The sin that is here quite unpardonable is cruel inattention to the needs of others. The condemned had met human need face to face in the ways of life and had not even recognized it. All claims to pity and all sense of responsibility had been denied, and with them all claims upon the mercy of God were lost. The denial of brotherhood is the relinquishment of sonship to God. He waited, though these children of his were in a far country; but he waited for their least thought of a return to him in vain. We are here in the presence of perhaps the most solemn words in all the utterances of Christ. The opportunities of mercy are sometimes rather clamorous, nowadays, we think; but the little opportunities of common life which both display and shape our characters do not advertise.

Watching for Our Chance to Help. There is a call to watchfulness here which we shall be wise to heed. We cannot afford to let these opportunities of Christlike kindness slip past us unimproved. Our Lord is not thinking here of great self-surrenders—going as a missionary, making great ventures of faith, giving all our goods to feed the poor. He is thinking of the everyday happenings of plain people in quite remote and unknown neighborhoods. He brings it down so evidently to the life we all experience that no one can say, "This applies to Babylon, or Jerusalem, or London, or Chicago; but it has nothing to do with our town or village." It is a call to watch on our own streets, as well as on the Jericho road where the Good Samaritan showed what manner of man he was. And the perils of our pre-occupied or self-occupied minds are great. We cannot afford to overlook our opportunities of helpfulness. For they seldom send a messenger to tell us they are coming to meet us.

Christ's Interest in the Details of Our Lives. Our Master is so great that he can afford to spare time and attention for little things. He saw—he sees—the little kindly deeds and hears the little kindly words as we go on our way. Our life is glorified by this interest and presence. But it carries its warning and invitation to be careful and watchful as we go. And his judgment parable gives us a glimpse into the mind of Christ which must make for our humility. If these outside the fold commended themselves to Christ by deeds of mercy, how much more, with our gift of faith and our motive of affection, should we be attentive in order to be kind.

Closet and Altar

REPLACEMENTS

That ye might be filled with all the fullness of God.—Eph. 3:19.

Keep evil in check by its opposite. Promote the good in whatever form is possible. Counteract error by publishing the truths it would ignore or deny. Circumvent the baneful and corrupting by planting and watering by its side the pure and blessed. We are far too fond of the violent, and too little inclined to the constructive, which calls for patience and humility. Kill the weeds with the flowers, the tares with the corn, for there is an energy in righteousness, truth, love, and beauty which the malignant growths of evil cannot withstand.—*W. L. Watkinson.*

The Master keeps the lips of his servants by so filling their hearts with his love that the outflow cannot be unloving; by so filling their thoughts that the utterance cannot be un-Christlike.—*Frances R. Havergal.*

Thou who didst hang upon a barren tree,
My God, for me,
Though I till now be barren, now at length,
Lord, give me strength
To bring forth fruit to thee.

Thou who didst bear for me the crown of thorn,
Spitting and scorn,
Though I till now have put forth thorns, yet now
Strengthen me thou,
That better fruit be born.
—*Christina Rossetti.*

My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat I shall defy his attempts.—*John Newton.*

Jesus was not an agreeable sentimentalist who imagined that he could cleanse the world by rose-water; he was the only thinker who grasped the whole situation, root and branch. He did not propose to make sin illegal; that had been done without conspicuous benefit. He proposed to make sin impossible by replacing it with love.—*John Watson.*

O God, who givest harvest in the souls and lives of men, help us to choose and to prefer the gifts of thy provision above what we may find or earn alone. Take away from us evil, that thou mayest replace it with good. Help us to love so purely and sincerely both God and our neighbor that there shall be no room left in our hearts for envy or for hate. Teach us the values of the things which are from above, that smaller things may sink in our desire to their true place; and that all evil, seen in its true nature and proportion, may become repellent. In the name of Christ. Amen.

—*Isaac Ogden Rankin.*

His Greatest Day

Comment on the Christian Endeavor Prayer Meeting Topic for Sept. 12–18

BY CHARLES ERNEST WHITE

Topic: A Great Miracle and its Lessons. Mark 2:1-12.

Light from the Bible Passage

Fortunate is a man who has friends. "A friend in need is a friend indeed." This sick man had four. Their kindness is matched by their persistence and their ingenuity. The Master valued *their* faith. (v. 5.) Forgiveness of sins as well as healing of the body are the Lord's gift and not our desert. Both alike show where real authority lies. Cavillers cannot overcome plain facts. John 9 also gives a very interesting evidence of this. This healed man was a "straightaway" fellow. They never "saw the like of such a thing before." The coming and working of Christ have always made this same impression. It is even so with devoted Christians carrying on his work.

Leads for the Leader

Did you ever read the Gospel of Mark through at a sitting? Do it and you will catch a different idea of the narrative. Notice how clean-cut and vividly told everything is. One of the interesting little touches is the frequent use of "straightaway." It is a good Endeavor gospel.

The way to our own happiness lies in making others happy. Think of this man and his friends in this way.

How much can Jesus do with us or through us unless he sees our faith? Have we any faith for him to see?

This is a good start for discussing evangelistic and medical missionary work. Can we neglect either and do the things the Master left in our care?

What do you think of the possibility of our churches having a dual ministry: a minister (to the souls) and a doctor (for the bodies)? And both free? How would it work out?

Thoughts for Members

Deeds not words stop the mouths of critics.

Here is the Master over sin and sickness. Has he lost his power?

Some people are more afraid of offending society than of failing to help it. Christ came to save and not to salve.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer thee.
—*Whittier.*

Four men—one at each corner of the cot—all needed. One missing would have made it harder for the others and the sick man? Am I carrying my corner? Or do I let the others do it?

A Moment of Prayer

We thank thee, O thou Great Physician of souls and bodies, for thy love that abides through the ages. We rejoice in the thousands who have been inspired to carry on thy work of this kind in these, our own days. May that love of thine make us always friends in need and in deed for the unfortunates of the world. Amen.

AMONG THE NEW BOOKS

Recent Fiction

The Shadow, by Mary White Ovington (Harcourt, Brace & Howe). Miss Ovington has taken for her theme the life-experience and disabilities of the educated negro. The white heroine, thrown as a foundling into the warm nest of a negro family in the far South to conceal her mother's sin and brought up as one of them, when she comes to womanhood is suddenly acknowledged by her grandfather and has to choose between the race of her nativity and of her gratitude. She goes to New York and is plunged into the industrial struggle which is admirably pictured. The story will compel and inform thought; but is first enjoyable for its romantic and dramatic power and charm.

The Light Out of the East, by S. R. Crockett (Doran). A peculiarly daring paraphrase of the life of Christ. This new Messiah is of the present day, a child waif from the hills of Judea, a humble priest, then a Cardinal, and finally elected to the Papacy as a "dark horse." The process is amusingly like American party politics. The modern note sounds everywhere, often arousing mirth. Yet the result is what the Scotch call "a sair laugh." Pope Christopher defies the hierarchy and becomes a man among men, though leading them into ways of beneficence and peace. His miracles are the result of personal influence or of strange coincidence. Brigands and kings flock to his support with crowds of less picturesque people. He visits France, where a new Sermon on the Mount is recorded by the Associated Press and sent forth by wireless. America prepares for him in true Billy Sunday style. But the New Jerusalem comes to earth on the site of the old one. Success in making over humanity is too speedy and too complete to seem convincing. Also the devout follower of Christ will shrink from the inadequacy of the parallel. Yet the book holds the interest steadily and makes the reader think hard.

Young Hearts, by J. E. Buckrose (Doran). Mrs. Buckrose may be depended upon to choose the latest topics and to treat them after her own humorously sympathetic fashion. This is the story of a Yorkshire family who remove to the country and try to increase England's food supply. They are suburban folk, quite unused to spuds and cows. The servant question takes on new horrors and a local ghost induces some annoying researches in the realm of the occult. In the midst of all this strenuosity Cupid finds room to make his own kind of havoc. The characters, gentle and bucolic, are all interesting, especially the widely contrasted sisters.

The Girl on the Hilltop, by Kenyon Gambier (Doran). Social changes in England, as expedited by the War, make a favorite topic for fiction. This is a particularly lively and enlightening novel of that sort. In the summer of 1914 there comes an American youth to the little village of Castlechepe, intent upon the study of his ancestral home and his kindred. Swept away into the war, he returns four years later, this time as the unknown heir. The vicissitudes of caste and faulty economics form the background of a triple romance. Until the end the hero remains a mystery to most of his acquaintances. Presumably, the author is English, but he makes few slips in presenting the other point of view. The story is one which lingers in the memory.

Gold Out of Celebes, by Captain A. E. Dingle (Little, Brown). A story with abundant material for a good, stirring adventure plot. It is rather crudely worked out, but has some interesting descriptive features of nature in the Celebes.

Presenting Jane McRae, by Mark Lee Luther (Little, Brown). Another story somewhat like "The Hope Chest" in its description of the romance of a young girl, daughter of a drunken hotel-keeper in a country town, and a young man from a home of wealth and social position. The most interesting part of the tale is the account of the young girl's career in the "movies."

Happy House, by Jane D. Abbott (Lippincott). A college girl's prank twists itself into a pretty story with a mystery. One of a group of friends is invited to spend a summer in a remote village with relatives whom she has never seen. Much preferring to be somewhere else she persuades another girl to take her place. These ready-made relatives are gloomy and forlorn in spite of the name of their house. So a real career opens before the charming impostor who eventually finds as well as bestows happiness.

The Girl from Four Corners, by Rebecca N. Porter (Holt). This is a story of a girl's adventure in making a living and a life in San Francisco. The introduction tells of her unhappily circumstanced childhood in a remote mountain town. She has good fortune and good friends, but runs serious risks, from one of which, due to her own well-developed instinct of motherliness, she has the narrowest of escapes. The story makes agreeable reading.

The Book of Susan, by Lee Wilson Dodd (Dutton). This belongs to the increasing output of infancy-to-maturity novels wherein appear the records of the life of one character. The method promotes variety and discursiveness. Susan is a child of the slums, adopted into a home of luxury and cultivation. Her knowledge of evil is both a burden and a defense. She is so sturdy and straightforward, so loyal and unselfish that she belongs among the best beloved of fiction people. Her guardian tells the story in his own way and time. Read in leisurely fashion the book affords much pleasure.

Tamarisk Town, by Sheila Kaye-Smith (Dutton). A strange and powerful story of the struggle in a man's soul between two passions. A piece of rampant paganism. Splendidly sustained and repellent in proportion to its strength.

Lindy Loyd, by Marie E. Hoffman (Marshall Jones). "A Tale of the Mountains" by one who writes with knowledge and sympathy. Birds and blossoms, tilled fields and remote stretches of wilderness enter into the excellent descriptions of the regions.

The World of Wonderful Reality, by E. Temple Thurston (Appleton). This sequel to "The City of Beautiful Nonsense" does not differ, the author tells us, in atmosphere or treatment. The story is a curious attempt to prove the thesis "love is enough," and the result is unconvincing. Romance and idealism do also abide with self-control and hard work.

Joan of the Island, by Ralph Henry Barbour and H. P. Holt (Small, Maynard). Another South Sea romance with a capable and adventurous hero, a beautiful and brave heroine, a weak brother, with a passion for pearls and a liking for drink, a villain who intends to get both the pearls and the girl—several attempts at murder and a big fight! It is a lively tale, holds the interest and ends as it should.

The Matrix, by Maria Thompson Daviess (Century Co.). The romance of Tom and Nancy Lincoln, parents of the President. A mixture of facts and traditions. A fine feature of the narrative is the background of the Kentucky wilderness and the pioneer town.

The Treasure of the Isle of Mist, by W. W. Tarn (Putnams). A grown-up description of a young girl's trip to fairyland and her interesting experiences with the little people. The story is beautifully written and well worked out.

Glory Rides the Range, by Ethel and James Dorrance (Macaulay).

Lotus Salad, by Mildred Cram (Dodd, Mead).

Daisy Ashford, Her Book (Doran).

The House of Dreams-Come-True, by Margaret Pedler (Doran).

Exit Betty, by Grace Livingston Hill (Lippincott).

Concerning the Negro

The Negro Faces America, by Herbert J. Seligmann (Harpers). A study of the facts of injustice relating to the Negro race in the United States since the European War, especially in the South; and so abundant and heart-rending is the evidence of wrong that the book should not only compel more thought on this subject, but also speed action for relief and reform.

Chums and Brothers, by Edgar H. Webster (Badger). Intimate personal sketches revealing the admirable character of colored young people whom the author has known during a life-time of teaching in Atlanta University.

Children of the Mist, by George Madden Martin (Appleton). A book of well-written short stories about the less-favored colored people of the South during the period from Civil War days to the present time. It does not recognize the existence of the educated Negro, but it throws light upon the pathetic problem of those who come up out of the darkness of slavery.

The Voice of the Negro, by Robert T. Kerlin (Dutton). Quotations from the Negro Press for the last six months of 1919, on such topics as: The New Era, The Negro's Reactions to the World War, The Negro's Grievances and Demands, Riots, Lynchings, The South and the Negro, etc. A very remarkable exhibit, and on the whole creditable to the race and showing them as law-abiding, peace-loving, conservative and patriotic. There are no indications of radicalism or of demanding other than just and fair dealing.

For Public Speakers

Pocket Guides to Public Speaking, by Grenville Kleiser (Funk and Wagnalls). The author of this series of ten handy volumes was formerly Instructor in Public Speaking at Yale Divinity School and is considered a leading expert in his line. Certainly these little volumes each contain clear, practical and important information which will be of use to those who carefully follow the author's advice. The titles of the volumes are: How to Speak Without Notes, Something to Say: How to Say It, Successful Methods of Public Speaking, Model Speeches for Practice, The Training of a Public Speaker, How to Sell through Speech, Impromptu Speeches: How to Make Them, Word-Power: How to Develop It, Christ: The Master Speaker, and Vital English for Speakers and Writers.

On Religious Themes

The Imitation of Christ, by Thomas a Kempis, Edith Cavell Edition (Oxford University Press). The martyrdom of Edith Cavell is memorialized in this beautiful little edition which is a facsimile of the copy Miss Cavell had with her in the prison at St. Gilles, and reproduces the markings she made at different times against passages which she found helpful. An eloquent Foreword by Bishop Ryle of Westminster tells of Miss Cavell's last days and of the great funeral service on May 15, 1919, in Westminster Abbey.

A Bunch of Everlastings, by F. W. Boreham (Abingdon Press). Readers of any of the earlier volumes of this Australian essayist will not need to be urged to possess themselves of this one. It is a volume of twenty-three sermons on "texts that have made history." Each text is connected with some one's life, as, for example, "I can do all things through Christ which strengtheneth me," which was connected with a crisis in the life of Oliver Cromwell. So he gives, and comments on Thomas Chalmers' Text, and Martin Luther's Text, and Dean Stanley's Text, etc. It is a remarkable collection of biographical incidents and each one is used to drive home a fundamental Christian truth.

The Menace of Immorality in Church and State, by Rev. John Roach Straton (Doran). Addresses by the pastor of Calvary Baptist Church, New York City, denouncing the dancing of the day, the immodest dress of women in society, the impurity of the theater as a whole, including the moving pictures, and backing up his accusations by quotations from newspaper advertisements and reports. Too much of this is harnessed up with the church and promoted by church people; and over against it is spineless preaching lacking in condemnation for sin. It is an appalling revelation of a modern Sodom worthy only of condemnation. Of course it is not the whole story but it is a brave word that needs to be spoken.

A Jewish View of Jesus, by H. G. Enelow (Macmillan). Among the multitude of books on the life and teachings of Jesus this sympathetic volume written by a Jew should find a welcome place. It claims the recognition of Jesus as the most influential teacher of religion the Jewish people ever produced; it emphasizes the Jewish birth, environment and education of Jesus. It presents the Jewish idea of the Messiah and shows that Jesus came to fulfill and not to destroy the law and the prophets. It is Unitarian in its theology. But it marks the present-day trend of Jewish thought and for that reason it is notable. It is full of interesting and suggestive material which every student of the life of Jesus will welcome, even though it omits much which is of vital importance.

The Theology of the Epistles, by H. A. A. Kennedy (Scribners). A remarkable, scholarly study of Paul as well as Pauline theology, by the professor of New Testament exegesis of New College, Edinburgh. In addition to the Pauline epistles the author gives careful treatment to the post-Pauline Christianity.

Moses, the Founder of Preventive Medicine, by Percival Wood (Macmillan). A camp medical officer in service in the Near East was led to study the Pentateuch in the light of his experience. He pays great tribute to the wisdom and practical worth of the Pentateuch teaching for camp hygiene and sanitation.

Something More, by Kirby Page (Association Press). A consideration of the vast undeveloped resources of life. There is something more in God, man, Jesus Christ and in life than we have appropriated.

The Resurrection and the Life Beyond, by David James Burrell (American Tract Society). A series of homilies and devotional studies calculated to comfort the sorrowing and to strengthen faith.

The School Hymnal, edited by Milton S. Littlefield (A. S. Barnes). A high-grade hymnal for the Sunday school that is really practical. It is well called, "A book of worship for young people." A fine feature is the number of hymns expressing loyalty and fidelity, heroism, good will and service. The responsive readings, services for special occasions and prayers have been prepared by Dr. Oliver Huckel and are of a high order.

Garments of Power, by Fred B. Fisher (Abingdon Press). Some mystical meditations, which smell of myrrh and aloes and cassia, by the youngest bishop of the Methodist Episcopal Church.

If Not a United Church—What? by Peter Ainslie (Revell). The Reinecker Lectures at the Protestant Episcopal Theological Seminary of Virginia, by the well-known Disciples' preacher and editor. The volume takes up carefully and thoroughly the necessity, the growth and the outlook for Christian unity. It is a great plea and a forceful presentation of facts which must be faced.

For Boys and Girls

The Boys' Book of the World War, by Francis Rolt-Wheeler (Lothrop, Lee and Shepard). Written for young people this remarkable history is clear enough to be thoroughly enjoyed by them. But it will also be read with pleasure and profit by adults. The author's plan is interesting. He conceives of a council of five men, a chief of staff, a diplomat, a military expert, an economist, and an American war correspondent. These five tell the story from their various points of view, with occasional discussion of disputed points. Not only is the war described in detail but various points are dwelt upon like The Failure of the Zeppelins, Combats in the Sky, etc. The entrance of America and her share in the war is given due space and the volume closes with the Treaties of Germany and her Allies. It is a notable volume. A large number of excellent illustrations, maps and diagrams add greatly to the value of the work.

The Argonauts of Faith, by Basil Mathews (Doran). As good a history of the Pilgrim Fathers as has been written for young people. It is interesting, full of material which will appeal to the youthful mind. It is accurate, generally, following quite closely to the record of Governor Bradford. Occasionally there is a flight of imagination which it would be difficult to justify, as when the author writes, "As they set foot upon the great boulder by the side of which the boat was beached, they called it Plymouth Rock." But, in spite of such infrequent faults, we may heartily commend the volume, especially for young people. The concluding chapter on "The Building of the New Argo" shows how the Pilgrim love of liberty was perpetuated by the Revolutionay War, the Civil War and the last Great War. It is a splendid climax to a great story.

Paul and the Printing Press, by Sara Ware Bassett (Little, Brown). A fine story for boys of high school age. Paul Cameron, president of the class of 1920 in a high school, starts and edits a school paper, *The March Hare*. In the course of doing so he learns much of the history of printing, which is indeed a fascinating record in itself. All that is cleverly worked into this tale, which contains much of schoolboy interest in addition to information about printing. It is the best story this author has written and is the first of a new series to be known as "The Invention Series."

The Ring-Necked Grizzly, by Warren H. Miller (Appleton) describes a trip of two boys to the Big River country of the Rocky Mountains. In charge of an old hunter they have a fine time with sufficient adventure. Their main ambition had been to shoot the famous "ring-necked grizzly" and this they accomplished. It was an exciting experience.

The Worker and His Work, by Stella S. Center (Harpers). A compilation of descriptions from present-day writers, of various occupations, the Mail Order House, by Arnold Bennett, The Telephone, by the same writer, A Busy Broker, by O. Henry, The Wheat Pit, by Frank Norris, The Riverman, by Stewart Edward White, The Salmon, by Rex Beach, etc., over forty chapters. Prepared for young people who are looking for a vocation, it is of interest for the average reader.

Joseph, by E. B. Trist (Macmillan). The story of Joseph told in attractive form for young people. Well illustrated in colors and bound in paper.

The Land of Faraway (Macmillan). The first of a collection of very short stories and poems gives the title to this little book for children of five to eight. It is a choice and prettily illustrated little volume at a moderate price.

A Life of Our Lord, illustrated by James Clark, R. I. (Macmillan). "Contains passages from the Gospels, selected with a view of giving a full though not exhaustive account of the works and sayings of our Saviour, such as will be readily intelligible to children." The selections are well chosen, and the twelve full-page colored pictures are of exceptional merit and will interest children.

In the Great Apache Forest, by James Willard Schultz (Houghton Mifflin). This is one of the best of this author's Indian stories, and every boy will know that is high praise. A Boy Scout enlists in Forest Service in 1918 and while at his lookout station high up on a hilltop he is visited by a group of Hopi Indians. One of these, trained in an American school, tells of the Indian customs. There are also many exciting events, including the killing of an enormous grizzly bear, and the capture of a bunch of bad men who had been setting forest fires. It is an intensely interesting and instructive story for boys and girls.

Don Strong, American, by William Heyliger (Appleton). A fine Boy Scout story describing how the boys at home, responding to the call for help in farm work, tried to show themselves good Americans. This was not all clean and easy work. There were troubles. But Don Strong, the leader, playing fair always, is successful in overcoming obstacles.

The Lost Dirigible, by Ralph Henry Barbour (Appleton). Jack Stirling, a young ensign in the navy is sent to the Texas border and there set to radio work in a new dirigible. On his very first trip the airship is caught in a cyclone, damaged by an electric storm, driven across the Gulf of Mexico and the larger part of Mexico and landed, crippled, in the neighborhood of the headquarters of the latest Mexican revolutionist. All hands are captured. The story of the escape of Jack and his chum and the rescue of his commander and other officers is sufficiently exciting. Any boy, or girl, will delight in it.

Dick Arnold, of Raritan College, by Earl Reed Silvors (Appleton). A fine story of life in a small college, where many of the boys work their way through. There are thrilling accounts of football and track events with some discussion of college ethics. The standard is high and Dick and his friends are good both in sports and at their studies.

WITH THE CHILDREN

The House in the Tree

By Janet L. Savage

Peggy was only seven, but she was very grown up in spite of having lived so short a time. Her home was in a little village. There were big shade trees and all the houses had pretty gardens where you would like to stop and pick the flowers until you had bunches of them. The Postoffice was in the center of the town and often Uncle Henry would take Peggy with him when he went for the mail and the old Postmaster would smile kindly at her over the big glasses which he wore way down over his nose, and instead of giving the mail to Uncle Henry he would place it in her small hands. This always made Peggy very proud and happy to think she could be trusted with the letters and papers for the family.

Peggy lived in an old-fashioned white house. It had a wide veranda in front and pretty vines growing over it. There was a big garden in the back yard, and in a corner was the bed of pansies which belonged to Peggy and in it each morning Peggy gathered a bunch to put on the tray for Grandma, whose breakfast was carried to her in her room. A big rope swing had been put up by Uncle Henry and a gay-colored hammock swung between two trees. This was the house where Peggy's mother had been born and she told Peggy all the good times she had when she was a little girl, and these were the stories Peggy loved best; for it was just like fairy tales to think of her Mama ever being a little girl as she was, and doing the things she did for play. Of course, her mother looked just like a little girl who was playing at being grown-up, but to think her own mother had made mud pies, and had parties under the trees with her dolls just like her.

Now Peggy had so much done for her that she was being spoiled and she soon became tired of all her pretty things and one day she left all her toys and started out for adventure. She unlatched the big white gate and walked down the street, stopping at each corner to look back and see how far she had gone alone, for, you must know, Peggy was never allowed to go anywhere unless someone was with her to take care of her. Finally she entered a big field and sitting down under an oak tree began to play with the little acorns that were scattered all about on the ground. She looked up at the big tree and wondered how high it was, and could you reach heaven if you climbed to the top, and what would you see if you lived in a tree.

While she was thinking a tiny door at the foot of the tree opened and out stepped a little bit of a man all dressed in brown from top to toe. His suit fitted him tight, and his cap was pointed and fitted tight and so did his tiny brown shoes and stockings, and his shoes had no heels, but turned up in a sharp point at the toe. He was smiling all over his face and Peggy thought he looked very pleasant. Peggy could have taken him up in her hand, he was so small; so she wasn't afraid to speak to him.

"What is on the other side of the door you came through?" she asked. "That is my house," said the little man. "A house?" cried Peggy. "Could I see it?" she asked. She thought it must be something like her dolls' house, but that was larger than this tree house, for it had four doors and many windows and all she saw here was a door and no windows.

The little man invited her in, but Peggy replied, "How can I go in your house when I am such a big girl?"

The little man answered, "If I clap my hands I can make you as small as I am. Would you like to have me? Then you could go through my small door very easily."

"Oh, do," she cried.

The little man clapped his hands once and Peggy grew smaller. He clapped them again and again until Peggy, looking down at her feet, saw that they had become tiny, tiny, but she wasn't afraid.

The little man opened the door for Peggy to step in ahead of him. Sure enough, there *was* a house inside and down the stairs came a little lady all in brown, small as the little man who had invited her in. She came up and, putting her arms around Peggy, kissed her and said: "Welcome, my child. We are glad to have you here. Come upstairs and I will show you your room." Peggy didn't know what to make of it all, but she followed the little lady and soon was standing in the cutest little bedroom, all in white, with little bed and rocking chair. What could it all mean? Here were the same things she had at home, only smaller.

The little lady went down stairs and told Peggy to rest and she would get tea ready, and would call her when she had finished.

Peggy sat down in the little white rocking-chair and tried to think it all over as she rocked. Then she went over and touched the cover on the little white bed. Next she opened the wee bureau drawers and there were dainty pink and blue blankets for cold weather, and the small mirror showed her own self when she looked in it. She was smaller than her smallest doll and she wondered if her own dear Mama would know her now.

Before she could wonder any more about the change in her looks she was called down to tea. She found the little man had changed to a light green suit and the little lady had put on a silver-grey gown. They had dressed up for their company while she was upstairs.

The table was so daintily set and there were the tiniest biscuits and jam served on little white plates, and the cups had *real* tea and cream. Peggy was only allowed to have cambric tea at home and she thought it was nice to live in a tree, people could do such grown-up things without being corrected. The little man and lady told her many interesting things she didn't know about trees, and when they had all finished eating and drinking they took Peggy all

(*Continued on next page*)

The Comrades' Corner

Dear Comrades:

You will remember in my mosquito story that I asked what was the best time to kill a mosquito. I have been patiently waiting for some answer, but a *Comrade* far, far away has answered first, Thomas W. Ward of Carpenteria, Cal. In his letter recently he says: "In *The Congregationalist and Advance* of July 29, you have an article which in some respects reminds me of the old *Corner* which our former editor and friend used to publish and which we all enjoyed reading.

"In the July number you had an article about mosquitoes and asked what is the best time to kill one. If I may be allowed a place in your *Corner* I should say most emphatically, 'The first time you have a chance.' "

This is a good guess, but it is not the correct one yet. Some one else suggests that it is before he bites you, but that is not the proper answer. (And remember it is not the "he-es" that bite.) I think I shall have to wait a little while longer to see if some of you cannot really tell me what is the best time to kill one.

These are days when, of course, we are spending much of our time out of doors and I think you will enjoy another little story from our *Comrade* Sarah F. Bel of Hartford, Ct. I give her letter entire:

> If you wish to make some "*movies*" of your own this summer, which I know you will enjoy, get a pasteboard box, punch some holes in the sides of it and tie over the top a piece of mosquito netting. Then hunt around in some one's garden, on parsley or carrot tops, and find a caterpillar about two inches long dressed in green with velvety black stripes across his body dotted with yellow. Introduce him to his new apartment, and tie on the netting so he cannot crawl out. Feed him every day, throwing out the refuse and giving him fresh leaves, and when he is full grown he will crawl up on the side of the box, fasten himself at the end of his body by some silken threads. spin himself a sort of belt to hold himself upright, and proceed with the ceremony of making a chrysalis. I shall not tell you *how* he does it, because that is the most interesting part of the *movie*.
>
> After the chrysalis, wait a few weeks more, and he bursts off the end, and comes out with wings—black wings all trimmed with yellow and shaded blue.

Here is something that is well worth trying and "it does not cost anything." The surprise in store for you will amply repay you.

You know if you really want to get things authoritatively you have to go to Washington or else have Washington come to you. It happens that we have a friend in the Treasury Department in Washington, in the Public Health Department, Alice H. Goodwin. She wishes to be permitted to add to the names recently given the following: "Physicians who successfully combatted yellow fever in New Orleans were Dr. White, Dr. Brown, Dr. Green, Dr. Lavender and Dr. Blue. All were members of the Marine Hospital service, now the public health service of the United States." (Sort of a rainbow staff.—*Mr. A.*)

I think we shall have to give the plum to this contributor for sending us the most striking list.

I am going to suggest a little contest for you which you can work on before school opens. After this don't you think we would better drop the subject of names? I wish lists of last or family names of people who are either birds, beasts, or creatures of the sea. You may really call this the "bird, beast and fish game." I already have quite a list of each one of these and should like to see what you can do. Mr. Jay is a "bird," Mr. Fox a "beast," and Mr. Bass a "fish." Now, go ahead!

This is not a very hard contest, so I think that a first prize of two thrift stamps and a second prize of one thrift stamp will be about right. Lists submitted in this contest must reach me by the 15th of September.

I am sure you are all getting very anxious for school now and I hope that you will have gained during the summer a whole lot of "pep" for your fall work.

Comradely yours,

Mr Alden

The House in the Tree

(Continued from preceding page)

through their little home. It was very neat and pretty and they told her they had all they wanted to make them happy excepting a little daughter. They had always hoped some one would come and live with them and now they had their wish, for Peggy had come and they were going to love her very much.

Then Peggy began to think about her home and mother and wondered who would drink the milk and cream from the silver and gold cup that had her name on it, if she wasn't home at tea time, and she thanked the little people for being so nice to her, but said she really must go back to her own home and parents.

In vain the little man and lady begged her to stay and made her many promises, but Peggy said she just couldn't belong to them.

She wondered what her people would say if she went home looking so tiny. They wouldn't be able to find her, she was so small. Indeed, she could have slipped into her Mama's thimble and been completely hidden.

Then the little man told Peggy he had clapped his hands to make her small enough to enter his little door and when he got outside by stamping his foot he could make her grow big again, just as she was. There was just one thing he would ask her to promise before he sent her back home. She had many toys and everything to make her happy. She must promise to learn to be contented with them. Peggy promised she would, and then the little man stamped his foot real hard, and then harder, and again even harder. At each stamp Peggy grew bigger and bigger until she was a seven-year-old girl again in size.

She kissed the little lady and gave her a big hug, and shaking hands very gravely with the little man, she thanked them both for all their kindness to her and went back to her home, getting there in time to have the big cup of milk and cream.

Always after that visit to the little house in the tree she liked her home and playthings more than she used to do. I guess it was because she thought how much nicer it was to live in your own home with those who love you than to live with any one else, even if they were as nice as the little man and lady of the tree house.

An Educational Assistant

In the Congregational Education Society

Mrs. Millacent P. Yarrow has recently been elected educational assistant of the Congregational Education Society and began her work Aug. 1.

Mrs. Yarrow takes up the work formerly done by Miss Mabel E. Patten. Her college work was done at Wellesley and Leland Stanford, Jr. She was married to Rev. S. R. Yarrow and for several years they labored together in churches in California. Mr. Yarrow is not now living and Mrs. Yarrow after teaching in the high school at Palo Alto came East and did work in religious education in Columbia University, later taking a year's work in the same line with Dr. Athearn in Boston University. During this time she worked with Dr. John Dobbs in our First Congregational Church in Malden, Mass. Upon leaving Boston University she spent a year in educational work with the Y. W. C. A., and later was connected with the religious educational work of the Interchurch World Movement, initiating plans and developing methods and materials in connection with some of the religious education surveys.

Mrs. Yarrow, therefore, comes to her work thoroughly equipped through special training and through experience to render most satisfactory and helpful service in the religious education program which the Education Society is prosecuting.

Her position is that of educational assistant to Gen. Sec. F. M. Sheldon, and her office is on the eighth floor of the Congregational House in Boston, where she can be consulted personally or reached through correspondence in connection with the religious education problems of our churches.

On a Summer Sunday

A Greeting from Australia

Sounding across harbors and seas where Australian ships pass to and fro, carried on the still night air for miles through the bush, a native cry comes often to the ears of the dweller in Australia—"Coo-oo-ee, coo-oo-ee." It is a word of greeting; it is also a cry for help. Australia sends this call now to America—sends the "coo-ee" of greeting from one young land, rich in resources, to a land but two centuries older, also blessed with abundant wealth and opportunity; sends the "coo-ee" for help, also, not for material aid, but for the leadership of an elder brother in the realm of national ideals.

This is the message which Rev. A. R. Stephenson, M. A., of Melbourne, Australia, brought to the congregation of Highland Church, Roxbury, at the beginning of his first service there, Sunday morning, Aug. 8. It was an effective introduction, and it stirred the imagination of the whole congregation, even to the wide-eyed small boys, of whom there seemed to be an unusually large number for a midsummer Sunday service. Even in the inevitable August slackness, it was easy for a stranger to see that Highland Church is a family church, where fathers and mothers and children all feel themselves at home.

To the older members of the congregation, Mr. Stephenson's greeting, the handclasp across the sea, seemed to gain in significance when he began to preach his sermon. For in it he brought another message which, having no nationality, is the ultimate and only basis of internationalism. The text he selected was, "God so loved the world," and his sermon—strong, reverent, simple—was a proclaiming of the news which is "old news, new news, the best news," the heart and inspiration of the Christian religion throughout the world. Particularly did he emphasize the fact that the world can be regenerated and saved, not by men who lose patience with its welter of sin and suffering, but only by those whose love for it approaches the infinite tenderness and patience of God.

Mr. Stephenson is to preach at Highland Church throughout August. He is also making engagements for Sunday evening and week-day appointments at other churches around Boston. His illustrated lecture on Australia, given at Mount Vernon Church the evening of Aug. 8, was most enthusiastically received, and he expresses his willingness to give the same talk at other churches which may care to hear it. He may be addressed in care of *The Congregationalist.* H. F. M.

Two Memories of the International Council

By Alice Freeman Firman

Beside my thrills at Plymouth Rock, in my memory of the ten Council days in Boston, two little incidents stand out which are not recorded in any minutes. One was the sight of a group of small street urchins—so scantily clad they verged on immodesty—boisterously wending their way down Beacon Street toward the Common on July 5. They were punching each other in the head and using language which had a strangely familiar sound to one from the slums of Chicago.

I was seated at a table in a café when I caught sight of the boys across the street. They evidently were admiring the decorations on the front of the Congregational House and were speculating as to what was "doing."

At a table not far from me—but out of sight of the window—were seated a group of our leaders. Now, I ask you, if you ever noticed what a handsome, well-groomed lot of men lead in the affairs of our Congregational denomination? It seemed to me that day they looked more refined and better dressed than usual and I was proud of them! I suppose they were trying to settle the affairs of all the nations of the world as they ate their *table d'hôte* luncheon. But as I glanced at the urchins across the way—and then at the men around the table—I felt that between them there was a wide gulf—wider than Beacon Street!

And I reasoned this way: There are only a comparatively few of these big men—and they must stick to their end of the job—our great big world job. Let them wear good-looking clothes and eat the best lunches they can—or cannot—afford; and let them be "at home" in their studies and offices to the grand moguls—and grander foreign missionaries from all over the world. But let the rest of us—and our name is legion—who are neither great nor handsome, and who are utterly incapable of straightening out the League of Nations or the tangled industrial situation of our country—let us, I say, feel a personal responsibility for every small boy on the other side of the gulf. Who knows but what that tousle-headed boy, whose top garment was so ventilated as to show his spine to the onlooker, may, through the providence of God, and the personal touch of a consecrated Christian worker, some day become a James L. Barton and wear a Prince Albert coat and preside over an international gathering? Who knows? Doesn't it give one a thrill?

And the other incident was like the former, only different. I came out of a hotel near Mechanics Hall one of the last days of the Council and a tired-looking young woman, an utter stranger, overtook me and asked if I minded if she walked down the street with me. She said she had been wondering the past week what all the people were doing in Mechanics Hall. She had been so busy tending a telephone switch board for some of these very people that she'd had no chance to try to get into the meetings. "What's it all about, anyhow?" she said. And I—a daughter of the Pilgrims—tried to tell her before we reached the New Old South Church!

Then she told me her story—such a sad and sorry story—also as familiar in its general theme as the language of the boys on Beacon Street. I know from what she told me that she wondered if some of us Pilgrims weren't so busy talking about doing things that we had not taken time to do any of them. Here was the gulf again.

And I said to myself, as I went into that magnificent church and listened to some more inspiring addresses: How much we are all needed—all along the line! How necessary it is for the rank and file of us to bridge the gulf—so that the thrills that we get in our big gatherings (and on "our" Plymouth Rock!) may not stop with those who wear a yellow button—with or without the curled-up ribbon attached—but keep on and on till the humblest and farthest removed child of God also thrills.

Once more I thanked my Heavenly Father that "the lines are fallen unto me in"—places of opportunity—and that "I have a goodly heritage." *Firman House, Chicago.*

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—*Charles Kingsley.*

The Summer at Chautauqua

The Religious Work and Forum Methods

By Rev. R. J. Chrystie, Ph.D.

The celebrated Chautauqua Institution is now in its forty-seventh annual Assembly. Founded in 1874 it has actually revolutionized the educational world of America and has come to be of national value from a religious standpoint. Chautauqua was never stronger or more popular than at the present time, fifty thousand people visiting its famous shrines each season. Founded on an essentially religious platform by the late Bishop Vincent, Chautauqua has always abided by its original traditions in the direct religious work department, and never more than now. The religious influence of the Assembly was never stronger than at present. Boundaries cannot be set to the religious spirit here, for it permeates the entire atmosphere of class rooms, fields, grove, lecture halls, and group life. People devoting themselves strictly to the educational work will surely feel the religious spirit and receive impressions of the value of a life of consecration to the religious ideal.

Dr. Shailer Mathews, Dean of the Divinity School of Chicago University, stands at the head of the religious department. The most prominent preachers of all denominations are called for preaching services, men like Bishop Herbert Welch, of Korea, Dr. Hugh T. Kerr, Pres. Lynn H. Hough, Prin. Alexander J. Grieve, Dr. Frederick Shannon, Dr. Cornelius Woelfkin, and others. The morning devotional service in the great amphitheater is daily attended by nearly a thousand people and the messages open the inner experiences of the heart and lead to the highest Christian life, showing that religion is not a way of looking at certain things, but a certain way of looking at all things.

The missionary propaganda is given special prominence, a full week being devoted to the Home Missions Institute and another to the Foreign Missions Institute, with rallies, lectures, and study classes. A large new missions building will be erected for this department in the near future. A Sunday School Institute was also organized this year, with Miss Georgia E. Chamberlain as the principal leader. Its course of instruction affiliates with the teacher training work of the International Sunday School Association and will undoubtedly expand from year to year.

School of Forum Methods

The second annual Summer School of Open Forum Methods is also held at Chautauqua the present season. During the past year the forum idea has spread throughout the country more widely than ever. Pres. George W. Coleman and Mrs. Percy V. Pennybacker have toured certain portions of the country in the interests of this advance movement, with the result that forum centers have been established in many places. The movement is being further advanced by summer institutes and assemblies. The interest in the School of Forum Methods in Chautauqua last year was keen and general among the crowds that gather here, and the Open Forum National Council is receiving a welcome this year that insures a great advancement of its interests. Class-room sessions, amphitheater meetings, and general discussions under the lead of prominent forum leaders popularizes the propaganda and a larger sphere of service will surely result. Among these leaders are George W. Coleman, President of the National Council; Robert S. Holmes, one of the national directors; Miss Mabel B. Ury, Chief of the Red Cross Speakers' Bureau; Miss Louise Adams Grout, Chairman of the New York Forums; Prof. Charles Zueblin, noted forum lecturer; Rev. Howard Melish, rector of Holy Trinity Church, New York; Prof. S. H. Clark, University of Chicago; and others. Class-room instruction is given every morning and every afternoon, with forum meetings of a more public character in the evening. Questions from the audience are invited, and answered by experts. Professor Clark gives a Bible Drama Forum with readings and questions. Chautauqua welcomes the open forum idea to its programs.

Congregational Leaders

Chautauqua has always attracted the leaders of Congregationalism, Hillis, Campbell Morgan, Jefferson, King, Cadman, Gunsaulus, Graham Taylor, and many others. This year Congregationalists were particularly proud of their Chautauqua representatives. Dr. Herbert W. Gates and Prof. L. E. Weigle have both given courses of lectures that greatly strengthened the program. The Congregational Board of Education is co-operating with the Sunday School Institute and has sent to the Hall of the Christ a very complete and interesting exhibit of publications of interest to Sunday school workers of this denomination.

The Chautauqua Congregational Association was formed in 1878 and at the suggestion of Bishop Vincent, the Institution gave to Congregationalists a lot on one of the finest sites of the grounds, on which was built a denominational headquarters, and later, by its side, another building for a missions house. As many as four hundred have been registered here in a single season. With the expansion of the work these houses are proving too small and a movement is projected for putting up, as soon as funds can be raised, a new building that will replace both these present houses, a substantial brick structure that will cost some $25,000, and that will be the finest of all the denominational houses at Chautauqua and be adequate for all the various needs of the church in its social and missionary activities, as well as provide dormitories for its workers while at the Assembly. The Chautauqua Congregational Association is an incorporated body and its affairs are administered by a strong board of trustees. Donors may feel assured that money contributed for the new enterprise will be wisely invested. It is hoped Congregationalists will get behind this splendid venture and carry it to a successful consummation.

The Pilgrim Tercentenary was not forgotten the present year. Prin. Alexander J. Grieve of the University of Edinburgh, Scotland, Prof. L. E. Weigle, of Yale, Dr. A. E. Garvie, Principal of New College, London, and others lecturing on such themes as "John Robinson, Puritan," "The Message of the Mayflower," and "The Right and Duty of Freedom."

Chautauqua extends a cordial invitation to Congregationalists everywhere to visit its classic groves in increasing numbers.

Chautauqua, N. Y.

Great Meetings of Christian Workers

The Northfield General Conference

By Rev. John Gardner, D.D.

Northfield, 1920, will be remembered for its thunder storms. They started on the first Saturday night when Dr. Tyndall was illustrating his lecture on ether waves, and found the lightning an able, if somewhat erratic assistant, ringing bells, etc., at unexpected moments; and after a few days' interval, became nightly visitors until the Conference terminated. The temperatures were not high, but the humidity was trying. There were compensations in that the country was never more beautiful and the mountain streams were full.

The usual crowds assembled. Every tent, every room in the village, even the dormitories at Mount Hermon, were requisitioned for the accommodation of the visiting hosts. Oklahoma and Montreal, New Orleans and Tokio, the Transvaal and Maine, contributed their quotas. As many as 350 ministers were counted at one sectional meeting. And what appetites these people have! They can stand seven meetings in one day, and clamor for more. I myself must have been consulted by over one hundred clergymen and church workers, and the other speakers were equally busy. Ninety-five meetings in all were held.

Northfield is unique. I know not what instinct guides Mr. William R. Moody in the selection of speakers. He brings together men of different types, and somehow makes them into a team. He tries to keep out of ruts. He seeks suggestion and criticism. He wants to help ministers. He never dictates to his speakers—they are unmuzzled. Yet men who have attended Northfield for years aver that "it is like old times," and "we have never had a better Conference."

Well-Known Speakers

The speakers were all well known at Northfield. Dr. Mel Trotter began his visits 21 years ago. Rev. Messrs. John McNeill and George Inglis were introduced in Dwight L. Moody's day. The others are newer men, but each was well known. Dr. Harris Kirk gave six or seven addresses. He is an outstanding preacher in Baltimore. He has imbibed the spirit of the Jewish prophets and sees things through their eyes. Words pour from his lips. He reads philosophy and propounds it. He is in no hurry in elucidating his theme. But he holds his audience from the start and the impact of argument and personality is strong. I esteem him one of the best preachers in the country.

Dr. John A. Hutton of Glasgow has a heavy handicap in a strong Scotch accent, and an intensity that sometimes makes it difficult to catch his words. Nevertheless he wins. His message is weighty. He is a cultivated and extremely well-read man. He knows more Russian authors than any man I have met. He is burdened with a sense of urgency for the establishment of the Kingdom of God as the only hope of the race. His message was always earnest and sometimes tender. John Hutton is coming to his own in Britain. His addresses at Northfield will enhance his reputation. Dr. John Stuart Holden is a rare combination. Refined and cultivated, there is a charm about his tone and gesture and style which can only be described as feminine. Yet he is virile and his message grips and moves his audience. His personality is that of a strong and versatile man. He has been the first man in a season to ascend the Matterhorn; he is a life member of Lord's, the premier cricket club of England; he has fine moral courage; he goes into the streets of London at the head of a mission band although rector of a fashionable West End church. He is a hard worker, ministering to a large congregation, editing a weekly paper, helping to direct the great convention at Keswick, presiding over a missionary training school. Think of a minister sending fifty of his young people as missionaries during a pastorate of fifteen years! Dr. Holden's preaching has the wooing note. I think, however, that his finest work was done at the ministers' meetings where he gave three addresses of real distinction, and must have transformed scores of lives.

Dr. James Vance of Nashville is too well known to need description. He is spoken of as the father of the Interchurch World Movement. Like many another child it became headstrong and willful, but he loves it still and believes in its future. He is a man of fine spirit, and has the elements of leadership. His messages are always clear and convincing. A man who is very popular at Northfield is the Rev. Mel Trotter of Grand Rapids, father of Rescue Missions all over the country. I was surprised at his development during the past two years. The abolition of the saloon has rendered the old-time Rescue Mission obsolete, but a new challenge is heard and is being responded to. Mr. Trotter means to meet the city man and the artisan in his own habitat and to challenge him in Christ's name. It will be a hard task, but unless I am mistaken this man will make good.

My own work was the Bible hour at nine o'clock each morning. I was requested to repeat a series of addresses on "The Apostolic Church," which I gave a year ago, only in an enlarged manner. People seem to be interested in origins of Christianity and appeared to think that I had something original to say. The newspapers of the East were more than generous in the amount of space they gave me. I had not anticipated preaching during this Conference but was persuaded into remaining for the concluding Sunday morning service when I spoke on "The Challenge of the Bystanders." Northfield has always been generous in its appreciation and I confess myself debtor to the men and women with whom I had friendly conference.

An Interdenominational Statesman

I presume it is fair to call Dr. Herring one of the few, if not indeed the pre-eminent interdenominational statesman of the last ten years. He has seen the meaning of present-day movements; he has shared the visions of the future with the most prophetic; but he has kept his poise and has not been swept by zeal away from the fixed and unalterable laws on which progress has been conditioned.

He has been identified with the Federal Council of the Churches of Christ in America almost from the outset, and in recent years has presided over meetings of its Executive Committee and has served on many of its most important committees, frequently as chairman. To the Interchurch World Movement he has given during the last twelve months labor almost equalling in amount that required by the duties of his regular office, as a member of the General Committee and of the Executive Committee, and more recently, when troubles and perplexities have multiplied, of a special committee on reorganization. When the American Council on Organic Union was projected, by invitation of the General Assembly of the Presbyterian Church in the U. S. A., he naturally was a representative of the Congregational churches, and naturally he became a member of the Ad Interim Committee, and of its sub-committees, until naturally again, by a law of natural selection, he was the man who gave—I think it is not invidious to say—the largest measure of influence to the plans which were finally shaped and agreed upon by that body. I presume the Congregationalists would term him the guiding and controlling spirit—if not the leading spirit—in the "Concordat" with the Episcopalians.

He was a member of the American Mayflower Council, a member of its Executive Committee and of its Finance Committee, and within a few weeks took the Acting Chairmanship of the Finance Committee, because of the absence of its chairman, Dr. H. A. Atkinson, in Europe. The last committee meeting which I attended with him was that of the Executive Committee of the American Mayflower Council in New York on the afternoon of July 29. He then was thinking of the significance of the Pilgrim Contribution to America in terms of international relationships, national righteousness and race assimilations in this our great nation through the processes of Christian Americanization.

A Presidential Proclamation

THE PILGRIM TERCENTENARY

My fellow countrymen: Dec. 21 next will mark the tercentenary of the landing of the Pilgrims at Plymouth in 1620. The day will be becomingly celebrated at Plymouth under the auspices of the Plymouth Pilgrim Tercentenary Commission and at other localities in Massachusetts. While this is proper and praiseworthy, it seems to me that the influences which the ideals and principles of the Pilgrims with respect to civil liberty and human rights have had upon the formation and growth of our institutions and upon our development and progress as a nation merit more than a local expression of our obligation, and make fitting a nation wide observance of the day.

I, therefore, suggest and request that the 21st of December next be observed throughout the Union with special patriotic services, in order that the great events in American history that have resulted from the landing of these hardy and courageous navigators and colonists may be accentuated to the present generation of American citizens. Especially do I recommend that the day be fittingly observed in the universities, colleges and schools of our country, to the end that salutary and patriotic lessons may be drawn from the fortitude and perseverance and the ideals of this little band of church men and women who established on this continent the first self-determined government based on the great principle of just law and its equal application to all, and thus planted the seeds from which has sprung the mighty nation.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed, done in the District of Columbia, the fourth day of August in the year of Our Lord One Thousand Nine Hundred and Twenty, and of the Independence of the United States of America the 145th.

WOODROW WILSON.

I sat with him on the afternoon of July 13 in Wallace Lodge, Yonkers, N. Y., when the Committee on the War and the Religious Outlook, which had been appointed by the General Wartime Commission of the Churches, was trying to appraise rightly the influence and the effects of the war upon Christian Unity. His voice was heard not simply reporting upon the effects of the war throughout the Congregational brotherhood, but in interpreting the changes which have been wrought in all of the churches and upon the religious life of America. His contacts with religion in America have been most intimate and he could speak as one "having authority."

With the Home Missions Council, which was organized in 1908, Dr. Herring has been closely identified from the beginning. It was the natural field into which his interests and his activities should move. As Secretary of the Congregational Home Missionary Society he would never play a lone hand, against all other home missionary agencies. He exemplified the spirit of co-operation; he was superb at team-work. With representatives of other denominations he made several significant deputation visits to Western states to set in operation joint enterprises. I accompanied the party of choice spirits on one of these trips. Dr. Herring, without any assumption on his part, was naturally a leader. His unfailing good nature, his practical common sense, his spiritual vision, were great assets to the company. How his boyishness—even a kind of prankishness—relieved the strain and made burdens lighter!

When he was taken up into the higher service of the Congregational National Council, the Home Missions Council provided for honorary membership with the sole intention of retaining him; and until this last January he was the only Honorary Member of the Council. He responded to all that is implied in this relationship. At the time of his death he was a member of the Executive Committee of the Home Missions Council, technically no longer a home missionary agent, but retained and serving, because of his personal interests and his sacrificial commitments.

Some things said to me, and some tokens of weariness observed, lead me to believe that that great life was not stopped by the waters off Martha's Vineyard, but that the heart failed really because of great services which he had rendered to the church which he so greatly loved.

ALFRED WILLIAMS ANTHONY.

Home Missions Council,
New York.

As the Australian Delegates See Us

By Rev. A. R. Stephenson

From Melbourne to Boston is a far cry nearly half round the world. The invitation to appoint delegates for the International Congregational Council at Boston reached our Australasian association and a company of seven of us responded. We travelled by the S. S. *Vestura*, and the Roman Catholic prelate, Dr. Mannix, was amongst the passengers. Each Sunday morning and evening we conducted services in the first and second saloons and these were well attended. We sent a wireless message to San Francisco announcing our approach and we were met on the wharf by Dr. Kelsey of the American Board of Missions. On the following day the Ministers' Fraternal Association gave us a kind reception and entertained us at lunch and we had various experiences of American hospitality while in the city.

On the Wednesday evening we went to the week-night service at the First Congregational Church, where Dr. Gordon of San Francisco addressed about 1,200 people. His address consisted of breezy answers to questions religious, political and social. We wondered if this was the usual attendance at the week-night services in America. We have since found that some fall below that number. On the Sunday morning we attended the First Congregational Church again and in the evening at Oaklands (Dr. Van Horn). The style of the services differed from our own and the "Salutation of the Flag" was a feature new to us. At Salt Lake City we continued our introduction to "the biggest things in the world." Wonderful as is the Mormon Temple and its adjuncts, we wondered still more at the type of men and women they can get to apparently believe their curious faith. They can make fine buildings, get big crowds to their services and make big money in their commercial undertakings. If these are proofs of the success of a religion, the Mormons have achieved success. At Chicago Dr. McCollum and Dr. Gammon did what they could for us. The writer had the privilege of preaching at Ravenswood in the morning (Rev. John Thomas) and at Powell St. in the evening. Since then he has preached at a number of our churches and so have the others. We find the congregations offer us greetings after the service with a genuine cordiality which in its volume is fresh to us, but at the same time is heartily appreciated by us. Our folk are less demonstrative in this way. The classic prayer for the minister by the Welsh deacon, "Lord, keep him humble, we'll keep him poor," might not be answered if appreciation is too generously expressed.

Arrived at Boston we duly registered at the Mechanics Hall and were assigned to various hospitable homes, and during the week attended the meetings, with what fidelity we could. The meetings were full of delightful interest, it was fine to hear men talk whose names are known around the world. The method of conducting the service of praise was a new feature to us. We hastened from gathering to gathering, but while Boston is a charming city it is not easy for a stranger to find his way around very quickly and several fine meetings we missed. To us there was a real delight in hearing some American orators with the best of the characteristics we associate with their best men. The promoters of this great gathering should not be discouraged if they are forced to acknowledge that the speeches and discussions did not quite achieve the expected interest and enthusiasm. The large attendance of delegates required extensive accommodation and the meetings were widely scattered and the companies broken up. Continuity of interest was difficult. But if every hoped-for result was not secured, yet we all acknowledge the great benefit and help secured from the gatherings. The cordial receptions, the unwearying attention of the able officers who cared for our many needs, the splendid zeal which secured the excellence of the historical and missionary exhibits, the fine picnics to Plymouth and Provincetown and the hospitality of the churches there, and through all the general courtesy of all our American hosts and hostesses, all united to make this memorable visit a time of profit and usefulness to us all.

Prohibition and its influence we were all eager to learn about and made inquiries among all classes regarding it. To rid the country of this strangling monster has been a Herculean performance and we shall return to Australia stronger advocates than ever for the evident benefits of prohibition for our own country. The attitude of the United States to the League of Nations and to the Irish question had puzzled and distressed us in Australia and we find that many Americans were equally puzzled and distressed by this.

The multitude of denominations makes the problem of a United Church of America harder to solve here than it is with us. And at the same time this very variety makes all efforts toward that end of more insistent importance. Every country has its own problems, largely they are the common problems of the race; we shall go back to Australia with renewed zeal of service, much strengthened in doing our work for the coming of the Kingdom of God on earth.

East St. Hilda Church, Melbourne.

Dr. Gunsaulus in New York

As an evidence of the strength and popularity of Congregational ministers, St. Nicholas Collegiate Church, the New York church of Theodore Roosevelt, and the oldest church in the city, has invited two of our clergymen to be supplies during the summer season. Dean Charles R. Brown is to fill the vacancy in September and Dr. Frank Gunsaulus in August. I had the privilege of hearing the great Chicago preacher the second Sunday in August, morning and night.

At the morning hour the church was well filled, including the gallery, and the distinguished divine took as his text the "sea of fire" John saw, developing with consummate skill the theme of the necessity of holding the negative and positive elements of the character in one strong unity. The message was delivered with the characteristic vigor of the speaker, and abounded in telling epigrams such as these: "Have we exchanged fervor for fever?" "No virtue is safe that is not enthusiastic."

At the evening hour the church was almost as full as at the morning hour, notwithstanding the intense heat reflected from the pavements of Fifth Avenue. Many who were there in the morning returned in the evening to hear his treatment of the subject announced in the morning, "Henry Ward Beecher." By his skillful treatment the great preacher seemed to live again before the audience, some of whom had known him personally. Dr. Gunsaulus took up that phase of the life indicated by his humor as based on "the joy of the Lord." He closed the biographical discourse with telling effect by rehearsing the anecdote of the newsboy whose stock had been overturned by the rainstorm in Fulton Street, when Mr. Beecher appeared on the scene. "What is the matter, my boy?" asked the great preacher, looking sympathetically down into the eyes of the disturbed lad. "Nuthin', sir, since you have come," responded the lad confidently. "That," declared Mr. Gunsaulus, "typified the coming of the Christ into the world. It was as if Christ had asked the world what is the matter with it. 'Nothing, Master, since you have come!'" That, he declared, was the gist of Mr. Beecher's great sermon which he heard one morning on "What Christ Means to Me."

The morning sermon was forty-five minutes and the evening fifty, and the audience stayed and was glad. H. H. P.

OUR READERS' FORUM

The Question of Ministerial Dress

Dear Mr. Editor:

You answer so well many questions, wise and otherwise, I wish you would enlighten me concerning the following query: Why do so many of the "brethren" dress and seemingly want to look like "preachers" instead of like men?

I am a youngster in His service. I despise Prince Alberts, black hats, and "ministerial" ways in general. Tell me, is a "mode" necessary to our profession? Couldn't we serve better, if we dressed, acted and looked like ordinary men?

You probably know that there are a great number of young preachers who feel the same way about this matter, and I am sure that they, like myself, would appreciate a word of counsel.

LINCOLN MACKENZIE.

Lynnfield, Mass.

Why Mechanics Hall?

Dear Mr. Editor:

Will you permit one who had the privilege for several months of being closely associated with the Committee of Arrangements and the Boston Local Committee of Arrangements for the recent International Council to speak briefly concerning certain criticisms of that great gathering which have appeared in the *Congregationalist and Advance?*

Of course no one, least of all the committees who were behind the scenes, would claim that all the arrangements and their execution were perfect.

At the outset two courses were possible. One would have been to arrange for a select body of representative men to come together and spend a week or more in intimate fellowship and frank discussion of important themes. The other course, which was the one adopted, was to call together the largest possible number of our people from all lands and to make the Council a worthy demonstration of what has come out of the great adventure of the Pilgrims. To this end every Congregational church in the world was invited to send as many delegates as it would. At the time when this course was decided upon and for months afterward it was intended to hold the sessions in Tremont Temple, contrary to the statment of one of your contributors that it was the fact of holding the meetings in Mechanics Building that gave the committee courage to invite delegates from all the churches.

As the plans developed it became evident that Tremont Temple would not give sufficient room and at a joint meeting of the two committees the whole matter was discussed. There was decided difference of opinion, but the urgent representations of a member of the Boston Local Committee carried the day and there was a practically unanimous vote to go to Mechanics Building.

Almost every defect in the carrying out of the program was due to the largeness of the plans and the wonderful way in which Congregational people responded. Had there been only a few hundred chosen men and women present everything would have gone smoothly. But in that case we should not have had the wonderful celebration of the Pilgrim tercentenary which we did have and at least two thousand people would not have carried away the inspiration and renewed courage which came to them through their contact with Congregationalism in its world-wide sweep.

CLIFFORD H. SMITH.

Ludlow, Vt.

For Christian Teachers

Dear Mr. Editor:

Your Educational Number is full of good things. The Editorial Message is a needed word for the hour. But I want to say that the best and most cheering word in the whole number is the statement that faculty members at Olivet in future must not only have satisfactory scholarship degrees, but be Christian men and women. Are there any other colleges who still adhere to this which used to be the policy of all colleges calling themselves Christian? The failure of much of our teaching may be traced to a lack of the motive and power that come from a vital Christian faith. Mere scholarship never yet made a *real* teacher. Nothing has ever shaken my loyalty to my own Alma Mater like its failure to continue this ideal of its earlier days. If you could call all the so-called Christian colleges back to this ideal I, for one, would have no fears for the future of education.

ELIZABETH H. AVERY.

Redfield, S. D.

IN THE CONGREGATIONAL CIRCLE

How They Do It

An Exchange of Methods in Church Work

The Gospel Chariot

By Bliss Isely

Motor busses used by United, Wichita, Kan., have solved the problem of caring for members of an abandoned down-town parish and at the same time have boosted attendance so much that it is necessary to build a new $200,000 edifice to care for the crowds. The Sunday schools are filled to overflowing and what is more the children—and grown folks, too—come on time.

The motor service was started in November, 1919, when United was formed by the merger of Plymouth and College Hill Congregational churches. College Hill was situated in the newer residence district of Wichita, while Plymouth, near the business center, was growing steadily weaker as its members moved to the newer residence sections. It was decided to abandon Plymouth and merge the memberships into one organization which would use the College Hill property. Then came the problem of holding the down-town congregation. Street cars are slow and necessitate transfers with resultant delays.

Going to Church by Motor

Then some one thought of motor busses—Gospel chariots, they call them now. Two big cars, belonging to a Wichita "jitney" company, were chartered at a cost of $1.50 a Sunday for each. The chauffeurs contracted to drive through the old Plymouth parish, get their loads at specified corners, and arrive at the church on the hill at 10 A.M. They then returned to their regular bus lines, returning at 12 o'clock to take the passengers home. A regular schedule was worked out by Rev. C. C. Burger, who had been pastor of Plymouth, and was retained as co-pastor with Rev. H. C. Herring, Jr., of College Hill.

"Now, if you are not at your corner on time you will miss the car," explained Mr. Burger.

So on the first Sunday after motors were chartered, little Betty Christie, Ben Schermerhorn, Gene Robinson, Genevieve Kirk and all the other little folks of old Plymouth parish watched the clock as they never had watched it before on a Sunday morning. Not one was late. More persons came than the management had counted on and both busses were filled to overflowing. Later it was necessary to add other cars.

Neither the Plymouth nor College Hill Sunday schools had been noted for punctuality before the merger, but the motor cars changed that as far as the Plymouth group was concerned. They were at their classes at 10 A.M. Tardy ones from the College Hill parish gasped when they arrived and saw the crowds before them.

The next Sunday little Vera Darling of the Hill contingent remarked to her mother: "We'll hurry this time 'cause we don't want the Plymouth folks to beat us when they come so far." Similar speeches were made in other homes on College Hill and the second Sunday saw better attendance. The germ of promptness spread until the school has almost a perfect record for punctuality.

Attendance received a great impetus. In a short time the merged congregations, both in church and in Sunday school, were larger than both congregations taken singly had been. Parents of Plymouth parish had been content to send their children to Sunday school alone as long as the church was near home, but when it involved a ride of several miles the parents went with their youngsters. Furthermore no provision was made for motor trips to the 11 o'clock preaching service and old folks had to go with their children or miss the motor altogether. The reaction on College Hill grown-ups was immediate. When parents on the hill observed Plymouth fathers and mothers going to Sunday school with their children they, too, attended.

The most remarkable feature of the merger is that every regular attendant at services in old Plymouth remained as a regular attendant at United. The motor bus service is responsible for that condition, as there were members who would have given up church altogether, or would have attended some of the more convenient down-town houses of worship if it had not been for the Gospel chariot.

Utilizing the Church Basement

By Marjorie E. W. Smith

"The banker is careful to see that the barber he gets for a tenant for the rooms in the basement is a good one, one that he can recommend. He knows that such a tenant will attract patronage to his building and incidentally to his bank. . . . The church needs something in the basement. The young men and women are drifting to the call of attractions outside of the church, and the church must provide attractions that will hold them. . . . What we need is a seven-day church."

So spoke the governor of Iowa in January, 1917, and at least one church in Des Moines is fulfilling the governor's idea of what a church should be and do. It was one April afternoon that I had arranged for a meeting at Plymouth Church, Des Moines, at half-past two. Imagine my surprise upon entering the building to hear a great noise and shouting, a commotion very different from the sacred quiet one usually finds in houses of worship.

"Come on, Joe, let's you and me work up."

"Say, I betcha I cun beetcha to that there post."

"It's my turn."

Dr. J. E. Kirbye, pastor of Plymouth, smiled at the question on my face, and explained that the noise came from the playground. Then he took me downstairs into a large room gay with dozens of little children. As he entered, 15 or 20 of them ran to him, crying, "Is the skatin' rink goin' to be open?" "Open de rink. I wasn't here las' time." "Why doncher open de rink?"

When he told them that he would open it, every child seemed to yell "The skatin' rink's open." "Come an' skate." Some of the children preferred to stay and swing in the playroom, ride the merry-go-round, shoot-the-chutes, or bob in the bobber. Some played games and others listened with wide eyes to a story of the East, begging for another story as soon as it was finished.

Then Dr. Kirbye took me away from these happy children into a smaller room. About the walls I saw evidence of an enthusiastic Camp Fire Club which holds its meetings here every Friday. A Boy Scouts organization also meets regularly in the church. Seated about a long table in this room were 15 or 20 little girls busily sewing. One practical little girl was making a nightgown for her doll so that it would not muss its dress at night. She said that she did not have much time to play with

"Beatrice," because she had a little baby brother to take care of at home, and added sagely, "Boys is hard to manage."

Naturally I wanted to know all about the playground in Plymouth church, why it was in a church, and how it ever came into existence.

When Dr. Kirbye came to the Plymouth Congregational Church of Des Moines, Io., he found it to be a large building with a cemented basement under all of it. Only a small portion was in use, while the rest was dark and dingy. Plymouth is situated on the edge of the business district. Every day Dr. Kirbye saw scores of children playing in the streets. As he was thinking of some means of amusing them in a safer and cleaner way, he remembered the large room in the basement of his church. Why not clean it out, put swings and shoot-the-chutes in it and let them play there?

So the coal was removed into a much smaller room, the walls, windows, and floors were relieved of the cobwebs and dirt, and lights were put in. Then one day some of the men of the church came and sawed and hammered until they had completed dozens of little benches just the right height for their small friends. Three chain swings were hung where there was plenty of room to swing as high as one could wish. Finally, then, there came from the factory the shoot-the-chutes, the bobber, and a little red merry-go-round which the children could run themselves.

Every afternoon so many children came to the playground that it became necessary to find some other form of entertainment. Next to the playroom was the immense dining-room which was used two or three times a month. The tables and chairs were piled up in one corner of the room, thirty pairs of roller skates were donated, and the dining-room beeame a skating rink.

So it is that Dr. Kirbye's church has something in the basement, and a great many children are happier in consequence.

This was before we were in the war, but one Saturday evening in September, 1917, I was again passing by Plymouth Church. Lights were streaming out of the windows in the basement, and I supposed that there was probably some entertainment going on for the children. As I neared the building, the strains of the *Missouri Waltz* floated through the air. Glancing in at the open windows, I saw that the room was filled with soldiers and girls.

The next day I again called to see Dr. Kirbye, this time not as a visitor to the playground, but to find out why they had dances in the church. When Camp Dodge was built, Des Moines immediately began making preparations for its new responsibility, that of affording the soldier in his leisure hours proper and wholesome entertainment. Plymouth Church was far from backward in this work, and at the end of a few weeks the large room which had once served as a dining-room and again as a skating rink was converted into a most cosy reading, writing and entertainment room for the soldiers. It was called Plymouth Center, and the members of Plymouth Church and their friends responded whole-heartedly to the work of making it a happy and inspiring home for the men going to the front. A piano, victrola, numerous books and magazines, tables, chairs, and rugs were contributed, and Plymouth Center soon became very homelike and restful. In addition to the articles contributed, hundreds of dollars were spent in further furnishings and in upkeep.

At least once a week, usually three times a week, from 100 to 150 soldiers were entertained by the Girls' Volunteer Aid, and other patriotic organizations here. These "parties," not dances, never varied from this plan, namely, that part of the evening should be devoted to a program of music, speeches, dramatics, etc., supervised dancing under the direction of a war worker, and refreshments furnished by the organization entertaining. The parties opened at 7.30 and always closed promptly at 10.30.

When Sunday Comes

By John Andrew Holmes

Even if one does not enjoy the church service, it is unwise to neglect it, for the preacher is the dentist that fills the cavities of the soul.

Every Sunday afternoon after the special vesper services of splendid music and interesting speakers, the soldiers enjoyed a homey hour in the Center. They were always served coffee, doughnuts, and sandwiches by the church free of charge, and many times three hundred or more soldiers were served dinner. After the little informal hour, the men were invited to stay for the Christian Endeavor meeting.

This personal work with the soldiers themselves was carried on in Plymouth Church basement, all during the war. In addition to this, under the direction of Mrs. Zoe Pearl Park, then director of the church music, hundreds of young women here received military training. Large classes in Red Cross and First Aid work also met in the church regularly.

Now that the war is over, Plymouth Center is being put to another use. Carloads of clothes were gathered together there and sent to the Armenians, Syrians and Jews. Into this headquarters for this work there has come from the state of Iowa a large amount of money to be sent across the water, in addition to the clothing and such other supplies as have come in for the destitute of the nearer East.

For years now Plymouth basement has been an active force for good, and so Plymouth Church has become a seven-day church in the best possible way.

Successful Campaign for Money

By Ethelind J. Bristol

Don't let any one say, "It Can't Be Done." The older members of First, Milford, Ct., said it, but we did it just the same.

Our church was having changes made which required new and additional lights, costing about $100. The Christian Endeavor Society was asked to pay for them. As we had not sufficient funds, the question was how to do it. Our pastor suggested a way he had seen worked out and we decided at least to try it.

The plan was to have the different members of the Society earn the money by doing odd jobs outside of their regular work, or by saving. It must not be taken out of their regular salary. We counted on 50 members earning $2 each, or twenty cents each for the next 10 weeks. We put our campaign on a military basis with our President as Captain, and 10 Lieutenants under her. The 10 Lieutenants were members of the Executive Board of the Society. We then "drafted" the members into service, giving the Captain and Lieutenants each five members under them. Each Lieutenant reported every Sunday night, on a chart made by one of our young men, the amount each member of his or her team had made during the week. By this chart we knew who were slackers and which team was ahead. The "dead" ones were replaced by others, drafted in their place.

A prize was offered for the person earning the most money, one for the team bringing in the largest amount, and one for the person telling the best story of "How I Earned My Money." Then we had an Experience Social and each told his or her experience.

Our social was a supper, the admission was the money we earned, and only those who had worked could come. Some one played popular war songs, and we formed a "bread line," and marched around tables where we received our rations. We sat down in two semi-circles, facing an artificial camp-fire and ate our supper, after which we turned out all the lights except those covered with red crepe paper and told our story, and awarded the prizes. The prizes were silver Christian Endeavor pins.

The most money earned by one person was $10, and the largest amount by one team about $35. Nearly all the teams went "over the top." We advertised in the church calendar that any one having odd jobs to be done would please notify the President and she would send them some one. We did things we had never done before, such as getting the minister's dinner and serving it when he had guests, dusting, scrubbing floors, shampooing our own hair, chopping down trees, painting, sifting ashes, saving carfare, and many other things.

We paid $121 for the lights in the church and chapel, paid the expenses of our social (prizes, etc.), and had $25 left toward another big job.

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From West to East

ILLINOIS

LOMBARD has recently purchased for a parsonage the property adjoining that of the church.

ILLINI. Rev. C. L. Belknap has resigned the pastorate of this church to accept a call to the church recently organized by State Evangelist Spooner at South Pekin. During the year and eight months which Mr. Belknap has served this field ten have been received into the membership of the church, $5,875 pledged to the Mid-West Leadership Fund and $5,000 to the Pilgrim Memorial Fund.

WISCONSIN

Brodhead Forces Increased

Recently the church of BRODHEAD was reshingled and repairs were made to the parsonage and outbuildings, at a cost close to $500. At the May communion, 24 persons were received into membership, 19 of them coming by letter from the local Presbyterian church, which has been disbanded, two on re-confession of faith, and three on confession.

SOUTH DAKOTA

Young People's Camps

The three Young People's Camps planned by the Conference of South Dakota were carried into successful operation this summer at Blue Dog Lake, Waubay, under the direction of Rev. Carl P. Bast of Milbank; at Placerville in the Black Hills, under the supervision of Rev. Glen Lindley of Rapid City; and at Lake Andes under the guidance of Rev. Malcolm Miller of Armour.

The Black Hills Conference carried away attendance honors with a registration of sixty young people. Waubay stood second with twenty-nine in spite of the terrific and unprecedented rains just before the conference. Bridges and roads were washed out and many thus kept from attending. The situation at Lake Andes was not as favorable—the attendance was small and it may be best next year to hold this conference in another place. The Waubay people supported the Blue Dog Lake conference loyally, attending the evening sessions and the Sunday services and helping in many ways. One evening they gave a basket supper for all of the delegates. The lake is beautiful and the pavilion makes an ideal meeting place and this conference should be much larger next year. The Hills conference is already faced with the necessity of limiting the registration until more accommodations can be provided. It is hoped that an assembly hall can be erected soon, built of logs, to be in keeping with the rest of the camp. The beauty of the spot with its towering hills and roaring mountain stream, combined with its comparative seclusion and the possibility of additional buildings will eventually make this conference camp a rival of Estes Park and Lake Geneva.

The program included morning classes in mission method and material under the direction of Miss Mary Lamberton of the W. B. M. I. and in church school organization and Young People's work, the latter classes taught by Mr. Paul R. Reynolds from the Chicago office of the Education Society. The afternoons were crowded full with swimming, games, hikes, boating and all sorts of recreation. Stories, stunts, sing-songs, boat rides, campfires, heart-to-heart talks by the leaders, and quiet devotion periods filled the evening hours.

Space does not permit mentioning all the leaders. Mrs. Alan M. Fairbank had charge of the girls' activities in the Hills conference. She had a splendid program for the girls and was always ready at the Campfire with special stunts and songs. There were many others, pastors and wives, who came to enrich the spirit of the camps and touch the lives of the young people in this wholesome way. The spirit and success of the undertakings is perhaps typified by the following quotation taken from the letter of one young man who came to the Waubay Conference for one day, Sunday: "Believe me, I am going to be there at the first tap of the gong next year and I won't miss anything from start to finish."

NEBRASKA

New Pastor at State University

Rev. Theodore S. Dunn has resigned as Congregational Student Pastor at the State University and Prof. D. E. Thomas of Canada has been called to succeed him. Professor Thomas is a graduate of the State University of Nebraska, took his B. D. at Yale and his Ph.D. at Chicago University. He is already on the field.

MONTANA

New Church at Broadusin Powder

A new church of forty members has been organized at Broadusin Powder, River County, by Rev. E. H. Johnson as the first step in our new work in that county. It is hoped that Rev. H. K. Waters of Chicago will become pastor of the new organization.

CALIFORNIA

Maricopa Loses Pastor

After a pastorate of four years, Rev. Isaac McRae has resigned from the field at Maricopa. Situated in the oil district near Bakersfield, this field presents a peculiar opportunity for social service. Ours has been the only church there until this year, when a newly organized Christian church was established and is offering com-

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That our new magazine, *The Church School,* with its splendid illustrations and live articles by the best young people's writers of today, is being widely used throughout the three denominations which have joined forces in preparing this up-to-date magazine of Christian education. Send now for sample copies for your teaching force.

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petition in a field where there is hardly room for more than one religious organization.

Mr. McRae has proved himself an energetic leader, having built up the membership of the church school to more than double its number in 1916, organized a Young People's Society, held special meetings and generally made the church a community center. The musical ability of the pastor and his wife has added to the attractiveness of many programs. Mr. McRae also helped the church to erect a new house of worship, which was dedicated in October 1918. The church voted in the spring of this year to increase the salary to $1,800 and parsonage, so that a good opportunity awaits the minister who shall undertake this pastorate. S. E. B.

TENNESSEE

Chattanooga Holds Memorial Services

In the shade of the large pin oak trees set out by the Congregational missionaries 103 years ago at Bird's Mill, on May 30 members of PILGRIM, CHATTANOOGA, held memorial services. Bird's Mill is seven miles east of Chattanooga in a flourishing farming section and situated on the south bank of the Chickamauga River. The site of this old mission, which was the first established by the American Board, was selected in 1816 by a Cherokee Indian and Rev. Cyrus Kingsbury, representing the Board. The mission was opened in 1817 and closed in 1838 when the Cherokees were removed west of the Mississippi. It was first named Chickamauga, but in 1818 when Jeremiah Evarts, a member of the Board, visited it, the name was changed to Brainerd after the pioneer Indian missionary.

It was here that Rev. Samuel Worcester, the first corresponding secretary of the Board, came on a visit. Dr. Worcester reached here May 25, 1821 and died the following June. Just before his death he said, "I had rather leave my poor remains here than at any other place."

It is remarkable the amount of good accomplished at this mission from the beginning. The first year Rev. Mr. Kingsbury preached to an audience of 100 each Sunday morning. The boarding school was such a success that many Cherokee applicants had to be refused admission. Among the many Indian converts here some of them became noted leaders. One was Miss Catherine Brown, a half-breed, who was converted while attending school, and later became an earnest spiritual teacher in her tribe.

WHERE AMERICAN BOARD MISSIONARIES SERVED MORE THAN 100 YEARS AGO

What remains of the old mill established 103 years ago at the first mission at Brainerd, Tenn., now known as Bird's Mill. Some of the visitors are shown examining the old relic. The top floor has been added since the missionaries first erected the building.

It was fitting that the Congregationalists of Chattanooga should hold services on the same spot where a century ago heroic men and women worked with great sacrifice for the salvation of the Cherokees. The exercises on May 30 were simple but impressive. Mr. C. W. Lusk, Chairman of the Board of Trustees, and teacher of the Pilgrim Men's Bible Class, presided. Robert S. Walker, President of the Pilgrim Men's Club, was historian for the day. In introducing him, Mr. Lusk said that it was fitting that he should have been selected for this subject, since he was born within three miles of the old mission on the Chickamauga in an old house the logs of which were hewed out by the Cherokees, and that as a young man he brought grain to the mill to be ground. In opening his story, Mr. Walker made a demonstration with an old Cherokee mortar and pestle, showing how they ground their meal. Rev. M. S. Freeman, pastor of Pilgrim, gave a brief address of the work accomplished by the American Board and its great growth. The most impressive service was held in the afternoon in the old neglected graveyard. Standing by the old marble monument that marks the grave of Dr. Worcester, Mr. Freeman read the last letter written by Dr. Worcester and placed a wreath of flowers on his grave.

All that now remains of the mission is the stone foundation of one of the old buildings; the four large pin oak trees; the old graveyard containing the graves of about 100 people; the remains of the old mill, and Mission Ridge, the faithful old landmark of nature that lies between this old mission and Lookout Mountain, which will forever perpetuate the efforts and sacrifices made by these early missionaries to this country.

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KENTUCKY

Ludlow Responds to Cause of Missions

In spite of a small membership Mabel Memorial, Ludlow, Rev. C. H. Plummer, pastor, has contributed $200 to missions during the present year. A new building is much needed. The finances of this church are all raised by a contribution box which is placed at the church door, no individual pledges being made. Mr. Plummer was formerly in the Episcopal Church, leaving that body in 1904 to enter the Methodist Church. He became a Congregational minister by license Nov. 11, 1906, being ordained at Corbin, Ky., March 3, 1920.

NEW YORK

Savannah Has Cottage Prayer Meetings

Savannah, Rev. J. C. Cromer, pastor, has received more than 20 members since January. The regular prayer meeting in the church has been supplanted by the cottage meeting. The pastor takes 15 minutes, talking on the Pilgrims and church history. He follows Dr. T. P. Prudden's booklet, "Congregationalists, Who They Are and What They Do," supplementing this feature with material from the current numbers of *The Congregationalist* and from his own experiences in Pilgrim country here, in England and Holland. Twenty minutes are given to a devotional topic and prayer, and this is followed by a social time. For village and country parishes the cottage meeting provides needed social contact, catches up new people as it goes the rounds of the homes and keeps good feeling among people.

MASSACHUSETTS

Innovations at Edwards, Northampton

A Sunday morning story and occupation hour for the primary and junior church school children was held during July at Edwards, Northampton, under the direction of Miss Helen Story. The younger children dramatized Bible stories told by Miss Doris Hallett, a public school primary teacher, while the older ones made a set of Oriental models, under Miss Story's supervision, for the use of the church school. A fifteen minute assembly period closed the hour. The attendance was unexpectedly large and much interest was shown.

Through the initiative of the Edwards Endeavorers, the young people's societies of the Congregational, Baptist and Methodist churches have united in conducting a community vesper service this month on the Smith College campus. Hotel guests, members of the college summer school, and other occasional visitors have enjoyed these services, and the good attendance shows that the service fills a real need. It is hoped that community vespers will become a regular feature of the summer church activity.

Lynnfield Church 200 Years Old

Lynnfield Center, which began its existence 200 years ago this month as the Second Parish Church of Lynn, has not much of the old Congregational blood left, but it is earnestly endeavoring to meet the needs of the community. There is a spirit of union and good will that promises well for the future. A change in the constitution last year made provision for an associate membership list and this year, after the every family canvass, over 40 names were enrolled. At the annual meeting the reports showed good interest in the different departments, with more than $200 left in the treasury. The salary of the pastor, Rev. F. D. George, was increased $300.

Church and Ministerial Record

Calls

Belknap, C. L., Illini, Ill., to South Pekin. Accepts to begin Oct. 1.

Blakeway, H. N., Absarokee, Mont., to Red Lodge. Accepts.

Elfring, W. H., Secretary of the Pilgrim Victory Campaign in North Dakota, to El Paso, Tex.

Evans, W. H., (M. E.) Springfield, N. J., to Hope, N. D. Accepts.

Ford, E. C., Plymouth, Fargo, N. D., to Wadena, Minn. Accepts.

Foster, Jesse W., Drummond, Okla., to Comstock, Neb. Accepts to begin Sept. 1.

Hayward, C. E., North Troy, Vt., to Community Church, Stowe. Accepts.

Judy, Clayton, Natchez, Wash., to Open Door, Deer Park. At work.

Klemme, Mr. (Presby.) Forsythe, Mont., to Valley City, N. D.

Stauffacher, A. D., Alexandria, Minn., to Northfield. Accepts.

Whitaker, Rufus, Rapelje, Mont., to Judith Gap. Accepts.

Williams, T. E., Odell, Ill., to First, Niagara Falls. N. Y. Accepts and is at work.

Resignations

Blakeway, H. N., Absarokee, Mont.
Ford, E. C., Plymouth, Fargo, N. D.
Hayward, C. E., North Troy, Vt.
Stauffacher, A. D., Alexandria, Minn.
Whitaker, Rufus, Rapelje, Mont.
Williams, T. E., Odell, Ill.

Accessions

	Conf.	*Total*
Vermont		
Benson	2	2
East Arlington	2	2

Events to Come

American Board, Annual Meeting, Marietta, O., Oct. 12-15.

National Convention of Congregational Workers Among Colored People, eighth biennial session, Rush Memorial Congregational Church, Atlanta, Ga., Sept. 22-26. In connection with convention will be held first meeting of the League of Self-Supporting Churches.

Pastors' Conference, under auspices of the Pastoral Union and the Hartford Seminary Foundation, Sept. 13-14, Chapel of the Seminary, Hartford, Ct.

World's Sunday School Convention, Tokyo, Oct. 5-14.

Federal Council of the Churches of Christ in America, quadrennial meeting, Boston, Mass., Dec. 1-6.

American Missionary Association, annual meeting, Springfield, Mass., Oct. 27-28.

Brotherhood of St. Andrew, thirty-fifth annual convention, St. Louis, Mo., Oct. 6-10.

Fifteenth International Congress Against Alcoholism, Washington, D. C., Sept. 21-27.

Missionary and Religious Educational Conferences, 1920

IMED—Interchurch Missionary Education Department.

CWHM—Council of Women for Home Missions.

FWFM—Federation of Women's Boards of Foreign Missions.

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DALLAS, TEX., CWHM, Sept. 20-26.

DALLAS, TEX., FWFM, September, last week.

TUSCALOOSA, ALA., FWFM, Sept. 20-27 (for colored women).

LAKE GENEVA, WIS., FWFM, Aug. 17-24.

State Conferences

CALIFORNIA, Northern, Oct. 19-21.
GEORGIA (white), Woodbury, Oct. 28-31.
IDAHO, Weiser, Oct. 5-8.
LOUISIANA (white), Roseland, Oct. 12-14.
MISSOURI, Kansas City, Sept. 27-29.
MONTANA, Billings, Oct. 12.
NEBRASKA, York, Oct. 18-21.
NORTH CAROLINA (colored), Concord, Sept. 22.
OREGON, Forest Grove, Oct. 12.
NORTH DAKOTA, Grand Forks, Sept. 28-30.
TEXAS (white), Port Arthur, Oct. 26-28.
WASHINGTON, Spokane, Oct. 5-7.

Personals

ALLEN, E. B. In an article which was published in the *Christian Century,* John Spargo, the famous socialist, spoke disparagingly of the work of the Christian ministry and questioned its helpfulness. The article stirred up so much comment that the *Christian Century* offered a prize for the best answer to Mr. Spargo's arguments. About seventy manuscripts were received and six were published. The readers were asked to vote which reply should be given the prize. It went to Rev. Ernest Bourner Allen, pastor of Pilgrim Congregational Church, Oak Park, Ill., by a large vote.

MOORE, LEON, and wife, Curtis, Neb., were "surprised" on the eve of their departure for the vacation by about a hundred friends who gave them a generous purse of money with the admonition not to return "till it's all gone."

NICHOLS, N. R., Congress Park, Ill., was the recipient recently of a gift of $80 from friends of his one-time parish, Norwich, Vt. The gift was in recognition of the 80th anniversary of his birth.

READE, MR. JOSIAH T., who was elected clerk of First Church, Lombard, Ill., in 1873, and held that office for 43 consecutive years, celebrated his 91st birthday on Aug. 4. Mr. Reade has given himself unsparingly to the church and community. He is still in active business, traveling back and forth to Chicago each day and between times acts as business and financial manager, custodian and librarian of the Lombard Free Public Library of more than 4,000 volumes.

TYLER, W. A., Crete, Neb., has been elected Associate Superintendent of the Nebraska Congregational Conference. Dr. Tyler will begin the new task about the middle of September, devoting his time largely to mission churches.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Advertising Department, The Congregationalist, 14 Beacon St., Boston.

REV. FRANK FALES LEWIS

Rev. Frank Fales Lewis, who died on the morning of July 7 at the hospital in Geneseo, Ill., was born in Stillman Valley, Ill., Nov. 11, 1861. He was the only son of L. M. (late of Stillman Valley) and Mrs. Helen Lewis. The early period of his life was spent on the farm where he attended the district school. At the early age of fifteen years he united with the Congregational church at Stillman Valley. He prepared for college at Ottawa, Kan., entering Beloit College in 1880, from which institution he was graduated with honors in 1884. After a period spent in teaching and kindred service he entered Yale Theological Seminary, graduating therefrom with the class of '88. Immediately following his graduation from the seminary he was married to Miss Mary G. Allen. To this marriage were born three sons, Mason and Selwyn, now of Chicago, and Allen of Wisconsin, who with the widow and aged mother survive him.

His first pastorate was at Putney, Vt., where after five years of service he resigned to accept a position as joint field secretary for the state societies of Sunday School and Christian Endeavor, in that state. Later he was assistant pastor at the First Congregational Church in Burlington, Vt. He also, during his stay in Vermont, organized a church at Hardwick and was instrumental in the erection of an attractive house of worship there.

Following this period of service with churches in Vermont, Mr. Lewis had pastorates in Nebraska, Wisconsin and Illinois. At the time of his death he had just moved to a new field in Cornwall, Ill., from which he was borne to the hospital in Geneseo never to return.

Mr. Lewis had traveled quite extensively in foreign parts, particularly in the Holy Land. He was quite successful as a lecturer on the Passion Play as well as other topics growing out of his travels abroad, and was one season on the Chautauqua platform. He was also prominent in Masonic circles—his illustrated lecture on "The Temple and the Quarries" being received with marked favor in many lodges of that order throughout the Middle West.

Funeral services were conducted in Stillman Valley on July 10, by the pastor of the Congregational church there, assisted by Rev. O. F. Davis of Chicago, an intimate friend of the deceased for some years. The interment was also at Stillman Valley.

O. F. D.

WILLIAM SEWARD JEFFRIS

William Seward Jeffris died at his home in Janesville, Wis., Sunday morning, July 25, after a long period of invalidism.

He was a member of the First Congregational Church for nearly fifty years. He was Sunday School Superintendent for fourteen years; member of the Board of Trustees for about forty years; in short he performed almost every service from janitor to organist that contributed to the maintenance of the institution. Mr. Jeffris was a graduate of Beloit College, class of 1879, a man of scholarly tastes, widely traveled in America and in Europe, a banker, and a citizen of the most exemplary type. He is survived by his wife, two daughters, and one son.

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High in the ranks of the constructive forces of Negro leadership in this time of racial crisis is George Edmund Haynes, Ph.D., who has charge of the Negro Survey for the Interchurch World Movement. Dr. Haynes' wide practical experience, thorough training in social and economic studies, efficiency as both educator and administrator and earnest devotion to the ideals and fundamental dynamics of the Christian Church constitute his unqualified fitness for this service to the Christian forces of America. In speaking of his personal qualities Dr. Graham Taylor of Chicago has pronounced him "a man who commands the respect of all who are aware of his keen-cut mind, his scholarly habits, his sound practical judgment and his social, democratic convictions and sympathies."

Dr. Haynes is a Southerner by birth, and received his preliminary education in the high schools of Hot Springs, Ark., and at the Agricultural and Mechanical College in Normal, Ala. His graduation from Fisk University in 1903 was followed by studies in New Haven leading to the degree of Master of Arts from Yale University. Further graduate study at Yale, together with two years at Columbia University, the New York School of Philanthropy and as Fellow of the Bureau of Social Research of the Russell Sage Foundation, led to the degree of Ph.D. from Columbia University. Before receiving the latter degree he was for three years traveling Y. M. C. A. Secretary for work among colored students. While studying in New York City he made a valuable survey of industrial conditions among Negroes in New York City. The results of this study were published under the title, "The Negro at Work in New York City." After a brief study of social conditions in Europe he was called to the chair of Social Science in Fisk University.

His work at Fisk University was conspicuously successful, not alone from the point of view of the class-room and the stimulation of young men and women who have since made their mark in places of colored leadership but also from the wider community and even national point of view. He was the chief factor in bringing into existence and functioning order the National League for Urban Conditions among Negroes. There are now thirty local branches in both Northern and Southern cities carrying out valuable programs of community welfare, touching housing conditions, recreation, opportunities for work and welfare among workers. A chief factor of the League is contributed by Dr. Haynes' leadership in securing utmost co-operation between white and colored citizens in the personnel of official organizations anl local co-operation. Such co-operation along various lines is one of the prime necessities in the strained racial relations of the hour. Both Northern and Southern white church leaders have full confidence in Dr. Haynes.

During the war Dr. Haynes rendered invaluable service in the Department of Labor at Washington as Director of Negro Economics. Through state and county organizers his work was successful in alleviating disturbances in areas of mingled white and Negro laborers and in introducing plans of mutual co-operation.

Through his leadership in the conduct of the survey of Negro churches and communities in both city and country the Christian Church is assured of an efficient, wise, thorough-going and sympathetic treatment of the greatest Home Missions challenge of the day.

As a fellow church member Congregationalists may take deserved satisfaction in such a man, for such a job, at such a time. R. W. R.

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Dr. Herring's Intercessory Prayer

One Friday night we had to miss the pastor and Dr. Herring took the preparatory lecture. He gave as his theme, Intercessory Prayer. To one not unacquainted with the meaning and the practice of intercessory prayer, this high address was a never-to-be-forgotten privilege.

Ever since then, we have paused on his name in the printed page, and have paid respect to his earnest tabulations.

Today, as we look back upon that manly form standing before us that evening, we find ourselves repeating: "For thus shall be *richly* supplied unto you the entrance into . . ." S.

The First Church in Cambridge.

A Great-Hearted Leader

In the death of Dr. Herring our denomination loses a great-hearted leader and the sad news will bring genuine sorrow to a larger number than we can easily know. There is one phrase which was on his lips occasionally but all the time in his heart—namely: The mind of the denomination. His leadership illustrated this in a fine way. He looked on his denomination in a Miltonic way as of a huge personage, functioning with mind, heart and soul and as its chosen leader he tried to find out what its mind is. Nothing distressed him more than having to meet the cabals and machinations of those who tried to use him for selfish and political ends.

Churches as well as individuals are sometimes thoughtless of the time and strength and plans of such leaders. Once when I charged him with a failure to do a certain piece of observation work which seemed to him most important and in which I was much interested, he replied, "Yes, I did fail you, but if you only knew how insistent Rev. Dr. Blank and his church were who made me take that journey of over one thousand miles for a twenty-minute talk, you would not wonder." And now that our big-hearted, splendid brother is gone let us remember his fine spirit of service and his remarkable leadership and all because he constantly sought to know the mind of the denomination as also he did the mind of his Lord and Master. FRANK S. BREWER.

Geneseo, Ill.

Life, full of strength and joy, is what all men need and long for. Life without strength or joy is tragic—and also unnecessary, for the sources of joy and strength are within the reach of every soul, whether it believes so or not.—*J. R. Miller.*

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Connoisseur—"H'm. Get rid of a lot of friends, too, don't you?"—*London Opinion.*

Mother—"What's the matter, darling?"

Child—"P-p-pa hit his finger with the hammer."

Mother—"Don't cry about that; you should laugh."

Child—"I-I d-did."—*London Blighty.*

They had just become engaged. "I shall love," she cooed, "to share all your griefs and troubles."

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"No," she agreed; "but I mean when we are married."—*Success.*

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"Which one?"

"Why, the one that was described as overlooking a splendid garden, richly adorned with statues, in which we would be at liberty to promenade?"

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They had been dining in state in the dining car. Husband, who is a teacher of English, was glad that little daughter had behaved so perfectly. Mother also was in a happy frame of mind. There were numerous other diners in the car, and the parents were proud of their child. Not a single thing had happened to mar the serenity of the occasion.

Finally the meal was over, and they started to leave the car. Their way took them past all of the other tables. Suddenly the little girl felt impelled to ask a question.

"Mother," she called in a shrill voice, "aren't we going to wash the dishes?"—*Los Angeles Times.*

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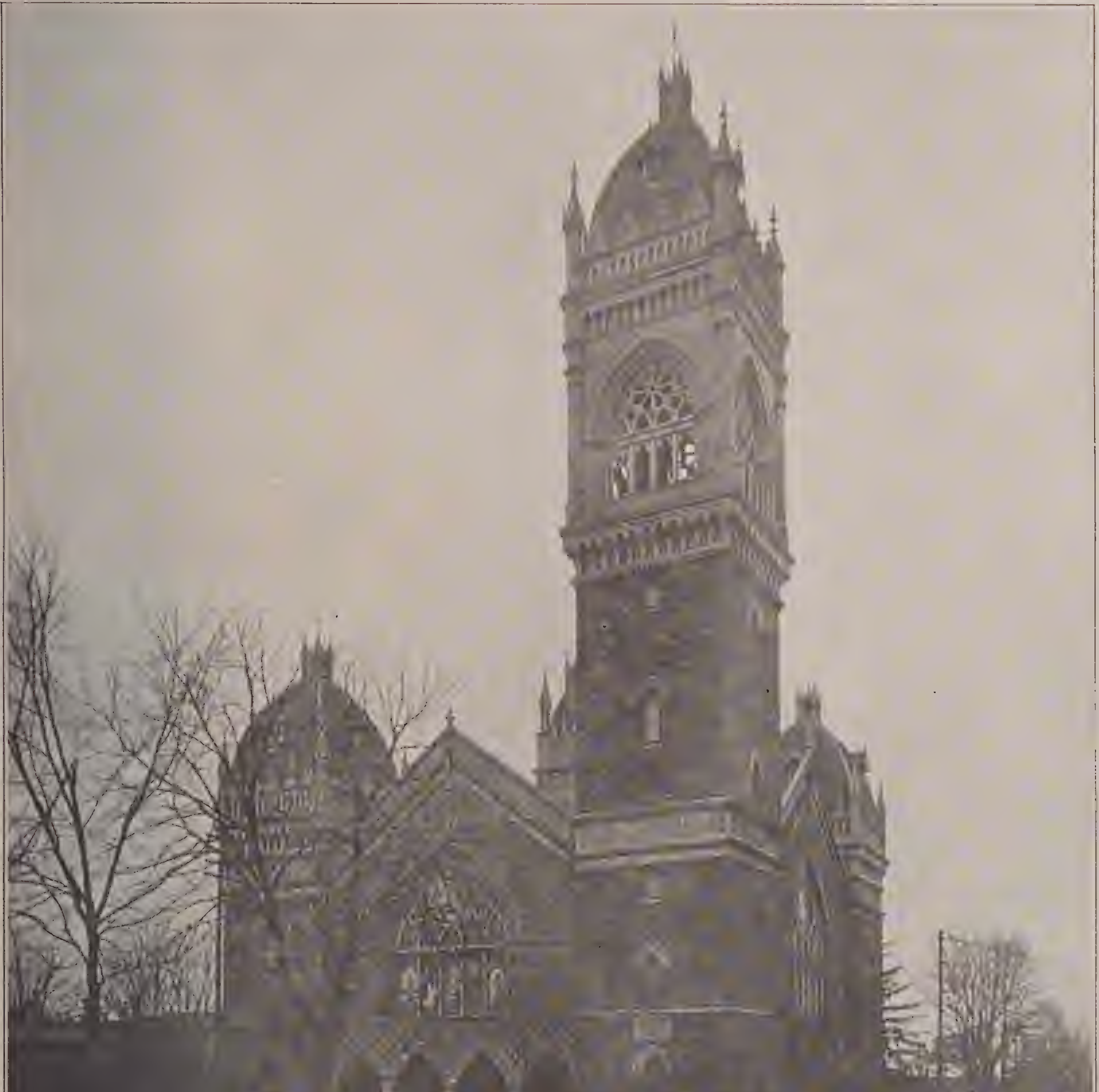
Vol. CV. No. 37 September 9, 1920



FIRST CONGREGATIONAL CHURCH, PORTLAND, OREGON

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OUR READERS' FORUM

The Lord's Day Issue in New Hampshire

Dear Mr. Editor:

The Lord's Day League has carefully refrained from any public discussion of the dismissal of Rev. E. A. Tuck, for several years its field secretary for New Hampshire and Vermont. The publication of a circular letter sent broadcast by Mr. Tuck and friends and printed in *The Congregationalist* of July 22, as well as letters of inquiry on all sides, require a brief statement on our part. Even now I hesitate to make it, as I have held Mr. Tuck in high regard and have appreciated, with our Directorate, his many valuable points and services.

The circular referred to utterly misunderstands or willfully misrepresents the League. This may be due to the fact that it is signed by the pastor of Mr. Tuck and his family and by two other Concord friends, splendid men but humanly sympathetic. I am loth to believe that Mr. Tuck would willfully misrepresent the organization with which he worked in full sympathy, so many years, and which has treated him with such marked generosity and kindness.

We venture to say no more in this letter than to make an absolute denial of three assertions in the circular. (1) The League did not and does not "decline to co-operate with the churches of New Hampshire." It expressly asserted the contrary in the strongest terms and asked for a fuller and more successful co-operation. We have reason to believe that a large majority of the churches of New Hampshire, when they understand the issue at stake, will stand with us as in the past. The six New England states should stand together in a battle against a common foe, "defending against the encroachments of business and pleasure." (2) "The ideal of the League is (*not*) the enforcement of the fourth commandment in a Theocracy." It has never advocated nor practiced the enforcement of the fourth commandment. It has advocated the enforcement of the laws on the statute books. It believes that the church makes a mistake when it leads in the repeal of moral laws. It holds with our Lord that "the Sabbath was made for man," body, mind and soul, as a child of God and a loyal citizen. Its change of name ten years ago from the "Sabbath League" to the "Lord's Day League" was our evidence that it is not allied with the Jewish "Theocracy."

(3) "The methods of the Lord's Day League are (*not*) divisive." It has helped hold the churches of New England, whose child it is, for a quarter of a century and made her a most conspicuous Defender of the Lord's Day. A large number of the leading men and women of New England have been gladly enrolled on her official boards, including its honored Presidents, Bishop Foster, Senator Hoar, John D. Long, John L. Bates, also Bishops Hamilton, McVickar and Perry, Dr. Edward Everett Hale, Mrs. Mary A. Livermore, Drs. Lorimer, Henson, Gifford, Arthur Little, A. H. Plumb, Reuen Thomas and scores of others, conspicuous today, all of whom stand on its "divisive" platform.

We notice, Mr. Editor, that you make the suggestion in an editoral that the League "made a mistake" in dropping Mr. Tuck. Perhaps if you knew all the circumstances you would think rather that it acted wisely. Its officials did not drop Mr. Tuck hastily, but after repeated meetings and conferences. They were unanimous. They saw an inexcusable disregard of the principles and policies of the organization. They were more lenient than any business organization could or would have been. When its representative advocated a bill which, if passed, would open Sunday in New Hampshire to certain sports, games and amusements, it could no longer delay.

It made no mistake even though that bill may become a law. It had opposed similar or less dangerous bills in the other states. Why lead in favor of an open Sunday bill in New Hampshire? Such a course would make the League a laughing stock of men and angels, and justly destroy its standing in the eyes of friends and supporters. The League can survive defeat but it cannot survive disloyalty to its principles and to the "Lord of the Sabbath."

Martin D. Kneeland.

Secretary, Lord's Day League of New England.

Good Music of Both Kinds

Dear Mr. Editor:

I agree with you in your main contention about good music "for the youth of today," but are not your comments about the "clown leader" and "trick player" and the "crime" of the music you disapprove of, unduly harsh?

You seem to condemn by implication all convention and prayer meeting and Sunday school music except the "standard hymns of the church." I have seen like statements made about the "gospel hymns" ever since Moody and Sankey first published them. They have been an unending source of bitter diatribes by musical critics for half a century, and yet many of them hold their own today and have been the means of numberless conversions and much genuine spiritual help, even though they may offend the fastidious musical ear.

I deprecate, as you do, the song leader who shows himself off, or the piano player at a convention who destroys "what worshipful spirit there might have been in the large number of youth present," which you seem to imply was very little.

I, too, admire Professor Smith's leadership, and I have heard him lead young people in many of the type of hymns which you seem to despise, like "Sunshine in My Soul," and hymns of that class.

Is there not room in our hymn books for young people for hymns of both classes—the best gospel hymns and the standard hymns of the church? I do not know what hymn book or publishing house you so severely condemn, but I have looked through several hymn books for young people, and I find they all contain a large number of the best old hymns of the church, a considerable number of the best "gospel hymns," and some new hymns of like character, with a swing and a lilt which is perhaps more pleasing to young people than to sober musical critics.

I have heard most dismal singing, both in young people's meetings and older ecclesiastical gatherings, where only the standard hymns of the church are used; listless, lifeless, depressing to the last degree, and I have known of more than one convention half spoiled by such singing.

Why not use both kinds, at least in young people's meetings, but always under the best and most Christian leadership that can be obtained? Professor Smith is a good model.

Pilgrim.

Essentials

Dear Mr. Editor:

We must, of course, agree with Mrs. Ethel Bowen White (in a recent article in *The Congregationalist*) that "cleanliness is next to Godliness," and that cleanliness and neatness add greatly to self-respect. Yet there is danger in the over-emphasis upon the "niceties of life."

The niceties of life, like leisure for self-development and æsthetic joys, are uncontestably pleasant and desirable, but must, for some of us, remain luxuries. It is hardly true that whether we and our children and our homes are beautifully neat and orderly is "not a question of time or strength or money." For some it is not. Some there are who would be neat in the most abject poverty, some who would be slovenly amid riches. But for the majority of us, it does indeed depend upon time and, therefore, upon money. For us, the great problem in bringing up our children is to choose once for all what the essentials shall be, and to give up the luxuries, both in things and in child-training.

There is a great distinction, often overlooked by women of leisure, between orderliness and sanitation. Sanitation is a necessity. Orderliness, however pleasant, is a luxury. Clean toothbrushes, hairbrushes, underclothing and refrigerators are essentials. A spotless dress, always mended, dustless floors and woodwork, toys always in their place, are luxuries.

One must not forget that a mother should be more to her children than a very neat maid. There are the things of the spirit and of the intellect, the development of "that inner eye, which is the bliss of solitude." It is not a case of "souls soaring in dreaming heights." A mother of two or three children, with no maid, no laundress, no dressmaker, cannot keep house and children and self immaculate without giving all her time to this alone, and rarely without losing some of her natural sweetness of temper.

Am I not giving my children greater riches if I spend my afternoons with them in the woods than if I stay at home busy with house-cleaning? What matter if toys sometimes are not put away, if I do not fail the children at their story hour or their songs at the piano? What matter if their clothes are sometimes tumbled off in haste, if the daily bath at bed-time is not omitted? What matter if an occasional hole appears in a mitten, if the children are but turned out-of-doors for a glorious morning of play in the freshest of air?

Dorothy Canfield Fisher is my comforter in moments of discouragement, when mending piles high and housework seems insurmountable, and nowhere more so than in her essay on "Moral Atmosphere." A sunny, happy, sweet-tempered mother is a greater blessing to a child than a paragon of neatness. And a child is richer if he is allowed to whittle, to cut paper, to paint, to saw wood, to play with water, than if he is repressed for fear of disturbing the order of the house.

Essentials! How have you chosen?

Karen Monrad Jones.

Hanover, N. H.

The Congregationalist and Advance

September 9, 1920

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The Talk of the Sanctum

In this Issue

Here is another paper covering a wide variety of interests including some very important ones. Our cover picture continues our series of Notable Church Edifices with a view of First Church, Portland, Ore., and a brief outline of the church's history appears on page 325. Among the many interesting articles we call special attention to Sherwood Eddy's on "The Problems of Austria," as he has just seen them, Mrs. Firman's appealing picture of "How the Other Half Dies," the informing statement of important plans for "Parish Evangelism," Our London Correspondent's report of the latest move toward church unity, some timely poems, and conference reports.

We judge that our readers are much interested in our series of pictures of Notable Church Edifices, and now is a good time to remind you that we shall be glad to receive more good photographs of really notable Congregational church buildings, suitable for reproduction on the cover of *The Congregationalist.*

What Women Have Done

We should like to publish some short stories—true ones—with names and places—telling what has been accomplished by some of our most successful church women's societies, and explaining just how they did it—whatever it was. Answer this:

What was the best achievement by a church women's society that you know about, and how was it done?

These stories should not be over 500 words long and must reach us before Oct. 1. We offer first, second and third prizes of $5, $3 and $2 for the best ones.

We know of many churches in which the Ladies' Aid Society, or the Women's Society or whatever they call it, is the livest part of the church. We are sure our readers can tell us some stories regarding their societies that will be an inspiration to others and of practical help. We shall all await the response with interest, and we wish to hear from small societies as well as large ones. We are especially desirous of having the methods explained so that others will be better able to undertake a similar plan if possible.

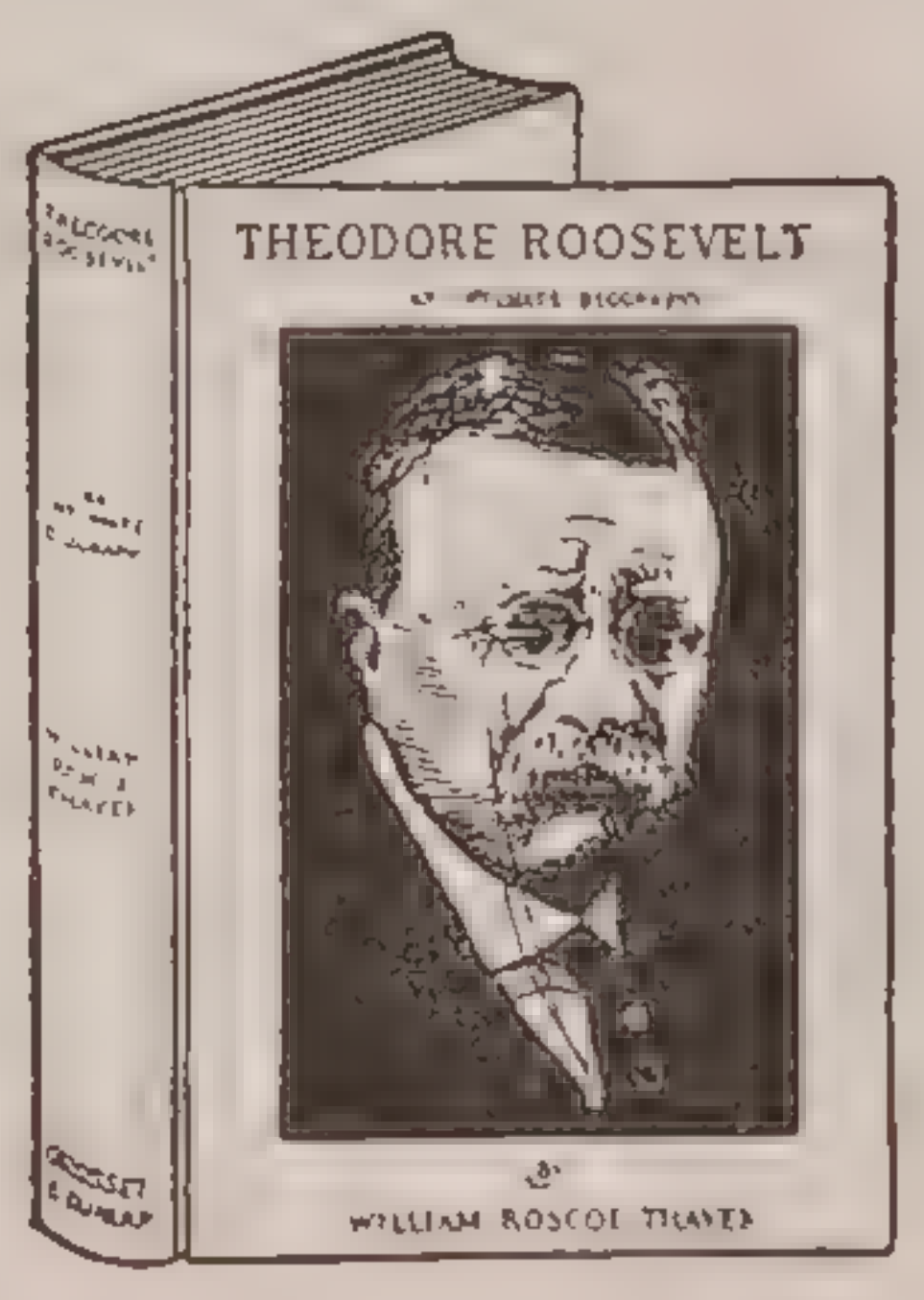
In the Circulation Department —

Last week we expressed the hope that some of our friends would get a little better acquainted with us during the leisure hours of summer vacation days. And sure enough, before we had gone to press, along came an answer to our question in one of those hearty letters we are always glad to receive: "Thank you for all the good papers that have been coming out despite the summer's irregularities. And really a fellow enjoys the leisurely perusal of good literature possible in August much more than the frenzied glancing through of the news in November." Strange how some folks read our thoughts before we have uttered them, isn't it? And these ministerial fellows are especially keen.

This subject of getting acquainted leads us to ask you a very personal question: "Do you read *The Congregationalist and Advance* regularly each week?

Enthusiastic testimonials bear witness that a host of readers do enjoy the contents in every number. But we have a feeling that here and there may be a subscriber who has not fully formed the habit of reading the paper. If you happen to be in the latter class may we suggest that you take the time to read one copy through? You will be surprised to find how many good things you have missed. And then you will surely get the habit of reading it regularly.

This Remarkable Book Free to You



This latest and best biography of Theodore Roosevelt, by one who knew him intimately, is one of the most widely read and talked of books of the year. All who admire this Great American will welcome Professor Thayer's splendid contribution. Charmingly written, with personal anecdotes which cannot be found elsewhere, it is a rare and choice volume for all lovers of The Outstanding Figure in Our National Life during recent years. This book is printed from the same plates which were used for the first $5.00 Edition. The type is large and easy to read.

How You Can Get It Free

By sending us two new yearly subscriptions to *The Congregationalist and Advance* at $3.00 each—$6.00 for both. Being a weekly reader and appreciating the real value of the paper you can easily persuade your neighbors to subscribe. Here is a splendid inducement to make an effort which will benefit your friends as well as yourself.

Act At Once

This offer will close October 15th

The edition of this book is limited, therefore orders will be filled, as long as it lasts, in the order in which they are received.

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The Wonder of a Day

"Today I must abide at thy house."
"Today is salvation come to this house."

The sun climbed over the hills of Moab that day just as it did on common days. To this money-making man there was nothing to indicate that this was to be other than an ordinary day of business and increase of wealth. But in God's purpose it was to be far otherwise. He who had come down to seek and to save was this day to find a lost pearl in the muddy streets of Jericho and restore it to the heaven where it belonged.

This was Christ's last day in Jericho. Zaccheus did not know that, but so it was. It dawned like other days, but in all the calendar there was never such a day for Zaccheus and his house. They kept its anniversary every year after. No question about that. When he was an old man, leaning on his staff, his face would brighten, and his heart carol a hymn at the memory of that happy day that fixed his heart on Jesus and his home in heaven.

Gray days, with no sign of splendor, dawn upon us, but oh how full of opportunity they are! The chance of a lifetime faces us—an eternity of blessedness is begun in our souls.

"One poor day!
Remember whose, and not how short it is!
It is God's day, it is Columbus's,
A lavish day! One day with life and heart
Is more than time enough to find a world."

At the dawning of each new day let us take heart of grace, for we know not what possibilities of good it may bring us, what surprises of heavenly grace may come into our lives, what celestial visitors may knock, compelling us to say at eventide, "We have seen strange things today."

Today under some common tree by the roadside, a divine love may come into your heart that will change your life from slime to sapphire. Today at some Damascus gate a heavenly vision may break on your soul that will turn your life into a channel of service to God and man. Today the prayer you have offered so many times for the conversion of a dear one may be answered, and the joy of angels over converted souls become your joy on earth. Today God's sunshine may break through the cloud that has shadowed your life, and the peace of God flood your soul. Today may be the great day of your life, if before the sun goes down your soul shall have taken journey to that land where there is no night.

That will surely be a "lavish day," God's day, when you shall find a world of new experiences, a world where dear ones wait to welcome you with choral joy; when Jesus says: "Come and abide in my house and occupy the place I have prepared for you." We have had good days, in the past, but it is our joy to remember that the best is yet to be.

J. B. Silcox.

EDITORIAL

What Happened at Provincetown

Provincetown has rightly and fitly made much of its three hundredth anniversary of the landing of the Pilgrims. We shall have a report of the proceedings in an early issue, but we should like to recall here and now the conditions and circumstances of that first landing. Cape Cod is the inevitable landmark for any one who sails up or down the New England coast. For ships coming from across the Atlantic it may not count at all. It was no unknown country for the mariners of three hundred years ago. It was on all maps, as the nose is on all faces. Champlain had called it Cap Blanc. "It consists," he says, "of sand, which is very conspicuous as one comes from the sea." It got the name that stuck from Bartholomew Gosnold eighteen years before the Pilgrims came. Captain John Smith left the naming of it to Prince Charles, who called it Cape James after his father the king. The Pilgrims meant to strike the coast to the south of it. They seem to have first sighted the cliffs of Truro. Then they ran, or were craftily run by their interested skipper, among the shoals and, turning north again, cast anchor in Cape Cod Harbor, under the shelter of the extreme point of the land.

That was the 21st day of November according to our reckoning (new style) and they had been sixty-five days at sea since leaving Plymouth. There was some disaffection on board and talk of license when they got on shore on the part of a few. Therefore the compact was drawn up and signed in the cabin of the ship before any one landed. The first needs of the cramped people on the crowded ship were for wood and water. The first landing party of the men went on shore and brought back a load of cedar wood, of which they remarked the fragrant smell. The first demand of the women was for a chance to cleanse the soiled linen and it was for this they, as soon as possible, went on shore. In this harbor the ship lay at anchor for more than a month, from Nov. 26 to Dec. 26, when it sailed across Massachusetts Bay from the Cape to Plymouth Harbor, where it was anchored for the winter a mile off shore. The landing which we celebrate on Forefathers' Day was of twelve men from the exploring shallop on Dec. 21, while the *Mayflower* was still at anchor in Cape Cod Harbor.

Work-Weariness

Why is the world, just now, so little in love with work? We find symptoms of what we may call work-weariness in all directions. The ease with which strikes and "outlaw" strikes are organized; the reluctance of will for serious endeavor; the widespread prevalence of selfish extravagance and the search for excitement; a certain decadence of ambition in many quarters, even the alleged decline in church-going have all been attributed to this cause, as the ultimate explanation has been sought in a spiritual reaction from the experiences of war. When such upheavals of the worse than brutal forces of human nature as we have seen in the centers of our slow-ripening culture are possible, is the culture itself worth while? Why not go back to loaf and bask in such sunshine as we have and let the days go by?

We have our finger here, we believe, on the real cause of this slump in the creative energy of the hitherto strenuous races of the world. It is a symptom of spiritual disease. After the fever comes the chill. But back of both fever and chill is the doubt as to whether the work we are doing is worth while. We have climbed with toil and strain, are we arriving anywhere? We have toiled and endured, have we anything worth while to show for it? Unless the Church can answer these questions with a positive and decisive message, a hope that manifestly grows toward assurance in the experience and life of witnessing souls, we cannot see much promise for the future of the Church. Men are not at all just now in a mood to listen to negatives or palliatives. They want to listen to those who have a distinct message and who like their Master speak with authority and not as the scribes.

Bread for the day and games for holidays less and less satisfy men's souls and make them content with daily toil. The motives of provision for wife and children are less incitive when the world in which wife and children are to live promises so little. We can only meet this chill of disillusionment by a positive call to opportunity and a prophetic message of hope. We urge all our pastors, then, to seek and find the deep, the everlasting things in the Good-news of Christ and to present them to their people as good news. We are not alone. God is not careless. Christ has made provision for us. We are working with him for justice and kindliness to others. Salvation is equipment for service. No man can be saved alone. It is worth while to work when God is the architect of the building of the future. It is well to deny ourselves when we are following Christ's example. What we do not know today, God knows. The endlessness of life is a blessing only when it may be spent with God as his children—themes such as these warm the heart alike of preacher and congregation. The suggestions of God's Word are many. They give a clue for the interpretation of human life which never fails. How great a thing it is to be a preacher when he has so wonderful a message of God's love and work and can illumine man's whole life and destiny with the joy and glory of it!

Campaign Expense and Contribution

There has been much political talk this week about campaign contributions and testimony has been taken before a United States Senatorial committee sitting in Chicago at which managers for the two leading political parties have given sworn testimony. That testimony is not concluded yet, but we may say at this stage of the investigation that there has been nothing thus far on the part of the party organizations which need seriously alarm the American people in regard to that danger which always threatens a democracy from the undue influence of wealth. What is done outside the regular organizations for financing the expenses of a campaign, by combination of businesses like the liquor trade which have, or think they have, a special interest in the choice of one or the other of the candidates, is a matter much more difficult to probe and, after all, of less importance as affecting the result by corruption which must work underground to accomplish anything. But we are not frightened by the mere mention of sums that are measured by two or three millions of dollars. For the fact is that what we call the legitimate expenses of publicity and propaganda are to be measured by the size of our population, and the wide expanse of the country. We all learned that in the primary contest, where the cost of getting candidates introduced to the public in all the corners of the land taxed not only their own resources but also those of their wealthy friends. And now Mr. Hays, the Republican manager, spreads his budget before the country and the Senatorial committee, and it amounts to $3,679,037, in which publicity of all kinds is reckoned at $1,346,500; while, equally under oath, Mr. Homer S. Cummins, former Chairman of the Democratic National Committee, said that $2,000,000 was enough for a national campaign, but that the expenditure of $3,000,000 would not be proof of corruption. In the last Presidential campaign, he said, the Democrats spent about $2,300,000. The amounts are large, but so is the country; and the high cost of living affects political managers as well as the voters to whom they appeal. But if the United States is too big to make propaganda cheap, it is also too big and too various to be bought for cash.

We wish some measure could be devised which would cut out the use of large sums of contributed money altogether. It is a peril which must be considered. It would be impossible, of course, to charge up all reasonable expenses to the Government. For, human nature being what it is, that requires government decisions as to what is reasonable and would, in a political system such as ours in which office holders are allowed to take active part in politics, serve to entrench the party already in power. The prohibition of expense altogether is equally impossible, for the public must be informed, it is part of the education of the people. Men must be free to give, but they must not anywhere be compelled to contribute. We think the Republican managers have done well in limiting the amount to be received from any single individual.

That is a suggestion for public policy. Absolute publicity of amounts and, if necessary, of names, with a full public accounting at the end of the campaign would give, we believe, as much legal security as would be necessary to make effective the private diligence against abuses which can never for a moment be allowed to sleep.

The Spirit of the Lambeth Appeal

One impression comes to us from all reports which we have seen of the Lambeth Conference which as its chief message to the world formulated the appeal on which we commented last week. And that is an impression of the high quality of spiritual emotion and the unexpected unanimity of view of the more than two hundred and fifty bishops who took part in the Conference. We are now getting some of the repercussions of their call on the mind of the Christian people of England. Our English correspondent in a letter which we print this week gives us some of them. Others come through the British newspapers. Among these the *British Weekly* has led in opening a correspondence with leaders of the Free Churches. From their letters and from other sources we have put together some selections which will show how profound has been the impression produced by this reconsideration, overture and appeal for a new and good understanding between all who belong to the Holy Catholic—that is, *Universal*-Church, though outwardly associated in separate communions.

How deep that impression is may be indicated by the saying which our correspondent quotes from the former President of the Wesleyan Methodist Conference, Dr. Scott Lidgett: that this is the greatest ecclesiastical event since the Reformation. From the Episcopal side we may quote what Bishop Gailor of Tennessee said at the final meeting of the Conference:

> The wonderful unanimity with which 250 bishops from many lands reached an agreement on the essential principles of Catholic reunion must live in their memories as a blessed experience, and as they separated to return to their distant posts they would carry with them a clear, a wider vision, and a deeper and more confident assurance of the reality of their service.

The consciousness of the presence and leading of the Holy Spirit which brought these hundreds of leaders in a communion which more and more takes footing round the world to a substantial unity on this much debated question of the visible reunion of Christ's one and universal church, is a call to every one of us to consider their proposals in a like mood of reverence and brotherly deference to the consciences of others. That we may all approach the overtures and suggestions in this spirit is evidently a matter of courtesy as well as of opportunity.

We and they alike are seeking for a way to make the witness of the apparently divided church effective in a world which is at a crucial and perilous stage of its history. Disagreements, inherited and of individual convictions, are inevitable; but bitterness of spirit and indulgence in recriminations or denials of the brotherhood of all of Christ's followers at such a time are denials of Christ himself. It is too soon to give a considered answer to proposals which have come upon the churches suddenly. We must wait and ponder before we embark upon any venture from which there can be no turning back. But it is not too soon to recognize and accept the tone of brotherly consideration which has made this appeal from the Lambeth Bishops so great an event in the history of the Kingdom of God on earth.

The Parables of Safed the Sage

A Parable of Reformers

There came unto me a Reformer, and desired me to join his Organization for the Elimination of Superfluous Buttons from the Back of the Coats of Men. And he solicited my Contribution. And he did not persuade me to part with any of my Hard Earned Cash. And he read unto me Statisticks concerning the number of men who had been Held Up by Robbers catching hold of the Buttons as they were fleeing, and of the men who were caught in Machinery and pulled in by the Buttons. And he had computed that if the cost of the Buttons were saved, it would provide Chewing-gum and Nose-powder for Nine Million Stenographers for a Thousand Years.

And I said, There are More Important Evils for me to fight.

And he said, How darest thou say that any Evil is unimportant?

And I said, I know not what Evils God esteemeth small, or whether He esteemeth any Evil to be Unimportant. But I know that no one man can fight all the evils in the world at one time, save within his own soul; and that the officer who marcheth his men against Impregnable Breastworks is Court-Martialed and Shot; and he who fireth a Big Bertha to kill a Mosquito is Cashiered. Therefore will I fight the evils which I can probably overcome, and which are great enough to deserve my Limited Effort.

And he said, Thou art an Apologist for Sin.

And I said, Thou liest. Nevertheless, hear a Parable. There is a certain City where the Police went on strike. And that was not so Appalling as the fact that Thousands of men who had appeared Lawful broke out forthwith in Lawlessness. And after certain days of Window-smashing and Looting and Violence, when Order began to be restored, there came unto the Chief Captain of the Police a Committee of certain good men who said, Behold, there are a Thousand Games of Craps running Wide-open on the Common, and only Six Policemen, and they heed it not. Now send more Policemen, and stop them.

And the Chief-Captain called his Sergeant, and he said, Pull off them Six Cops, and send them to Scollay Square; and see if thou canst start a few Crap-games in Harvard Yard or around Bunker Hill Monument.

And he said unto the Committee, Those Thousand Crap Games look Awful Good to me. They mean that there are about Four Thousand men there who might otherwise be Raising Rough House in Scollay Square; and they are taking the Long Green from one another instead of Sticking-up law-abiding citizens. Unto every man whom I find Shooting Craps will I give Absent Treatment.

And the Reformer said, Evil is always Evil, and should always be opposed.

And I said, The Crap-shooting on the Common was a Temporary Mustard Plaster to draw Congestion from Inflamed Spots.

And the Reformer said, I verily believe that thou art thyself a wearer of Buttons upon the Back of thy Coat. Turn thee around that I may see and rebuke thee.

And I said, Thou shalt not see my back, but I will Mighty Soon see thine.

And I opened the Front Door and he departed.

And this I did, not that I would call any Evil Small, but that even good men and Reformers are entitled to a moderate sense of proportion.

* *

In giving our too brief account of the life of Dr. George F. Pentecost we left out both a qualifying word and an account of his earlier work as pastor in Baptist and Congregational churches in Boston and Brooklyn, N. Y. He belonged at that time to the school of open communion Baptists and those of the close communion school made his way hard in prominent Baptist pastorates. Following on four years of evangelism, he became pastor of the Tompkins Avenue Congregational Church in Brooklyn. It was his later work as a pastor which was done in the service of the Presbyterian communions of England and America.

* *

The record for consecutive service in one of the Cabinet positions belongs, we believe, to former Secretary of Agriculture James Wilson of Iowa, whose death last week we have to record. He was the third holder of the position and occupied it for sixteen years with Presidents McKinley, Roosevelt and Taft. In holding, he also put his individual stamp upon it, marking out new lines of organization and service to the farmers and the country and giving the department a character and policy which it has never since lost. He was known all over the country as "Tama Jim," from the county in Iowa where he settled when he came from Connecticut at the age of twenty. But he was born in Scotland and showed many of the Scotch qualities in character and work. He had his training on the political side in the Iowa legislature and in Congress and on the educational side as professor in the university and director of the agricultural experiment station of his adopted state after he left Congress. He was interested in crop experiments, good roads, forestry, the diseases of plants and animals and methods of marketing. He knew how to interest the people and his work was widely educative as well as national in scope. Always a pioneer, with the not always mated gifts of broad-mindedness and personal popularity, he ranks high among the great Americans of his time.

The Problem of Austria

A Study of Present-day Conditions

By Sherwood Eddy

The three centers of most desperate human need in the world today are probably Austria, Poland, and Russia. In this article I will endeavor to describe conditions as I found them in Austria. The old Empire of Austria embraced some 52,000,000 people, including eight nationalities, bound together in unstable equilibrium. The Hapsburg monarchy was the keystone of the tottering arch, while the army, the police, the bureaucracy, and the Church formed the four parts of the framework that held the Empire together. There was no national consciousness and no patriotism possible under this system of autocratic tyranny and oppression in Church and State. With the War, the Hapsburgs have fallen and the Dual Empire lies in wreckage. It has been divided now upon national lines into seven different states.

Austria an Epitome

Austria furnishes an epitome of divided and distracted Europe. The seven little states into which it is now divided are working at cross-purposes, endeavoring to exact indemnities one from another on account of centuries of past wrongs. There is little willingness to co-operate or assist one another. Austria proper is left with barely 6,000,000 inhabitants, one-third of whom, or 2,000,000, are crowded within the capital, Vienna. And Vienna itself is in a state of practically permanent economic blockade. Formerly the trading and banking center, the market for the agricultural and mining surplus of Central Europe, Vienna is left today without industries or agriculture to support it.

The little Republic of Austria has only six per cent. of the coal which it requires. Most of the coal mines and industries have gone to Czecho-Slovakia. More than seventy per cent. of the industries of this little Czecho-Slovak Republic are working at full speed. Meanwhile Austria suffers in isolation. Railroad traffic is largely paralyzed. Factories are almost at a standstill. The paralysis of trade springs from the breakdown of currency, and Austria is compelled to live mainly on credits and food from America. At present the American dollar will buy 140 *kronen* (crowns). The crown, formerly worth twenty cents, fell to a third of a cent, and has now risen to two-thirds of a cent.

Troubles of the Currency

The present rate of exchange is fatal for the people of Central Europe who desire international trade. One can employ a maid or a servant for less than a dollar a month, if you could afford to provide her food, but without enough food even for the family, a servant is impossible for most. If you buy, however, the best American typewriter, it will cost you from six to eight thousand dollars in Austrian money.

As we entered Austria from Czecho-Slovakia we were searched at the border by representatives of both governments, the one to make sure we did not carry their currency out of the country, and the other to ascertain that we did not bring in more than the five hundred *kronen* allowed a traveler. It gives one a novel sensation to have a policeman search you from head to foot. With the collapse of the currencies several of the states of Central Europe are almost prohibiting exports and imports because they do not want the almost worthless paper money of neighboring states and they are afraid that free imports will depress their own currency. Railway carriages entering a neighboring state are often seized, and some international control is needed for the railroad system of Central Europe. The innumerable trade restrictions in turn foster corruption and bribery.

Many officials, underpaid and underfed, are no longer trustworthy in the performance of their work. The League of Nations should take in hand the states of Central Europe and should lay down the principle that no state should undermine the economic condition of another.

Austria herself is caught in a vicious circle. The depression of money leads to trade restrictions, and these in turn to still further depression of the currency. Austria cannot procure coal because she cannot pay in manufactures, and she is not able to produce manufactures for lack of coal. The lack of rolling stock hinders the transport of coal, and the lack of coal in turn prevents the repair and production of the needed rolling stock. The spirit of nationalism and provincialism has been strengthened by the war and there is a lack both of good will and of a sense of solidarity in Europe.

Rev. Sherwood Eddy

There is often food in the country districts and it is both plentiful and cheap, but the country is on a strike against the city and does not want the paper money of the latter; and the city starves while the country supports itself. Austria is now living largely on foreign credit and foreign food, but this is economically ruinous to the country. She is consuming the remnants of her capital and of her productive resources.

The Look Ahead

One can see but three possibilities for Austria: (1) An international control or co-operation by the Allied nations to rehabilitate the nation, advance credits, start industries, and fix trade relations; (2) Permission for her union with Germany, which would save Austria; (3) Her relapse into misery, starvation, and growing barbarism, which in turn would threaten the rest of Europe.

People in well-fed America, possessing one-third of the world's wealth, can form no conception of conditions here in Austria. You sit in your restaurant as a foreigner or as an alien enemy and can have anything you are able to pay for, but the crowd passes on the street, hungry, weary, apathetic, fatalistic, and hopeless. The death rate has risen 46 per cent. since the beginning of the war, and mortality from tuberculosis has increased 250 per cent. Some 25,000 hospital beds have become useless owing to the shortage of hospital supplies. A hundred thousand school children in Vienna are underfed or diseased as a result of the food shortage. A recent medical examination of the school children of the city showed that the children of the middle class were in worse condition and more anæmic than children of the workingmen. The juvenile court is overrun daily. The increase of crime and the attempts at murder on the part of little boys are ominous signs of conditions in hungry Vienna.

The Classes that Suffer

It is the middle class, the intellectuals, and the lowest of the poor that are now suffering most in Austria. Present incomes of the middle class range from 3,000 to 80,000 *kronen* a year, i. e., from $20 to $500. The poorest of the pensioners get the lower sum. Teachers and assistant lecturers receive from 10,000 to 20,000 *kronen* a year, or from $70 to $140. The government allows each individual to purchase for one week only one three-pound loaf of bread, a pound each of potatoes and flour, a quarter of a pound each of meat and fat, and one-third of a pound of sugar. This is only 35 per cent. of the food necessary to keep a person in normal health and not more in food value than many Americans would eat in a single day. Even to procure this minimum ration and barely exist costs 9,000 *kronen*, or $65, a year. Very few middle class people have any meat save on holidays. From their scanty allowance they must pay an income and salary tax. On an income of $150 a year the poor man must pay one-sixth in taxes. While the middle class salaries have increased threefold since 1914, food has increased fortyfold and clothing is eighty times its cost at the beginning of the war.

Take, for instance, an average intelligent family in Vienna. Before the war they had meat twice a day, holidays in the country, books, music, pictures, and recreation. Such a family today is without servants. They have had no new clothing in six years. They have no heat for their house in the winter. Meat and butter they never see, and milk only in extreme sickness. Their meal usually consists of bread, "substitute tea," dried beans, and potatoes. One by one they are selling pieces of furniture to keep the children in school. A new pair of boots or a winter coat would be the height of their ambition, but an overcoat now costs three months' salary for a professor.

The writer heard that dress suit cases were especially cheap in Vienna. The first one priced was 5,000 *kronen*, or $40, whch would mean three months' salary for an official. The annual income of a professor in the University is now quite inadequate to provide for himself, his wife, and one child a single suit of clothes, underclothing, and one pair of shoes apiece, and that without making any provision whatever for rent, board, and heating. As a matter of fact, the family has a bare subsistence, spending what little they have for food, wearing out their old clothes, and not daring to think of the future. There is a terrible depression among educated people, and it is impossible to get work where they may utilize their training. Students are turning to farming, shoe-making, or any other form of manual labor. Literally not one in ten of the middle class people in Vienna can live on his income.

The Results of War

As you pass through the streets you see sad wrecks of the war. A woman goes by selling papers, with a pale, weazened, gray-blooded baby in her arms. A crippled soldier next passes selling matches. He is emaciated and shattered in health. Next you see a bow-legged child with rickets; then pale little children who are consumptive.

Worst of all is the dead, hopeless attitude of the people. They feel they were betrayed and deceived by their rulers, led ignorantly into the war, and that the real facts of the political situation were kept from them. They were the mere puppets and tools of autocratic rulers in Church and State.

Religion for centuries has been for many an outward form. It has been a lengthening shadow cast over life, an intolerable burden upon their inner freedom. They tell me, however, that every man goes to church at least three times—when he is baptized, when he is married, and when he is buried. Two of these times he is carried and once he goes of his own free will. The superstition of a dead state Church still holds many of the women and children. Disillusioned and disgusted, many of the men, however, have repudiated this caricature of reality masquerading under the name of religion. Without a strong, dynamic faith, life drifts on without plan or purpose. Individuals have lost the feeling of personal responsibility.

On the street we pass great queues and long lines of people waiting by the hour before the doors of the American Relief Administration. Queues are formed for everything. Time hangs heavily on their hands. Here is a population of 2,000,000, half of whom are hungry, and only one-fourth of whom have work that can support them.

I visited the homes of the poor and saw sights that I shall never forget. I went through those human kennels, unfit for habitation—dark holes and stifling smells where one could hardly force himself to breathe the air long enough to make a hasty inspection. Here were a widow and four children in two little holes in a filthy alley, living on 150 *kronen*, or one dollar, a month. In the next house was a family with the father dead, the mother sick, one boy dwarfed and underfed, another boy of seventeen striving to support the family, but able to procure only one-third the amount of food they require. Here was another family with a starved little child nearly two years old, weighing only twelve pounds. The father had been lost as a prisoner of war, perhaps still living in some distant prison camp in Siberia. Hundreds of thousands of these prisoners are still lingering in these camps in many lands, not yet returned to their homes. The mother of the little child is dead. The child was lying upon its back, its legs twisted with rickets and softened bones, more in the shape of a bow-knot than human limbs. Here were children of three or four with old, wrinkled faces that have never smiled, and starved children that had never walked with their feeble, spindle, bow-legs.

I went through one hospital and looked down the long rows of cots in wards where every child had tuberculosis. In other wards every child had rickets. The softened limbs are placed in plaster casts. Some they are trying to bend, others must be broken to be set straight. I go with the doctor down the wards as he is trying to call forth a smile or a laugh and kindle the spirit of play in these little, starving wrecks of the war. Would that the men who started this war could look down these rows of suffering humanity and see the hell that war has made of Central Europe! Here is a boy of nine who cannot stand upon his feet from sheer exhaustion. The mother is doubled up, propped upon a broomstick, her bones softened from underfeeding. I saw the long lines of mothers coming with their bread cards to get food for their children at home. Some 40,000 children a week are being fed by the Friends' mission. The American Relief Administration is giving one meal a day to 300,000 children in Austria this year and plans to give a meal a day to 200,000 next year.

Let every American who has a happy home thank God for enough to eat, the chance to work and earn a livelihood, faith and hope for the future. But let us not pass by on the other side and leave stricken Europe to its fate. Now is the time to apply the practical principles of Christianity as the Good Samaritan among the nations.

Stockholm, Sweden.

By courtesy of Commonwealth Press, Worcester, Mass.

The Revolutionary Homestead of General Artemas Ward, Shrewsbury, Mass.

This historic house is still occupied by the descendants of the commander-in-chief of the first Revolutionary army. General Ward was engaged in repairing the Shrewsbury meeting-house when the order was delivered which took away his British colonelcy. He immediately proclaimed himself a patriot leader and at Cambridge on April 20, 1775, took command of 16,000 farmer boys and men. He invested Boston with such success as to compel the British to evacuate it. In 1786 General Ward was instrumental in putting down the outbreak known as Shay's Rebellion. His wife was a great-granddaughter of Increase Mather, thus linking this famous homestead directly with Puritan history.

(In our series of old homesteads)

Optigrams

By Hugh Elmer Brown

A Good Slogan: "Pay the Preacher and the Professor as much as the Plumber."

Our Idea of pure Optimism: Preaching on Punctuality to the constitutionally Tardy-at-Church.

It is hard for an ordinary Preacher to be a Prophet and a Promoter; but the "Board Secretaries" insist upon it.

Worship is in itself the finest exercise of genuine Democracy.

Somebody rises to remark that Hoover is the finest famine fighter since Joseph.

The Average Man is remarkably apt in classifying his neighbors.

Every Congregation has its Arctic, Temperate and Tropical Zones.

In some homes Sunday is Convention Day for the Stomach; all things work together for the Sunday Dinner.

Sermons grow old, like eggs, like the unexhilarating literature in a doctor's waiting room.

Dr. van Dyke's definition of a High-brow: "He tells you something you know already in language you cannot understand."

Most Preaching is like long-range artillery shooting; the Preacher sees little of the immediate results.

Says a modern Methodist: "Our Fathers objected to taxation without representation, and we object to damnation without explanation."

The greatest thing any living man can do at this moment is to urge with all his being the substitution of judicial processes for War.

Nations are no longer like farmhouses in a county; they are like rooms in a tenement.

It is just as important to get Father into the home life as to get Mother into public life.

We owe something to the crowded graveyards of Europe. Now is a good time to think of that debt.

Humors of Old-Time Connecticut Church Life

Recollections of Days that Were

By George S. Bryan

A retired clergyman who was a good friend of mine when I was doing research work on the staff of a well-known encyclopedia, used to brighten our luncheons with reminiscences of the days when he labored in small New England parishes. "At A—," he said, naming a typical and historically famous village, "I once asked an old parishioner of mine the reason for the peculiarly separatist character of my congregation, in which hardly any two members could be got to agree on anything. Smilingly he replied, 'Why, dominie, all that most of them have to do is to get more like themselves every day.'"

It is recorded that in one fine old hill town the Reverend Timothy Collins, first pastor of the First Church, was continually at war with his flock from 1731 to 1752, when he voluntarily resigned and took up the practice of medicine. Committees were appointed to eject him from the parsonage right, and time and again attempt was made to carry to the Consociation charges of unfaithfulness in the ministerial office; but for twenty years the undaunted parson maintained himself in his place, defied the opposition, and ministered to the spiritual needs of his doubtless admiring townsfolk.

On one occasion the clerk made entry that it was "Voted, after dark, that Mr. Collins have the choice of the pews for himself and family." Doubtless he chuckled as he did so; for it had been provided by a previous vote that "no act of the town should stand in force that was passed after daylight failed to record it." It will thus be seen that the "joker" did not originate in modern secular legislation.

A Remarkable Stove

The same town was the scene of the memorable stove controversy. In 1816 seven progressive young men purchased a stove and requested permission to place it on trial in the meeting-house. Up to that time, the congregation in cold weather had endured the rigors of an unheated sanctuary (save, possibly, for a few foot-stoves), and had thawed out during the intermission, when its members gathered in the "Sabbath-day houses" and nibbled their nut-cakes and cheese.

The permission was finally granted; and accordingly on Saturday afternoon the stove was put up in the 'broad aisle," about in front of the tenor gallery. Sunday arrived, a warm November day, with brilliant sunshine flecking the immaculate steps and falling through the clear windows. Good old Deacon Trowbridge, a late convert to the stove party, could not refrain from gathering up the skirts of his great-coat as he passed the fearsome innovation. Editor Bunce, proprietor of the village newspaper and strongly pro-stove, was, however, at some pains to manifest his satisfaction in the change, and warmed his hands with elaborate relish. But Uncle Noah Stone scowled and muttered; and one maiden lady, after fanning herself for a time, appeared to fall into a swoon. Upon her recovery in the outer air, she declared that "the heat of that horrid stove" had caused her to faint. Which was the more remarkable inasmuch as, owing to the warmth of the day, no fire whatever had been lit.

A Forceful Conscience

Back in 1740, in another town of the same county, there had been a division of the church over the new mode of singing. The custom had been for a deacon to stand before the pulpit and "line out" the hymns; but now certain advanced spirits wished to try singing with no lining-out and under the direction of a suitable precentor. So it was voted "that we should half the time; that is to say, to sing one day all the old way, the next Sabbth day all the new way, for the space of a year, and then to have a reconsideration of the matter."

But Dick, a Negro slave belonging to the pastor, one Sunday interfered with churchly decorum, while the new method was being practiced, by descending heavily from his seat in the gallery and departing. The fair-minded parson was much displeased, and duly summoned Dick to the study.

"Dick," said he sharply, "why did you do so, and disturb the congregation?"

"Conscience, massa, conscience," glibly responded Dick.

"Dick," demanded the parson, "what do you know about conscience?"

"O massa," replied Dick, now fairly at bay, "I—I don't know 'zactly, but it's somethin' er udder in here"—touching his breast—"somethin' er udder in here that says 'I WON'T!'"

We may be reasonably sure that the parson was patient with Dick; for we have evidence that patience was one of the parson's characteristics. After the church had reluctantly increased his stipend to the munificent sum of ninety pounds a year, it refused to continue donations of wood. Thereupon the parson issued a pronunciamento in which he said: "This may give notice to the inhabitants of the town that I will for peace's sake comply with the terms of ninety pounds and it may be so entered upon record for six years." Once he prayed at the top of his lungs for three hours at the death bed of a converted Indian chief, while outside a medicine man, retained by the unconverted wife, made day hideous with noisy incantations. The parson won out; and the defeated medicine man, quite exhausted, gave a final yell of rage and rushed for the Housatonic River, in whose refreshing waters he submerged himself to the neck.

Sabbath Breaking

The old-time churches were strict in many of their requirements. It was usual to put a brother on probation for the diaconate by choosing him to "officiate in the place of a deacon" before he was finally elected. Even that notable man, Roger Sherman, who, out in the great world, was perhaps the most widely trusted public man of his day, had to endure this ordeal. Sabbath-breaking was dealt with severely. One instance of this which occurred as late as the forties of the nineteenth century, may be related.

When the Housatonic Railroad was first built, the rails, as was then usual in American construction, consisted of a wooden base and, fastened upon this, thin iron strips. These iron strips would sometimes get loose at the ends and curl up, forming "snake-heads" as they were graphically called; and the snake-heads not infrequently led to accidents and injuries. One Sunday a man, walking on the track, observed a snake-head and pounded it back in place with a stone. This benevolent labor of his was observed and reported, and the justice-of-the-peace fined him one dollar and costs.

How the Other Half Dies

The Pathos of the Alleys

By Alice Freeman Firman

We have heard so much in recent years concerning the subject "how the other half lives," that the expression has become stereotyped. But I have never thought, until lately, much about "how the other half dies." The more I know of it, the more grewsome it becomes. And it is because I feel we do not sufficiently appreciate the comforts attending the out-going lives of our dear ones, that I want to say these few words:

One morning—New Year's morning—before the glad greetings had all been exchanged in our home, a little child came rushing in to ask that we come at once to the tenement in our rear. When we reached the top floor and opened the door we knew by the strong odor of carbolic acid that something unusual had occurred.

A frightened young mother was holding her littlest baby frantically to her breast, while the three older ones were crying into her skirts. She pointed into the next room, saying, "He has swallowed half a bottle of carbolic acid!"

The doctor tried to prevent the poison from doing its deadly work, but in less than fifteen minutes the soul went out to meet its God. Of all the heart-rending scenes I have witnessed I think this was the worst. I have thought for many months—months which have now grown into years—that God had "wiped away all tears from my eyes." But I have to confess that I commenced that New Year with tears as I watched the life of that young husband go out in that absolutely forlorn place. He lay across a bed which was devoid of any bedding but an old ragged comforter, which partly covered him. When we asked the sobbing young widow if he was dressed she replied, "All but his leg"—and we saw leaning up against the wall the artificial leg which has been a part of his anatomy, so to speak, since he was run over by an engine five years ago.

That leg, if I may be pardoned the expression, was the only other article of furniture, besides the bed, in that bare room, where last night had slept this mother and father and three babies. The oldest child, a boy of eight, slept with the grandfather in a narrow cot in another room. The story was all too familiar. Despair, caused by the advance of a fatal disease which had been keeping the man in the county hospital for many months, had overcome him. He could not bear the thought of going back to what he had termed "jail" tomorrow, after his holidays with his wife and children.

Let God be his judge. I watched that crushed young woman, who is only twenty-seven, as she fondled his head in her arms, sobbing for her young husband. They were not immigrants. They were born in the mountains of Tennessee.

* * *

I thought of the expression of another of our poor women, who used to say in explanation of her long sufferings on the sea of matrimony, "You know how 'tis, Mis' Firman, if you love a man." Yes, I know. And it was because I know so well that the tears came when I realized that morning anew "how the other half dies." I recalled the comforts with which we surrounded our own. The freshest and whitest bedding, the most wholesome atmosphere, the most skilled doctors, the patient, white-capped nurse. I could almost catch the odor of the June roses with which friends had filled the house of death. And more than all I remembered the conscious presence of God himself as the gates of pearl swung open for another to enter in. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." I am not saying but what this young suicide "entered in." He was a stranger to us—his family having come to be our neighbors only a few days ago.

But his dark blue flannel shirt was so dirty! And there was no pillow under his head! And the unattached leg against the wall was so pathetic!

God help us to appreciate our mercies as we "walk through the Valley of the Shadow of Death" with our loved ones and "fear no evil for thou art with us."

* * *

I recall the outgoing of the souls of three little children who met their death by asphyxiation and were laid out on the cold ground in our alley while all the remedies possible were being applied to resuscitate them. I remember how dreadful it seemed to me to have them die with such dirty little hands and aprons besmeared with their last luncheon. There they lay and breathed their last with "no downy pillow under their heads," and the undertaker's wagon carried the little bodies down the street to the morgue less than an hour after they had been hilariously at play. Some of you have held in your arms little children whose lives were going out. You know the sacredness of the experience. Oh, let us think more often of the mothers who catch no glimpse of the Great Beyond when their little ones enter in!

* * *

One night—near midnight—the pastor of our house was wakened and asked to hurry to the death bed of a man, a stranger. The woman who came said, "We can get along when we are well and not thinking much about such things, but when we are dying we all want God." The man was conscious and apparently understood the message and the prayer. We hope he "entered in" after a checkered life in this world, an account of which would not sound well in the obituary notices in *The Congregationalist.* But as far as we can judge it was not what Paul would term an "abundant entrance."

That man's funeral was in the back room of an undertaker's establishment and the forlornest occasion you could imagine. The minister from Firman House had an audience the like of which has never graced our church on a Sunday—old "bums," sober for the hour—who listened with open mouths to the straight message from the Gospel. And they cried when some of us who do not pretend to be professional singers, sang "Some Day the Silver Chord Will Break."

* * *

I remember a night when we went down Madison Street and saw a man lying dead in the gutter, and—but never mind. I have told enough.

There are still some people who ask why we feel it our duty to live right down here on the alley. Perhaps one reason God put us here was that we might realize "how the other half dies"—and try to bless those that mourn accordingly.

An Addendum of a Cheering Character

Some time has elapsed since the foregoing article was written and it seems only right to tell the end of the story of the little widow with the four children.

Soon after her tragedy a prominent member of the Second Congregational Church of Oak Park telephoned us to ask if we had a family—American preferred—which his Bible class of young women could help in a personal way.

Of course we told him, without any doubt, that his message came just at the very time to help the Lord answer our prayers.

Those suburban friends have been true sisters to the little woman in the rear. Automobiles have frequented our alley. Rides into the country and short vacation trips have been made possible for the fatherless children.

Clothing, provisions and furniture have been given the family, transforming the home. But best of all the young widow has been led by all these experiences to know and trust her Heavenly Father. We told her that New Year's Day that he cared. We told her he would look after her. We remember her wistful expression as she used to hear a couple of hundred voices lustily singing:

"No matter what may be the test,
God will take care of you,
Lean, weary one, upon his breast,
God will take care of you!"

But she knows now it is all true.

One day a big auto truck stopped in our alley and her household goods were carried away to her new home which has been provided for her and the children and the old grandfather for life.

The little home is out in the country on a large farm where are other similar homes. She will have her own garden, and all the milk and vegetables she needs and fine schooling for the children. In addition she will receive twenty-five dollars a month.

All this is made possible through a splendid philanthropy which is working in conjunction with the United Charities of Chicago. We hear of so many cases that do not "make good" that it is a pleasure to report a success now and then.

And we hear so many criticisms of some of our big charities, and complaints of too much investigation and red tape, and too little heart, that it is a pleasure to throw a bouquet at a time like this.

But most of all we want to thank the good Father of us all who is never "slack concerning his promises" if we do our part in the trust.

Firman House, Chicago.

League of the New Day

Next Week's Readings and Prayers

Week of Sept. 13–19

Monday. True Religion. Jer. 7:1-20.

Tuesday. The Prosperity of the Wicked. Jer. 12:1-17.

Wednesday. Trusting in Man. Jer. 17:1-18.

Thursday. Parable of the Potter. Jer. 18:1-18.

Friday. In the Stocks. Jer. 19:14-15; 20:1-13.

Saturday. An Evil King. Jer. 22:1-19.

Sunday. Fearless Trust. Ps. 27.

Object for Intercession

For Those Who Are Cut Off from Social Life by Infirmity:

O Lord, who rememberest the troubles of thy children, visit, we pray thee, those who by reason of infirmity are set apart and often shut up to loneliness. Give them the joy of thy presence and in thy mercy make them of use and provide interests and joys for them in the circle of their friends and helpers. In the name of Christ. Amen.—*R.*

A Story and a Question

A Hungry Man's Experiences in Church

By Winfred Rhoades

Let me tell a story. After the story let me ask a question.

A man was called upon to pass through a serious crisis which for months drew heavily upon his spiritual reserves. During this period he had no power of going to church to have the strength of the Eternal poured into his soul by one who could tell him about God. But at last, after months in hospitals and other months sitting in the sunshine, came the day when the sick man felt that he might safely make the journey to church.

It was a beautiful church, good to the eye both outside and inside, filled with a fine congregation of men, women and children—filled to the doors. The music was of the quartette sort; one enjoyed it more if he didn't watch the attitudinizings of the tenor and the bobbings of the soprano's feathers, and the anthems didn't convey much meaning to the mind and soul as the words were not printed and could not be understood. But at last came the sermon, and the eager visitor hoped to be fed. His soul was hungry. The minister preached—on The Child, with a big T and a big C; the sort of thing one reads in the child-nurture bulletins! It all led up to the announcement that a Go-to-Church Band was to be formed after the service, and a plea for enrollment. There were pleasant, friendly greetings at the door, but one man's hungry soul went out hungry still.

A second Sunday at the church brought a similar experience. No matter what the topic was; perhaps something almost equally "special." The minister's sermon may have been useful for making the church machinery run smoothly, but it sent the stranger with a hungry soul to hunt up another church next Sunday. Here he fared a little better, but came away still with harassed spirit, craving some great word about God and the meaning of life. At last, in a church of a kind considered outcast by many good folk, he heard a prophet tell thrillingly of the power and presence of the Eternal in the life of the world. The hungry soul was fed.

And now for the question.

Is it because people have no expectation that their souls will be fed, that they stay away from church?

Of course a minister has excuses. If his week is filled full with mimeographing church announcements, running the Boy Scouts, overseeing the Camp Fire Girls, planning theatricals for the young people, picking out lantern slides, superintending church improvements, managing the men's club, attending committee meetings, working up a funny reading for the church social, originating an "entertainment" to raise money for new carpets, typewriting letters by the ream, hunting up a novelty for Sunday night, fuming and fretting all the week lest the "activities" of the church should not be "successful"—is it then any wonder, when funerals and church calls have been added to these time-consumers, that when Sunday looms up the minister welcomes the request to preach on tuberculosis, or on playgrounds, or on the advertising clubs of America, or against the wearing of stovepipe hats in Kalamazoo, both because it gives him a subject to preach about and because the accompanying circular outlines give him something to say on that subject? If the minister—the average man, I mean, who is not a genius—exhausts himself over "methods" to induce people to make the daring experiment of coming to church, how in the world can he prepare himself with anything big for the æonic needs of the soul when he gets it there?

This is no time for the church to let the one thing needed—the profound, searching, inspiring, envisioning, character-making, life-giving message of Christ—be drowned out by the whirring of the wheels of the machine. There are always souls battered and bruised by the whacks of fortune, straining to understand, fighting against the age-long temptation to curse God and die, and longing for some healing word of strength from the Eternal. And that is not all. If ever there was a day when the unadulterated Christian spirit was needed in the world, that day is now. If ever there was an opportunity for the Christian spirit to show what it can do to save the world, that opportunity is with us now.

The fighting has ceased, but the spirit of war is not banished, and will not be till the world has been won to brotherliness of feeling. The war has ended, but anarchy threatens to take the place of war. If ever there was a time when Christianity needed to speak mighty words of justice, and progress, and order, and good will, it is now when the world is to be made over before our eyes—to be made over, unless we want it to slump back into the old condition, with the surety that the vast, lurid tragedy will be repeated. If ever there was a time when the healing compassion and reconciling spirit of the Son of man needed to be made dominant in the words and actions of Christians, that time is surely now.

Doubtless it is not to be expected that every minister should be a prophet. But if a man is going to preach at all can he not find something to say about the Eternities? Can he not tell something about the life of Christ in the soul—the kind of life that shows mankind the way to freedom from hatred, and greed, and fear, and distrust, and the spirit of murder, and that leads out into salvation both social and individual? When we cry out about the unwillingness of people to come to church, is it, perhaps, that they are hungering for some convincing and awing assurance of the presence and activity and power of the Everlasting in the daily life of the universe, some help to perceive that the daily struggle and suffering are worth while and that the one thing sure is the ultimate triumph of the great and good ideas, and we give them—child nurture, or information about an every member canvass for money!

Is is enough to be always whipping up the organizations, and striving for an appearance of "activity"? Will a social club called a church, though never so "lively," and never so full of novelties, save the world "from the body of this death"?

Since my own experience of search, I, for one, am thinking harder than I used to about the hungers of the soul. When I go to church I want my hunger fed.

These two things—the æonic needs of the struggling human spirit and the momentous opportunities and duties of this Day of the Lord—these two things are sending out a high challenge to every church of Christ and every minister of Christ. It is a time to call men's souls to companionship in life and in deed with the God who is the undaunted Lover of the world and the invincible Leader of men into hard and costly tasks. It is a time to take the labors, the sufferings, and the cost of life, and lift them up where they can be seen under the illumination of the Everlasting Sun. It is a time to stimulate and strengthen individual souls with great demands—no sweetened pap out of a silver spoon, no puling over trivialities, but the lifting up of a Christ who was the daring preacher of a revolutionary ethic, and who took the cross willingly as part of the day's cost because it is glorious to save the world or any part of it.

These are the greatest days the world has ever known, except those so great that history is dated from them. The world must go forward and upward at this time. With a passionate yearning we say that it *must* go forward and upward. But progress is a spiritual affair. It comes as the souls of men demand it and make it. Then let the churches make it their unforgotten first business to give forth a message that will feed and develop souls, and send them out into daily life to save the world.

Sayings and Doings

The U. S. Bureau of Fisheries is planning to use aircraft in aiding tuna and sardine fishermen of the Pacific Coast in finding schools of fish. An attempt was made in Newfoundland and Northeastern Canada last summer to use airplanes to discover seal herds on the coast.

No depositor lost a dollar in a national bank failure in the year ending Oct. 31, 1919, reports John Skelton Williams, controller of the currency. One small failure involving loss to depositors broke the record of security for twenty-two months before Nov. 1, 1919—a record 3,000 per cent. better than the yearly average of the forty-year period previous to 1914. The banking power of the country is now over $45,000,000,000, three times the banking power of the whole world in 1890, as calculated by Mulhall, the chief authority on banking.

"Not less than fifty Nonconformist ministers in one Welsh county alone have during the last three years abandoned the ministry and returned to secular life in order to secure a living wage. A few have gone back to the mines; others would go, if they could pocket their dignity. There are ministers who have had a fairly good education, some of them possessing university degrees, who preach to congregations in which there are men of the manual worker's class whose income is double, in some cases treble, their own," says Rev. J. Vyrnwy in the *Edinburgh Review.*

Constantinople is as intimately connected with Christianity as with Mohammedanism. Indeed, we might well say that Constantinople is even more closely connected with Christianity than with Mohammedanism. It was the center of Eastern Christendom for 1,100 years, and for several centuries was a more important place in the Christian world than Rome itself. The Turkish occupation since 1453 has not transformed the old Christian city into a city that belongs solely to Islam. Still less is Constantinople a Moslem "Holy Place." It is no more a Holy Place than Budapest or Belgrade or Bucharest or Sofia, each of which was conquered and temporarily held by the Turks. But let us freely admit that it is both a satisfaction and a convenience to be considerate to Moslem feeling whenever this can be done without being unfaithful to our principles. It could be done easily enough if Constantinople became the capital of the League of Nations. Mohammedans would be turned out of it only in the sense in which Christians would be turned out of it. Both would owe an equal respect to the international capital of reconstructed Europe.—*The Spectator.*

Program of Parish Evangelism

Adopted by Eighteen Denominations

By Rev. Frederick L. Fagley

Secretary of the Congregational Commission on Evangelism

The churches of America have been asked by their denominational evangelistic bodies to co-operate in a nation-wide program of parish evangelism this coming year. The program recommended to the churches follows very closely that which has been used by many Congregational churches the last two years. The program does not rely on high pressure methods of so-called professional experts but on the organized prayerful efforts of the congregation led by the pastor of the church. It is expected that each congregation will adapt the general program to meet its individual needs but that in general the work of all the churches will follow the same plan. In this way, while each church will have all possible freedom of initiative and action there will be possible much more denominational co-operation as well as co-operation among the churches of each community.

The program which has been adopted by eighteen denominations divides the year's work into three periods: The September–December, The January–Easter and The After-Easter Periods.

The September–December outline includes these items:

An evangelistic or membership committee to be appointed in each church. This committee, under the pastor's direction, to adapt the program to meet the needs of the parish and to assist him to carry the program through.

A Fall Church Rally to acquaint the community with the church, its program, its personnel, its ideals and its outlook.

A survey of the parish or community to locate the unchurched.

A Fall Reception of members.

The January to Easter period:

Preaching of the fundamentals of Christian belief.

The enlistment and training of personal workers who will assist the pastor in presenting the gospel appeal to every one for whom that church is spiritually responsible.

The Pastor's Training Class.

The use of the "Fellowship of Prayer" in church groups and by individuals.

Holy week devotional services, either in the church or by groups of churches.

The Reception of members at or near Easter.

The After-Easter Period:

Development of church work to give new members individual tasks.

Locating and reclaiming absentees.

Continued personal work.

Reception of members on Pentecost, Children's or Mother's Sunday.

Among the denominations co-operating in this nation-wide program are the following: The Northern and Southern Methodists, Northern Presbyterians, Northern Baptists, Lutherans, Reformed Episcopal, Disciples, Reformed, Friends, Methodist Protestant and Congregational churches.

The evangelistic leaders of the various denominations have adopted this program of pastoral evangelism because they have observed that wherever new members come into the church through pastoral and personal evangelism they come in a natural and normal way, they are led to the decision by those with whom they are to live and work, the pastor who receives them is the one who will guide them through the days to come, and these new members enter the fellowship of worship and service of the church with every element in favor of their remaining faithful.

They have observed further that the churches that have followed a program of parish evangelism in the past are deepened and enriched in spiritual life and that there is year by year a growing efficiency in all departments of the work.

RESULTS EXPECTED

The adoption of this general program for the local church will aid greatly in the development of co-operation among the churches of the same community. Local Federations have been much embarrassed in their work in the past by the fact that the different denominations had different programs. This made a general community program for all the churches an impossibility. Now with the denominations advocating the same program of parish evangelism local co-operative evangelistic efforts should be set forward very much indeed.

For example, this year all the churches will be asked to use a Prayer Booklet during the Lenten period. "The Fellowship of Prayer," which has been so widely used in Congregational churches the last two years will be used this year in many other denominations. This will make it possible for an entire city to unite for worship with the same Bible readings, hymns, meditations and prayers. In some cities arrangements are already made to have published during the Lenten period in one of the daily papers the chapter which is the reading for that day.

Dr. Burton, who has prepared the booklets for the last two years, has prepared the one for next year with this interdenominational use in mind. The readings are from the Gospel of St. John. The reader who uses the booklet during the Lenten period will read practically all of the Gospel. The meditations and prayers deal with the great objects of religious thinking and human need.

Another phase of the program in which co-operation will be possible is the Pastor's Training Class. In some cities efforts are to be made to have all Protestant children dismissed one afternoon each week for religious instruction. If all the churches go together in such a program it will be possible to do many things which one church or one denomination alone could not do.

Holy Week services will also be helped by all the churches working together. Especially will this be true of the Good Friday meetings. Many communities can secure what Detroit did last year when through co-operation the churches were able to secure the closing of all schools, stores and factories on Good Friday afternoon.

FALL RALLIES OF MINISTERS

The fall campaign will be opened by a series of all-day rallies of ministers in a dozen strategic centers. These meetings will be held under the auspices of the local Federation of Churches of the city. The team of speakers will be under the leadership of Rev. Charles L. Goodell, D. D., Secretary of the Commission on Evangelism of the Federal Council. These meetings will be held in Buffalo, Cleveland, Cincinnati, Indianapolis, Detroit, Chicago, Pittsburgh, Harrisburg, Philadelphia, Baltimore and Washington.

Among the denominational secretaries who will take part in these meetings are Rev. George B. Dean, Methodist; Rev. H. F. Stillwell, Baptist; Rev. George G. Mahy, Presbyterian; Rev. William Freemantle, Reformed Episcopal; Rev. Charles Schaeffer, Reformed; Rev. Jesse Bader, Disciple; and the secretary of the Congregational Commission.

The different denominational bodies have been busy gathering together the best helps for the pastors of their denominations.

This use of literature as well as the use of a general plan will do much to foster a better spirit of co-operation among the churches.

It is very significant that after the failure of grand schemes of church co-operation there should come out this splendid plan for real co-operation among the churches on a plain, workable, practical program of work in the field each denomination realizes as most vital to its mission. It is to be noted that this program does not depend upon noise, overhead organization nor the high pressure methods of so-called professional evangelists but that its reliance is on the quiet, educative processes of the ministry of the home church stimulated by careful organization and the fellowship of the whole Christian Community.

A Leap toward Unity

The Lambeth Appeal as Seen in England

By Our London Correspondent

The "appeal to all Christian people," issued by the Lambeth Conference, has at once lifted the whole question of unity onto a new plane. It has, in fact, brought the great issue within the sphere of practical politics. It goes far beyond the most sanguine hopes and it comes at a moment, when, for a variety of reasons, the unity movement was sagging and its best friends were beginning to despair. One reason why this appeal from the bishops has created such a deep impression is that it comes like a bolt from the blue. The bishops sat behind closed doors, and the nature of their deliberations has been kept secret until this appeal was made public.

THE APPROACH TOWARD UNANIMITY

The agreement obtained by the bishops, I may say, on the very highest authority, was of the most unanimous nature. The spirit of unity brooded over the Conference, and the yearning for a new outlook and new measures to bring all Christian churches into close association became deep and irresistible. The Oxford Conference on Unity and the conference on faith and order had paved the way, but impetus was given to the movement by the fellowship that existed between chaplains of all denominations on the battlefields and by the ever-growing comity between missionaries of all the churches in the foreign fields. Out of this atmosphere, in which genuine yearning for closer relationships mingled with a shrewd sense of the peril to organized Christianity of a continuance of strain, suspicion and scarcely veiled hostility between the churches, has come this eirenicon breathing Christian charity and love.

The Difference of Tone

The bishops' appeal is an olive branch. The whole scheme of the document is a surrender of the exclusive tone which English Episcopalians, at least, have been accustomed to adopt. The acknowledgment that "all those who believe in One Lord Jesus Christ and have been baptized into the name of the Holy Spirit;" share "membership in the Universal Church of Christ," is to us, in England, an abandonment by the bishops of an attitude taken up in 1662 and sustained, sometimes with ferocity, until now. High Churchmen have always denied the name of Churches to English Nonconformists. Bishop Gore has never to my knowledge referred to a Congregational, or Baptist, or Presbyterian, or Methodist Church as a Church. He always pointedly calls them "other Christian Communities"—even when he is addressing Free Churchmen. Now there is none of this patronizing exclusiveness in the appeal from the Lambeth Bishops. They call themselves "communions' and they call the non-episcopal churches "communions" too.

Then the admissions that the divisions in the Catholic Church are "by no means wholly blameworthy" and that "the great non-episcopal communions stand for rich elements of truth, liberty and life which might otherwise have been obscured or neglected," seem to reverse all the historical judgments which Episcopalians in England have flung at Nonconformists for two hundred and fifty years. If sincerity were not writ large upon it, one might be tempted to look upon the appeal as a subtle piece of ecclesiastical chicanery. But it simply cannot be so regarded. I incline to the view of Dr. Scott Lidgett, ex-President of the Wesleyan Methodist Conference, and a wise Free Church leader, that this gesture from Lambeth is the greatest ecclesiastical event since the Reformation.

Fellowship, Not Absorption

The Lambeth Bishops are not appealing for the corporate absorption of the non-episcopal churches within the Episcopal Communion. The spider and the fly story does not apply. Recognizing that the Spirit of God has worked through the non-episcopal churches, they express the view that the time has come for reaching out toward the goal of a reunited Catholic Church. They see the vision of a genuinely Catholic Church, loyal to all truth, gathering together in visible unity all who profess and call themselves Christians, possessing in common all the treasures of faith and order inherited from the past and retaining much that has long been separately distinctive in their methods of worship and service. To this adventure of good will, and, still more of faith, the bishops believe God is calling. As a basis of faith the bishops call for whole-hearted acceptance of the Holy Scriptures, the Nicene Creed, Baptism and Holy Communion. As a sort of guarantee of the authority of the whole body of the Church they press for acceptance of a reformed Episcopate, with bishops as fathers. But the Episcopate is made a matter of order and not a question of faith in God.

Reciprocity of Commissioning

At the same time they qualify their plea by saying that Episcopal bishops and clergy would accept from non-episcopal authorities a form of recognition which would commend them to the non-episcopal congregations. An evident desire to give and take is present in this clause. The Episcopate is not, however, likely to be a tremendous stumbling block with non-episcopalians who are eager for unity. Within the last decade Baptists have appointed superintendents and Congregationalists have appointed moderators—all bishops save in name—while Wesleyan Methodists have gone even further in the direction of an Episcopate. English Baptists and Congregationalists have ceased to emphasize, as they once did, the independent theory of Church polity and are placing their emphasis now upon the spiritual essence of the Church.

Free Church Reactions

The final reception of the bishops' appeal has been cordial. Dr. J. D. Jones praised its admirable spirit, and accepted it as a distinct step in advance. Dr. J. H. Shakespeare said it marked a substantial and hopeful advance on the famous quadrilateral of the Lambeth Conference. Dr. Scott Lidgett saw in it an appeal worthy of a great subject and a great occasion. The Free Church newspapers welcomed the spirit of the Bishops' appeal and discuss it sympathetically. The opinions of laymen in the churches, who are not so enthusiastic for unity as the ministers, cannot be gathered and synthesized until a process of education in all that the bishops' appeal implies has gone forward. The next step, I gather, will be for the Archbishop of Canterbury to call a Conference of the Free Churches to consider the whole issue. He is being urged to take this course and it is certain that his overtures will be met with a spirit of friendliness and good will. The unity question is destined to occupy our serious thoughts for months to come: and whatever may result from the Lambeth appeal it is quite certain that a new era of "mutual deference to one another's consciences" has opened before the churches.

British Tercentenary Celebrations

English commemorations of the Tercentenary of the Pilgrim Fathers are not, after all, to be on an ambitious scale. Our Government has made no State grant, and though Mr. Lloyd George is president of the committee responsible for the celebrations, his part will be the comparatively small one of presiding at an Albert Hall meeting on Sept. 16. On that day London is to honor the Pilgrim memory by three gatherings arranged by the Congregational Union. In the morning a meeting will be held in the Memorial Hall—built on the site of the Fleet prison in which the persecuted Independents of the Seventeenth Century were incarcerated—to emphasize the religious aspects of the Pilgrim Movement. The civic aspect of the movement will be commemorated at a meeting held later on the same day in the Mansion House, the official residence of the Lord Mayor of London and a building which was partially paid for out of fines levied upon Nonconformists who refused to vow loyalty to the Established Church when elected to civic offices in the City of London. At the Albert Hall meeting Dr. J. D. Jones will speak for England and Dr. Parkes Cadman (who is receiving a particularly warm welcome from his English friends after six years' absence), for America. This meeting will assuredly be a great demonstration of Anglo-American good will.

Echoes of the International Council

Now that we are back from the International Congregational Council we are all confirmed in the view that it was, as Dr. Horton puts it to me in a private note, "good and successful." It made us realize the world power of Congregationalism and the value of its distinctive witness to the spirituality of the Church and the freedom of the individual in the Spirit of Christ. But above all other things the Council sent us back with a revived faith in American good will toward the old country. And we Congregationalists were compelled at Boston to see that those Pilgrims whom we drove out three hundred years ago, builded better than they knew when, using the Congregational Church as a model, they established a new state in New England.

In retrospect all our memories are happy and grateful. We were regally entertained and we drained the cup of fellowship in circumstances that can never fade from our memory. I found on my return to England that Congregationalists here had followed the proceedings of the Council with eager zest. My own reports sent from Boston to the *Christian World* were, I find, from innumerable letters received, read all over England with interest, and the suggestion has been made that they should be gathered into a brochure and issued as a souvenir of the Council.

Councils to Come

It is evident that the success of "Boston 1920," secures the perpetuation of the International Councils. Whether ten years is not too prolonged an interval has been seriously discussed. Five years hence, it is felt, another Council might find such world and ecclesiastical changes that a review would be valuable and inspirational. I fancy that difficulties owing to distance may make it impossible for the Council to accept the invitation to meet next in Australia; but the suggestion has been made that a small English and American delegation, lay and ministerial, might be sent to hold miniature Councils in Melbourne, Sydney and Adelaide. The trend of opinion here is in favor of the next Council being held in some English provincial city or town. I have heard mention of Bournemouth in this connection and certainly our lovely city among the pines would offer an ideal meeting place.

The Saloonless Land

Many of the delegates to the Council have given their people impressions of America as they saw it. All seize upon one point—your emancipation from the saloon. It is not too much to say that the English delegates came home almost green with envy over Prohibition. Rev. George Shillito, Chairman of the Lancashire Congregational Union, has declared as a result of his experience, that "life in a prohibition country is sweeter and cleaner than in Old England." The cleansing power of prohibition deeply impressed this minister from a Lancashire industrial town. "It simply burns itself into one's thought," says Mr. Shillito.

Other delegates have expressed appreciation of the way the prosperity of the United States filters down through all grades of the community. Especially they admired the superiority of your working-class housing conditions, besides which our slums and hovels stand condemned. One outcome of Boston, 1920, is a deepened sense of the necessity for fuller interchanges between England and the United States. Every day makes it more obvious that the moral leadership of the world must rest with the English-speaking peoples and to that end everything that conspires to make England and America really understand each other should be facilitated and blessed. A. P.

Those who have treated of the sciences have been either empirics or dogmatical. The former, like ants, only heap up and use their store; the latter, like spiders, spin out their own web. The bee, as a mean between both, extracts matter from the flowers of the garden and the field, but works and fashions it by its own efforts. The true labor of philosophy resembles hers; for neither relies entirely or principally on the powers of the mind, nor yet lays up in the memory the matter afforded by the experiments of natural history and mechanics, in its raw state, but changes and works it in the understanding.—*Lord Bacon.*

English Opinions about the Lambeth Appeal

First Reactions to an Unexpected Overture

"We desire at the outset to pay our heartfelt tribute to the noble and lofty Christian spirit which has inspired these conclusions and proposals. Free Churchmen will thank God profoundly when they come to realize that a new era has dawned in our relations with the Church of England. For the Conference has approached the question of reunion from an entirely fresh standpoint."

—*The British Weekly.*

"Such a document would have been impossible twenty years ago. The Anglican Church, as represented by the bishops, has made a great advance. This appeal may not effect all its authors hope; it may not bring about the reunion they desire; but it has already and at once done this—it has changed the ecclesiastical climate, and it is bound permanently to sweeten the relations between the Episcopal and the non-episcopal churches. All this ought to be, and will be, frankly acknowledged by all good Free Church people, and for it we all ought to and we do, devoutly thank Almighty God."

—Rev. J. D. Jones, D. D., *in The British Weekly.*

"The eagerly anticipated document on Reunion, now issued by the bishops of the Lambeth Conference, is a real contribution to the discussion of the subject. It represents the greatest advance yet made by any body of bishops belonging to the Reformed Churches, and its appeal must command the utmost respect, and lead to renewed conferences."

—*The Christian.*

"The appeal is entirely admirable, and is in itself a positive gain, and not only marks a decided advance, but it will go far to develop the feeling of brotherhood in the churches, without which unity of form is not only of little worth, but may be a delusion and a snare, and even a betrayal of truths vital to the Gospel of Christ."

—Rev. John Clifford, D. D., *in The British Weekly.*

"Anglicans on one hand, and Nonconformists on the other, naturally viewed the proposals from different standpoints, and midway, perhaps, was the view of the public press. This view concentrated almost entirely on the tentative steps toward reunion, and especially on the readiness expressed by the bishops, in the interests of unity, to accept a form of commission or recognition from non-episcopal churches, parallel with the acceptance of Episcopal ordination by Nonconformist ministers. The general public, we gather, regard this offer as (if we may use the familiar expression) 'playing the game'—a fair offer to meet on equal ground."

—*The Christian World.*

"But I would lose no time in expressing my deep appreciation of the spirit in which the appeal is made, the sincerity of its desire for more effective and visible union, and its frank and hearty recognition of our equality of fellowship in Jesus Christ our Lord. The Free Churches must meet the appeal in kindred spirit, laying aside every prejudice and cherishing the same magnanimity in purpose and outlook."

—Rev. J. H. Jowett, D. D., *in The British Weekly.*

"I do not see how the conditions offered can be accepted by us without ultimate absorption into the Episcopal Church. As a Congregationalist I must also entirely decline to sign any credal statement, however historic, as authoritative over my judgment and conscience, and in this I believe I am speaking the mind of the vast majority of my brethren."

—E. Griffith Jones, D. D., *in The British Weekly.*

"The appeal of the Lambeth Conference on the Reunion of Christendom comes to me like a breath of spring. It reveals a new spirit and a new outlook. It recognizes a changed world, in which conditions, possibilities and responsibilities have all alike been transformed. We seem to have passed at one bound into a warmer atmosphere."

—Rev. R. C. Gillie, President-elect of the Free Church Council in *The British Weekly.*

"The bishops also put aside the idea of absorption. This is a large gain and simplifies the situation. It is necessary to say so because, in spite of friendly conferences, there are still some in the Anglican Church who think if they only stand their ground and wait, we shall return. We are ourselves partly to blame because we so often depreciate our own case, and speak as if the reasons for our severances had ceased to count. But absorption and futile compromises being dismissed, the way of mutual understanding and honorable sacrifice lies before us. And if it is not an easy, unadventurous road, it does go straightforward to a goal."

—A. T. S. J., in *The Christian World.*

"No one who desires that the prayer of our Lord for the unity of his followers should be answered can fail to be deeply moved by the appeal of the archbishops and bishops of the Anglican Church to all Christian people. It is an appeal which we are bound earnestly and prayerfully to consider. To begin with, it breathes a genuine and warm desire for the closer unity of all who believe in our Lord Jesus Christ, and it marks a great advance on any pronouncement that has been made by the great Anglican Communion. It admits what we have always claimed as a fact—that we of the non-episcopal communions, composed of believers in the Lord Jesus Christ, are Churches, and that we form a vital and integral part of the Holy Catholic Church. We have never questioned this fact for the Anglican Communion, and we have insisted upon it as a fact for our own."

—Rev. Charles Brown, D. D., in *The British Weekly.*

Hubert C. Herring

A Tribute

By Ernest Bourner Allen

Stalwart and sane he stood,
One of earth's noblest brood,
Soul of true brotherhood—
Our Leader strong!

In days of change he came,
And brought our churches fame,
Nor hid our Master's name—
Our Couns'lor wise!

Pastor, and prophet bold,
Loving things new and old,
Nor measuring life by gold—
A Man we loved!

World wide his vision clear,
To countless hearts how dear,
To weak and worried—near,
Our Servant true!

Leaving earth's task well done,
Heav'n's work with love begun,
Now life through God's dear Son—
Our faithful Friend!

For us remains the work!
Let none his duty shirk,
For God or man or kirk,
Till *we* go Home!

Pilgrim Church,
Oak Park, Ill.

John's Philosophy

By George L. Parker

John was a gardener, cut other people's grass, and found pleasure in other people's flower beds. He sat in the last pew in my church, and, I suppose, took more pleasure in seeing other people there than in being there himself. In everything he did he seemed to place other people first. "John," I asked him one day as he looked at my poor attempt at a border of nasturtiums in my garden, "what's the matter with my nasturtiums? They are miserable things."

"You don't pick 'em enough, Sir," John said.

"But I want to see them, here, in my garden, John. I don't want to pick them; I have more flowers in the house now than I know what to do with."

"They won't grow, Sir, nor blossom out big unless you pick 'em: pick 'em and give 'em away and they'll do better and better. An' if you pick the biggest an' give 'em away the mean ones'll gradually die out."

That was John's whole philosophy of life. I have been trying since then to make it mine. Pick the best of all our gifts, pick 'em and give 'em away, and the mean ones'll gradually die out. Kill out the mean and small by gathering your best and giving it away. There is a scattering that enricheth.

Back to Alaska

Rev. S. Hall Young, D. D., the veteran Presbyterian Missionary to Alaska, whose books have made him widely known, sets out this month for a four months' trip in Alaska, to study particularly unoccupied missionary fields. He represents two Boards of his own church and also the Home Missions Council. He expects to be back in New York about Jan. 1, 1921. His report will be of value to all denominations doing missionary work in Alaska.

Tercentenary Hymn

Sung in the Church of the Pilgrims, Provincetown, Mass., Sunday morning, Aug. 29, at a Tercentenary service. Written for this occasion

By Mrs. K. M. H. Sewall

Tune: Benediction

God of the Ages, thine eternal years,
As with a flood, sweep on with gathering might;
The cycles man counts long and full of fears,
To thee are but as watches of the night.

Yet in the calm of thine unending days
The time-marks of our lives thou holdest dear;
Then to our threefold century's note of praise
Thou wilt, our Father, bend a listening ear.

For those who fearless sail the wintry sea,
Braving the dangers of a world unknown,
Their high endeavor here to worship thee,
And in a land of freedom build a home—

For all this heritage of faith held dear,
For fresh revealings from thine open Word,
For truth unfettered—for each added year
A fuller, richer life, we thank thee, Lord.

Still as swift changing seasons come and go,
In love that changeth not, to us draw nigh;
Still may our children's children ever know
The days of thy right hand, O Thou Most High!

IN THE CHURCH SCHOOL

DR. DAVIS' BIBLE CLASS

Evils of Intemperance

International Sunday School Lesson for Sept. 19. Prov. 23:19-21; 29-35.

This is the Temperance Lesson of the quarter. There will be another on Oct. 31. We shall relate the two, taking up certain teachings of the text today in a general way and dealing almost entirely with the results of intemperance in the second lesson. Let us keep this relationship in mind.

It is amazing how accurately and vividly the whole subject is represented in the text. Apparently drunkenness and the results of it are today just what they were centuries ago when our text was written.

The Fascination of Liquors. See v. 31. Any one who ever has gone into a brilliantly lighted saloon on a cold night, seen the way in which the liquors were displayed, felt the charm and fellowship of it, knows what attraction lies in the sight and smell and taste of alcoholic drinks. The wine is sparkling and it "goeth down smoothly." All the external charm and fascination that invite indulgence are there in the most beguiling forms. Many a young man has begun to drink because of the allurement of the milder liquors. Evil does certainly know how to clothe itself in the most attractive ways. This is why we must be on our guard so constantly and appreciate clearly the way in which beauty is used to deceive and enslave those who yield to its spell in the form of intoxicating drinks.

The Stimulation. V. 33 shows this clearly. Alcohol inflames the imagination, and stirs up all the powers of the mind and body to unusual activity. This stimulating power of alcohol is used to advantage in medical science at times. Even this is less accepted than it used to be. In all forms of common use, however, the stimulation of alcohol is one of the most quick and dangerous methods of firing the whole range of personal functions so that they will burn with gratifying ardor. Any one who wants to feel the throb of bounding life under stimulation will get the experience quickly from the use of alcohol. The appeal of this is profound. Men and women are pressed by the urgent demands of the work that they are forced to do. They are tired and spent by the pressure of their tasks. They feel the need of stimulants. They find the materials at hand in alcohol, which until so recently was easy to get. So they give their wearied physical bodies the joy of a fresh stimulation and before they know it have become the slaves of a habit whose shackles they cannot break.

Lesson Points

1. *God means us to be complete masters of ourselves.*
2. *Drunkenness is a social vice; avoid those who drink.*
3. *It is the first step that is dangerous.*
4. *Christ is the only final Redeemer from the sin of excess.*

The Delusion. V. 35 portrays accurately the way in which intoxication produces delusion. The drunken man says that he is not hurt when he is struck and feels nothing when he is beaten. The world that is called into existence under the influence of alcohol is utterly false. The true physical values are distorted. This, however, is the least of the results produced. The whole moral and spiritual universe is thrown out of adjustment and true proportion. That which would have seemed right under normal conditions loses its real value, and that which would have appeared wrong seems to be right. Under the whip of intoxicaton men will do what they never would have done under natural conditions.

This is one of the worst features of the indulgence in alcohol. God meant us to keep our moral insight clear and our moral response quick and positive. But alcohol robs us both of our true vision and our right response. This is a sin of the most deadening kind. To deliberately take our moral and spiritual discernment and sensibility away is to violate the deepest meaning of our nature as children of God. A drunken man is not funny; the sight of him is a tragedy. It makes a true man shudder to witness it.

The Power of the Habit. V. 35 sets forth the power that the habit of using intoxicating liquors gains over a man. He will seek the source of his undoing again even although he knows the harm that it has done to him and to others. The repentance of a victim of alcohol when he is sobering up does not last long except in rare instances. The indulgence in the will-wrecking habit weakens the power of resolution. By as much as the habit gains in strength the power of decision is weakened. So the user of alcohol becomes at last a slave to his desires for stimulants because his will has become so weak that he cannot use it. He is like a king who has given up his crown and put on the shackles of a prisoner. Such an act is apparently unthinkable; yet it takes place constantly wherever men and women give themselves up to the use of alcohol for stimulant. There is no folly that is more fatal and sure in the penalty that it involves.

Ozora S. Davis

Chicago Theological Seminary.

PILGRIMS OF THE FULLER DAY

A Tercentenary Hymn

By MARY ALICE EMERSON, Ph.D.

Tune: "St. Catherine"

"More light shall break from out Thy Word,"
The Pilgrim prophet said of yore.
That voice the modern church has heard
And pledged God's sons from shore to shore.
Comrades in step we'll work and pray,
We Pilgrims of the Fuller Day.

Not ours alone the feet to tread
Where once heroic martyrs strode;
His "least of these" must thence be led
By rock-firm, love-smoothed, narrow road.
Builders are we of God's highway,
We Pilgrims of the Fuller Day.

The Holy City will appear
Apocalyptic from above,
When we raise towers in godly fear
On Truth and Faith and Hope and Love.
These cornerstones foursquare we lay,
We Pilgrims of the Fuller Day.

On banner flung to starry skies
Emblazoned not our mortal fame;
His white cross calls to high emprise,
Our countersign is "In His Name."
Demons or men can ne'er dismay—
We're Pilgrims of the Fuller Day.

THE HOUR OF PRAYER

rganizing the Church for Work

omment on the Midweek Prayer Meeting Topic for Sept. 12-18

BY ISAAC OGDEN RANKIN

Scripture Passage. Acts 6:1-8; Rom. 12: 8.

Christ's Need of the Executive Talent. We ke the word talent itself from one of Christ's arables. It is an individual gift and the busiess and governmental history of our time has ut a special emphasis upon it. A pastor must ave his cabinet, just as much as a president. or the executive talent which Christ needs is power of leadership through co-operative orking together. No pastor should, no pastor an, do everything himself. If he could, it ould be bad for him and bad for the church he attempted it. If a man has no art of orking with others he has no place in the adership of the church. This need and queson of organized, co-operative work came to the ront very early in the history of the Church. hey were living as one great family in Jerusaem when complaint arose that there was caressness or partiality in the distribution of upplies. The widows of the Greek-speaking hristians did not fare as well as those who ere at home in the city and spoke the Hebrew ongue. The Apostles were driven to organize ne church for special kinds of work and apointed and ordained deacons to tend tables.

Where One and One Make More Than Two. church so organized, with its work carefully tudied, faced and distributed, much more than oubles its power and usefulness. It is like ompressing steam that it may work and not o off in a cloud, as the steam does from the pout of a tea-kettle. It is the work of the eader to know what is to be done, how it may e done, who has the appropriate gifts and how hey may be combined so as to get the best esults. And it is the work of all the rest to oin forces as he suggests without jealousy or nvy. The leader may have to discover talents, s Jesus did when he chose his disciples; and o train them in the school of effort and experince. It must be a very good reason indeed hich will excuse us from taking the part for hich the leaders of the church think we are tted. For if by co-operation we can increase ur work and weight of witness, co-operation for that reason our great opportunity. The eader, the pastor would never accomplish much every time he asked for this co-operation he ere met with a refusal.

Finding an Opportunity for Every One. In rganizing the church for work the pastor or eader will avoid making it an oligarchy—a lace of authority for a few—and will seek to ake it a democracy, with an opportunity for very one. It is a difficult task, but he must emember that there are all sorts of talents, as here are all sorts of tasks, and that many of hese talents are latent. Our leader is to be a iscoverer and a trainer of talents as well as n organizer. He will try to make each member of the congregation, even or especially the hildren, feel that he has a part in the work nd not only a part, but his special part, withut which the work will not be done as well as might. It is a difficult thing, but that is hat executive talent is for.

Closet and Altar

MAN HIS OWN ENEMY

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.—Heb. 3:12.

You yourself can open the door to any outside influence; you can make over the dominion of your soul to some one or something other than God, in which case you may have many things to suffer that are not primarily of his ordaining. But this can only be your own doing; it is literally true that you have no enemy but yourself, for when God sends pain and loss, through any human agency, it is never to work you harm but ultimately blessing; keep the door of your heart, the citadel of your being, closed against evil and evil is helpless against you, notwithstanding the havoc it may seem able to cause to the outer man.—*R. G. Campbell.*

In the spiritual domain all deaths are suicides.—*Gaston Frommel.*

We would have health, and yet
Still use our bodies ill;
Bafflers of our own prayers from birth to life's last scenes.
We would have inward peace,
Yet will not look within:
We would have misery cease,
Yet will not cease from sin:
We want all pleasant ends, but will not use harsh means.

Of all the fallacies and scurvy cheats put upon men by their trusting others, there are none so shameful and indeed pernicious, as the baffles which men sustain by trusting themselves.—*Robert South.*

The sinner judges himself, passes sentence upon himself as being unworthy of the unspeakable gift. Men have always been refusing great benefactors and splendid gifts. A thousand times over they have had no ear for great music, no sense for sublime truth, no eye for divinest beauty, they have turned away contemptuously from immortal philosophers, discoverers, poets and painters, but the greatest refusal of all is to reject the Christ, the Son of God, the Saviour of men. —*W. L. Watkinson.*

There is nothing in the whole world able to do us good or hurt, but God, and our own will; neither riches nor poverty, nor disgrace nor honor, nor life nor death, nor angels nor devils; but willing, or not willing, as we ought.—*Ralph Cudworth.*

O Lord, our Aid, in all thy protection protect us, we entreat thee, against the weak desires and easy follies of our own selves. Teach us thy will that we may do it, and in our obedience reveal thyself that we may love the way of thy commandments in drawing nigh to thee and finding thee our Father and our Friend. And this we ask in the name of him who loved us and gave himself for us and who has shown us what thou art. —Amen.

—Isaac Ogden Rankin.

Nothing Less thán the Best

Comment on the Christian Endeavor Prayer Meeting Topic for Sept. 19–25

BY CHARLES ERNEST WHITE

Topic: Good Work: Finding It and Doing It. Eccl. 9:10; Col. 3:22-25.

Light from the Bible Passages

The writer of Ecclesiastes believes that work is a natural thing in life. If it needs to be done it should be done with strength and done NOW. There comes a time when man cannot work. Good work comes from good spirit in the worker (8:15). Good work is that which can command our full strength (compare the marginal note on verse 10). The best work, according to Paul in the Colossians passage, is not done "for show," nor under the strain of being watched. It comes when we put not alone our hands to it, but our hearts into it. Another reading for "hearts" is "souls." Soul-work knows no equal in results.

Leads for the Leader

Try to carry your thoughts in preparing for this meeting along the line that work is a privilege and not simply a duty. Not that I must work, but that I am permitted to work. Does it not dignify it? Does it not suggest the privilege of being a co-worker with God? Will it not spur us to doing good work?

Is not good work that which you can ask God to help you to do?

If we thought of all work as being done for God, how would that affect hours of labor, the way we labor, the amount we turn out?

How much in common have good work and right worship?

Shall we find our life-work or let it find us?

Good work is its own reward. Is there any other?

Thoughts for Members

It may not be question of finding new work but of doing our present tasks in the best way.

To work is to be Christlike and Godlike. "My Father worketh hitherto and I work." And I work! Say that too. If you destroy the sequence, life loses heart, and joy, and meaning, and value. Swing into line and life never loses its tone and flavor.—*Maltbie D. Babcock.*

O Lord of life, and love, and power,
  How joyful life might be,
If in thy service every hour
  We lived and moved with thee,
If youth in all its bloom and might
  By thee were sanctified,
And manhood found its chief delight
  In working at thy side!

—E. S. Armitage.

Life is not pleasure nor pain, but an earnest business with which we are entrusted, which we are to carry on and to carry out with honor. —*De Tocqueville.*

A Moment of Prayer

We thank thee, O Father, that we are young and strong and eager. We thank thee for our dreams of days and tasks to come. Teach us, we pray, to use our youth and strength today in noble Christlike work, done for his sake. Amen.

WITH THE CHILDREN

The True Story of Priscilla and Polly

By Louise Diman

Priscilla and Polly's summer vacation used to end about the middle of September. Although they always thought it a hard fate to have to begin school while it was still warm weather, they really did not mind it as much as they liked to think that they did. To walk back and forth from school as the days began to grow cooler, looking for horse-chestnuts along the way, was a joy in itself. And then those autumn afternoons. To be allowed to have a bonfire in the back garden, and to roast potatoes and apples, was one of the events of the season. Did ever anything taste better than a roasted apple, eaten off the end of a stick, or a half-cooked potato, flavored strongly with ashes? There was nothing like them.

Those were the days, or rather the nights, of torchlight processions, when long lines of men and boys would march through the streets in the evening, to the music of brass bands, carrying flaring torches. These shone out with great effect, as the streets were not so brilliantly lighted as now. These processions took place just before a president was elected. The people whose houses were along the line of march burned colored lights in their front yards, and to all the children the spectacle seemed wonderful beyond words.

Late in the spring used to come the college torchlight procession, when the students went through the yearly performance of burning their books. Of course Polly and Priscilla and their friends could not bear to be outdone by grown-up college students, so they had a bonfire for burning their books too. They threw all their arithmetic exercises into the flames, and sang an original dirge, beginning "Matthew-Matics corse we burn." Both children liked rhymes of all kinds, and stowed away quite a number of them in their small brains. They were fascinated with the ballad of Chevy-Chace, and used to call themselves Earl Percy of Northumberland, and the Doughty Douglas, and career about the yard on clothes-poles, hurling imaginary spears at the enemy. They found it a little difficult to enact the part of the hero in that ballad called Richard Witherington, who

When his legs were smitten off did fight upon
his stumps,

but few things were too difficult to make a try at, in some way or other. It was rather hard, too, to understand the relationship described in one of the stanzas, where it said

There was slain with the doughty Douglas
Sir Hugh Montgomery,
Sir Davy Liddall that worthy was,
His sister's son was he.

How *could* he be his sister's son? Priscilla used to inquire. It was like the conundrum which asked "If Moses was the son of Pharoah's daughter, who then was the daughter of Pharaoh's son?"

All children go through the age of loving riddles. One of Polly's favorites was, "What is it that is black and white, and red (read) all over?" The answer being the newspaper. She was heard to propound it as "What is it that is black and white, and *green* all over," and was rather surprised that the answer did not come out just right.

They both enjoyed the pun in the old limerick about Henry Ward Beecher. Does any one remember it now?

Said the great Congregational preacher,
To the hen, you're a wonderful creature,
The hen just for that
Laid two eggs in his hat,
And thus did the Hen-re-ward Beecher.

This was interesting as having to do with hens, as well as being an example of humor. Hens, or indeed almost any kind of birds or animals seemed to Polly and Priscilla just about the same as human beings. One of their favorite stories was a certain tale by Mrs. Harriet Beecher Stowe, about "The Hen that Hatched Ducks." They used to long for a pond in the garden where they could raise ducks and sail boats. Small toy boats were the rage at one time, although they had to be carried some distance to be set afloat in anything larger than a tub. But there was such a large fleet one season that an association was formed known as the "Ocean Spray Sailing Club," which held business meetings on the woodshed roof.

Speaking of clubs, it was astonishing how many different kinds there were. There were croquet clubs, and tennis clubs, and cooking clubs, and eating clubs. A sewing club (not very popular) and a club for getting up early, which was rather short-lived. In some of these societies the members made up names for themselves, which varied according to circumstances. At the beginning of a meeting it was not uncommon to have one of the associates ask, "who am I today?" It was quite a mental effort to remember always just which was the right name for the particular occasion. For some reason best known to themselves Polly and her cousin Nelly preferred to play tennis under the names of Edith and Maud, but Priscilla had no use for such ladylike appellations. She preferred something more out of the common, such as "Dick, the Dashing Dynamiter of Dish-Pan Dispensary," for example.

For two or three years there was great enthusiasm for what used to be called Natural History. There was no talk then of "Nature Study." It was at that time that all the children joined the Agassiz Association, and had their names printed at the back of the St. Nicholas. They founded a museum of Natural History, upstairs in the barn, for which they collected stones, shells, butterflies, deserted

(*Continued on page 326*)

The Comrades' Corner

If!

If a butterfly could sing
What would be his song,
As he flutters o'er the flowers
Or gaily flies along?
I think 'twould be a song of thanks
To the God above,
Just to show that he was glad
Of his care and love.

—*Sarah F. Bel.*

Dear Comrades:

I thought there would be more who would like to contribute to our Lunch Fund for Dorchester Academy. You remember I wrote about it first in the *Corner* for May 27. Then July 1 I gave a report of having received up to that time $11.20. Since then gifts have come in to the amount of $5.32. It may yet come up to $25.

One *Comrade* sent in the coupon on her First Liberty Bond. Good use for the money! Elizabeth Travis of Hudson, O., sent in money which she earned selling extra vegetables from their garden. Another gift came from a *Comrade* who "was brought up on *The Congregationalist*," and is now seventy-five years old. (Pretty good food, it seems to me.—*Mr. A.*)

A letter from the mother of two *Comrades* in Cambridge, Mass., writes: "My two boys, Paul, aged 12, and Richard, aged 9, and myself are much interested in your *Corner*. The appeal for funds to help supply lunches to the boys and girls of Dorchester Academy is the reason for my writing. Enclosed is a small contribution to add to the amount. I am glad to see for the children a revival of Mr. Martin's Conversation Corner, and so we look each week for your letters." (Other *Comrades'* letters are what make it good.—*Mr. A.*)

Then a *Comrade*, from Ware, Mass., writes: "I am one of those who meant to have sent a little money for those lunches and forgot to do it. I enclose fifty cents, hoping it is not too late."

Some of our older members will enjoy this part of her letter: "As an honorary member and occasional contributor to the Conversation Corner of blessed memory I welcome the *Comrades' Corner*. One of my pleasant memories is of a call from Mr. Martin while I had a short vacation in East Gloucester in the summer of '98. He was so kind and friendly, as if we had always been acquainted and were friends."

Two sentences from the letter from Elizabeth Travis, referred to above, set me a-thinking. They are: "I am just back from my vacation. I was on the beach of Lake Erie twice, but I hope some day to spend a vacation on the shore of the Atlantic Ocean—a sure enough beach." I suppose she would agree that the Pacific Ocean has *one* of that kind, at least.

I could but think of some strange "opposites" in this world. A girl who lives in the beautiful mid-country wishes she could see the coasts. A boy who lives by the sea wishes he could have a sight of the mighty mountains. A boy who lives in the city would just love to be out in the country among the pastures and brooks. The girl who lives out there in the country longs for a sight of the city. So it goes, the world over.

After all, it is a hopeful sign. It shows that such boys and girls have thoughts outside their own "bailiwick." It means that they are not self-satisfied, for a certain amount of dissatisfaction is a good sign. So I hope you will continue to long for a sight of your "opposites," and I especially hope the time may soon be when your hope comes true.

Perhaps when you see the sea for the first time you will feel like the country woman, spoken of in London *Punch*. After her first glimpse of the sea she said, "Aint it astonishin', Willum? Who'd have thought there could be as much water as that?" To which her worthy spouse replied: "Yes, an' remember, Maria, ye only see "*what's on top.*"

Comradely yours,

Mr Alden

Bruised in the Handling

By Mary Davis

The home life of the Cheneys was particularly charming. Big, burly John Cheney was more like a big brother than a father to his tow-headed youngsters. It was a joyous sight to see him striding across the pastures with a merry group of boys and girls in hot pursuit.

Martha Cheney mothered her babies well. She had many social interests but the children were put first. She sang to them, read to them and told them stories until their little heads were golden treasuries of the best in the English language.

Martha believed in children attending church. Just before the sermon either John or she withdrew with the little ones but Junior and Betty stayed through the sermon. They did not attend Sunday school, however, as Martha said frankly she did not consider the modern Sunday school efficient. She did not care, she went on to explain, to have her little folk taught by untrained teachers. She boasted a little in her well-bred way of the Biblical knowledge that her children possessed. Betty knew all the Psalms mentioned by Ruskin in his memorable list.

At twelve, Betty was a fair, serene maiden, contented with the small golden world in which her mother enclosed her. But when she entered on the road of the teens, the docile, gentle Betty disappeared and in her place stood a self-conscious, high-spirited girl, who heard a hundred voices of her own generation calling to her.

Rather against Martha's wishes she insisted upon joining a Sunday school class made up of girls of her own age. Martha frowned again when Betty became passionately attached to the bright-eyed, capable-looking stenographer who taught the class. Martha was shrewd at estimating social values but she overlooked a significant item in the biography of Miss Lewis. That was her personal friendship with God. The old blind slave, who talked daily to God, possessed such grace and distinction that wise men came for miles around to sit at his cabin fire and listen eagerly to his conversation. So Miss Lewis awakened in her girls a desire for noble companionship.

The pure in heart see God. With most of us the dust of the years lie heavily upon the long, long thoughts of youth. We are creatures of habit. We bend our energies to the one task of making a living, and little by little we forget the time when we stood at the Golden Gate.

Martha failed to understand the little mystic in her household. One morning at six o'clock she intercepted Betty at the front door. "I was going up Stump Hill to see the sunrise," explained the girl, slipping her little Testament into her middy pocket. Martha looked at her sharply. "It cost me thirty dollars the last time you had tonsilitis," she scolded. "Really, Betty, you are old enough to have more sense."

Betty went back upstairs without a word. The Testament was not read that day. Martha disapproved of Betty's going off by herself. She called it morbidness. She forgot that our poets, our reformers, the seers of our generation and many another of God's children find him in the solitudes. Martha planned to occupy Betty's time and she plotted shrewdly against her attendance at the Consecration Meetings of the young people of the church.

Martha Cheney was an affectionate, well-meaning mother. By exacting physical and mental measurements her flock would compare favorably with the finest of Young America. But she laid rude hands upon her little daughter's soul and shriveled it. She filled her house with a crowd of happy, thoughtless youngsters. Betty was active in the Scouts and had the principal part in the Junior Play. She had so many happy hours in her day that she forgot her old desires. And then, Miss Lewis accepted a position in Washington.

When Betty became a High School Senior she was a beautiful, intelligent girl. Martha Cheney asked her one day if she didn't care to join the church before going to college. "Frances, Josephine and Barbara will join this Easter," said Martha. "I told Dr. Dunston I'd talk with you about it."

Betty looked up from her Latin. She frowned a little as if she was recalling something unpleasant. "No," she said slowly, "I don't care about such things now."

Martha missed the note of wistfulness in Betty's voice. "Well, I'd be the last one to force you to take a step like that," she said briskly, "only Dr. Dunston and I thought it would be pleasant for you to come into the church when your friends were doing so."

Betty shook her flaxen mane decidedly and buried herself in her Latin prose and Martha went on embroidering, ignorant of the fact that she was sending Betty out into the world, cheated of the friendship of the Supreme Companion.

Clinton, Mass.

Evangelizing Billy

By Mary Louise Daniels

Friends of the Harvard Man and his Smith College Wife would have said, could they have viewed the prospect through some magic spy-glass, "Dubious proposition! Better sell your land and come back North!" They could not know how compelling was the call of the land and the balmy, pine-scented air; how alluring the hope to wrest secrets from the sand in the shape of thrifty rows of pecan and satsuma trees.

To look from the cottage door in those early days, four years ago, was to see two other like simple structures and a few roof suggestions in the distance. However, when the Harvard Man emerged at early morn, clad in appropriate overalls and jumper, he was not considering the number or style of shacks round about, rather how soon he should be able to begin upon his own permanent home over yonder half a mile away. Sweet content ruled in his heart and patience held him steady.

Early in this new game of life the church situation was appraised. That was not much of a task. A few years previous the company which opened up the land and invited settlers had given a lot for a union church and a mill company at a distance had promised lumber free with which to build if the men would go after it. The men went and a few willing-hearted ones worked on the church building until the alarming truth was forced upon most of the families that a living could not be earned from promises and hopes. The community had therefore melted away and the half-finished church was left to make its own mute appeal.

Meanwhile, a Methodist preacher had been coming once a month to hold a service for the few in a small dance hall. Such was the situation when the newcomers cast a glance about. The Harvard Man was mechanical and resourceful. He found one other man of like temper and the two used odd minutes in planning and hammering, setting windows and hanging doors. During the dull season after planting, other men joined them and several women led by the Smith College Wife painted the seats and the outside as far as they could reach. Evidently the privilege of ladders was denied these wise-hearted women.

That summer eight more families left for the North. A little group remained—and Billy. With the building now sufficiently near completion for use, the Harvard Man gathered the very few available and they deliberately and earnestly organized a "Union Church." The Methodist Board was notified of the new enterprise and the dance-hall service ceased. The first pastor was a once-a-month man of Presbyterian persuasion.

A tiny Sunday school had struggled along with changing fortunes. Now Billy was the one community child left. However it was a plain duty to provide for one hungry, receptive little soul, as plain apparently as if Billy were a dozen little eight-year-olds. The Wife wrote a friend about this period, "Billy, his teacher, R— and I held Sunday school regularly. Billy wanted to go and we thought a child ought to have that privilege." Billy was another woman's child, by the way.

Then a family moved into town with four children and the school expanded with a bound. It seemed a signal for other families to arrive and new Billies to join the little procession. A ship-building company bought land not far away and employed men who made their homes in the Harvard Man's neighborhood. "We went after all the new people and made them attend church and Sunday school if possible."

Mr. S., an Illinois man, then found his way to the little town. He was a man of prayer and had prayed that he might be of use in the Master's service wherever he should settle. The Harvard Man was just then praying for helpers to direct and develop the growing church life. When he came to know the Illinois man he saw in him a Bible class teacher for men and began at once to work up such a class for the new leader.

The Wife, looking back over the last three years, recently summed up progress in these words: "Our little church has prospered. Last Sunday we had fifty-nine present at the preaching service. In the summer all the church members brought their letters. In the Sunday school are over fifty members with an average attendance of thirty-six, ten in the men's class. We have painted the church, bought new hymn books, lamps, a small organ and last week we paid the church debt and burned the mortgage. Last fall we appointed a committee to arrange monthly social evenings in the hall and they have been such a success as to really put the social club with its dances out of existence. On Wednesday evenings we have a Bible Study class and are planning mission study for the near future.

With the new year my husband is giving up some of his duties, that of Superintendent to Mr. S. who will make a better one, we think, because he understands children better; that of trustee in order to give place to a new man.

We have a business meeting for all adults the first Sunday of each month after Sunday school and last time I told the people that as my husband was no longer a trustee it would be a good time for everybody to begin to take hold in the care of the building and in feeding the minister! It was a bold stroke. I was willing to keep on sweeping and dusting, also entertaining the minister, if necessary, but people really care more for a thing that costs them something. It ended in a plan for two women to be appointed each month for cleaning and for all to take the minister by turns.

This minister, now a Methodist, said last week that it wasn't often a small church could prosper without denominational backing and he didn't quite understand our success. I could have told him one reason. It is not often that there are two men who really care about the work as do my husband and Mr. S. Two men who pray much, as they do, can do things with God's help.

There is quite a town now about the ship-

(*Continued on page 326*)

A Successful Conference at Long Beach, California

No desire to propagate sectarianism nor to draw denominational lines, but a growing conviction of the actual need for more fully developing an *esprit de corps* among our Congregational young people prompted the planning of the first Young People's Conference in Southern California July 26 to Aug. 1. The Religious Education Committee of the Conference, the chairman of which is the Conference Director of Religious Education, arranged the program, outlined the courses and made all general plans for the week. The Long Beach Church which had generously invited the young people to Long Beach as their guests, arranged for housing, meals and other matters involved in the entertainment. Because each of the two groups worked in absolute co-operation and planned in advance, no loose ends were apparent to the delegates in attendance. The efficiency, generosity and genuine Christian friendliness of the Long Beach people and their pastor cannot be over praised.

DELEGATES AT YOUNG PEOPLE'S CONFERENCE, LONG BEACH, CAL.

The girls were housed dormitory fashion in the basement of the church, whose commodious equipment made possible comfortable accommodation in this way. The boys camped on the beach and meals were served for the whole company in another section of the church basement. The three coat-hangers on each delegate's bed symbolized the careful consideration which had gone into the provision for their comfort, and a mere man thought of those!

BUSY DAYS

The day's schedule divided itself into three parts—mornings for serious study and discussion; afternoons for recreation; and evenings for a varied program. Each morning at 8.30 the whole Conference gathered in the church auditorium for a brief devotional service, led by the Conference Chairman. This set the keynote for the day, for the very young people who played hilariously in the afternoons and who vied with one another in dining-room repartee responded with a spirit of absolute reverence to the atmosphere of worship. Bible Classes followed in the next hour under the leadership of teachers unusually qualified to develop the thinking of the young people along religious lines. "A Christian in High School," led by Rev. H. D. French, pastor of the Church of the Messiah, Los Angeles; "Studies in the Life of Jesus," led by Miss Helen Babson, Student Secretary of the Y. W. C. A.; and "Discovering God through the Bible," led by Rev. H. F. Burr, Director of Religious Education for the First Church, Los Angeles, were the three courses offered.

The ten to eleven o'clock hour on three mornings brought the young people together for open forum discussions on the themes: "How to Run a Church," "How to Run a Church School," and "How to Arouse Missionary Interest," while those hours on the other two mornings were given to the second and third in the series on Christian Fundamentals, by Rev. H. K. Booth, D. D., pastor of the Long Beach Church. During the third hour of the morning the following Mission Study Classes were offered: "Pilgrim Followers of the Gleam," led by Rev. J. B. Toomay, pastor of the church at Ontario; "The Near East," led by Rev. E. P. Ryland, D. D., pastor of the Mt. Hollywood Church, Los Angeles; and "Serving the Neighborhood," led by Rev. C. N. Hand, of Pomona College.

The first hour after luncheon was dedicated to quiet and study. From 2.30 to 5.30 recreation held sway. A schedule as carefully planned for this as for the more serious times gave the opportunity for the whole group to play together as one joyous company. By the end of the week a parody on "The Soldier's Calendar" developed into: "Monday, register; Tuesday, swimming; Wednesday, baseball (and a track meet was included, even if it didn't go into the rhythm of the song!); Thursday, boat ride (around the bay and harbor); Friday, picnic (as the guests of one of the church members at Alamitos Bay); and Saturday, auto ride." On one of these days a "wienie" roast on the beach for supper was followed by a "stunt party" in the evening.

DEVELOPING LEADERSHIP

The evening program provided an address by Rev. H. D. French, a stereopticon lecture by Dr. G. F. Kenngott, the first of Dr. Booth's series of Christian Fundamentals, a message from the Near East by Rev. Cass Reed, just returned from eight years in Smyrna, and a closing address on "The Claims of the Church" by Dr. J. L. Lash. At all of these evening sessions the young people themselves presided. Though some of them had never faced such an imposing company before, they conducted the service with grace and dignity, and thereby made it more truly their conference. Indeed, every effort was made to utilize their leadership, one of the Long Beach boys serving as organist, and a girl from Mt. Hollywood directing the singing.

In the morning hours, simultaneously with the Bible Classes for the young people, teacher training classes for elementary and secondary workers were provided for adults; likewise, at the second hour their separate open forums paralleled the young people's topics; and mission study classes for them were offered at the third hour. Thus the conference met a need in the wider field of Religious Education as well as distinctively providing for the young people. The bulk of the attendance, however, was comprised of young people from various churches. The total paid registration for the week was 110, most of whom were there for the entire session, and represented about two dozen churches and all four of the Associations of the Conference. In addition, many persons, not free during the day-time, took advantage of the evening meetings.

FRIENDSHIP AND ENTHUSIASM

The young people were grouped into units of 10, under the leadership of adult counselors, and keen was the competition between the various groups to attain the highest daily percentage for attendance at classes, other meetings, observance of quiet hour and deportment in the dormitory. As a matter of fact, practically every class reported a perfect record of attendance and, although the young people were far from the pious type, they participated in all the serious sessions with quite the same enthusiasm which characterized their recreation.

To have seen this group of young people from such diverse environments gather on Monday as an unacquainted group and depart six days later bound into a friendship and loyalty of common purpose is to believe not only in the ideals of such a conference as this, but in the young people themselves. Therein was their attitude, that largest factor which should chiefly determine the occasion's value, revealed.

In succeeding years larger conferences may bring together greater numbers, but never can the spirit of unity and common Christian purpose more wholly pervade a company of youth.

S. E. B.

Lake Geneva Conference

The Lake Geneva Missionary Education Conference held July 23–Aug. 2 under the auspices of the Interchurch had a slightly larger enrollment than last year. This was in spite of some uncertainty in the air due to its management by the Interchurch. Next year the Conference will be held a few days later in order to allow the Daily Vacation Bible School teachers to attend. The dates set are July 30 to Aug. 8.

The Servants of the King group was larger than ever before and will probably need to be divided into two sections hereafter. There were fewer men than usual in the Conference, both in the older section and in the Servants group. Perhaps this is another backwash from the war. The program on the whole was good although perhaps not up to the uniformly high standard of former years. Such men as Sam Higginbotham of India, Dean Shailer Mathews of the University of Chicago, Dr. Cleland B. McAfee of McCormick Theological Seminary and Dr. Ernest Bourner Allen, pastor of Pilgrim Church, Oak Park, are of course as fine as can be secured but many of the vesper services were not well conducted and the speakers were not quite familiar with Geneva traditions and methods. One also felt the absence of the splendid group of missionaries that in past years have been the very heart and center of the Conference. There were present a few missionaries but not enough recognition was given them nor were there as many in attendance as in past years.

The Congregationalists again had the largest delegation enrolled. Several denominational meetings and social affairs were planned and carried out and a "Headquarters" was maintained where literature was on display and where conferences with leaders might be arranged. Among our leaders were Rev. William English, the new American Board Secretary for the Middle West, Miss Daisy Colman of the W. B. M. I., Miss Olivia Leas of the A. M. A., Rev. Mihran Kalaidjian of the H. M. S., Miss Sallie A. McDermott and Mr. Paul R. Reynolds of the Education Society, and Dr. Ernest Bourner Allen of Pilgrim Church, Oak Park.

The Best Thing at the International Council

By Leyton Richards

Rev. Leyton Richards of Manchester, England, is now pastor of the Downs Congregational Church, Bowdon, where he is successor to Dr. Alexander Mackennal, one of the founders of the International Council. For five years he had a pastorate in Peterhead, up in the very Scotch part of Scotland. One of his stories is of the American who was being shown the sights of Edinburgh. As his host led him down old High Street, he pointed out a dwelling on the left with the explanatory remark, "John Knox's hoose." After duly observing the edifice the American asked, "But say, who was John Knox anyway?" His host aghast at his ignorance replied, "Man, do ye no ken your Bible?" —Editors' Note.

The best thing, alike in its immediate delight and in its prospective promises, was the I. C. F. Initials were in fashion during the war, and they are now pressed into the service of peace; at least it is the faith and hope of the hundred men who met two evenings in Boston for dinner and social intercourse that "I. C. F." shall stand for international and supernational bonds which shall weave a fellowship across the oceans capable of enduring, despite the petty schemes of statesmen and the passions of politicians bent on devisive diplomacy. The idea was first of all to forge a number of personal links in friendship between Congregationalists in America and Congregationalists in the other countries represented at the Council. So we went for mutual introduction—thirty British delegates the guests of thirty Americans: four-minute speeches from a dozen lips revealed our hearts to each other, and the big demonstration in Mechanics Hall was forgotten as time sped amid the joys of fellowship.

It was delightful, but nebulous: we were no more than a series of fortuitous human atoms—united today, separated tomorrow. Could we not give an element of permanence to our fellowship and make it serve a larger purpose? The answer was given two evenings later, when we met again, with members and delegates from the British Dominions, and formally floated the I. C. F.—the International Congregational Fraternity. Articles IV. and V. of the Constitution tell its purpose and method. Article IV.—"Membership of the Fraternity implies loyalty to the world-wide mission of the Church, and the realization of Christian Brotherhood." Article V.—"Among the activities suggested as an expression of the purpose of the I. C. F. shall be the following:

(*a*) Exchange of letters, periodicals, etc., and if possible a half yearly bulletin, with a view to the interchange of information in regard to Christian issues in the several countries.

(*b*) International exchange of pulpits.

(*c*) Interpretative communications by the several National Committees, where such communications are of value in the fostering of international public opinion on Christian lines.

(*d*) Interchange visits of national representatives for information and intercourse and report.

(*e*) The effort to secure the appointment of fraternal delegates to the Congregational conventions or annual meetings of the other countries represented.

(*f*) The encouragement of divinity students of one nation to take one or more years of their course in the theological institutions of another of the nations represented in the I. C. F.

It only remains to add that the Secretary of the American Section is Rev. Herbert A. Jump, Manchester, N. H., and of the British Section, Rev. Leyton Richards, Bowdon, Manchester, England.

First Church, Portland, Oregon

The picture on the cover page is that of the third and present edifice of the First Congregational Church of Portland, Ore. Its first building was erected sixty-nine years ago in what is now "way down town" in the City of Roses. Rev. Horace Lyman was then pastor. In 1852 from the church was formed what has become the First Presbyterian Church of Portland. The withdrawal of so many members so weakened the church that its continuance was threatened and Mr. Lyman resigned. That versatile pioneer and foundation builder, Rev. George H. Atkinson, came to the rescue and the church under his leadership grew in membership and power. In 1855 Rev. P. B. Chamberlain began his pastorate. But again another group withdrew to strengthen the declining First Presbyterian Church. Then the church called to its leadership the man who had previously transformed failure into success.

Rev. George H. Atkinson worked so effectively that the church assumed self-support, regained its place of prestige in the town and built in 1871 its second building costing $20,000. Dr. Atkinson being called to the Missionary Superintendency of Washington and Oregon, Rev. James Eaton, who afterwards rendered such splendid service as American Board Missionary in Mexico, was called to the pastorate. His ministry as those of Rev. J. A. Cruzan and Rev. Frederick R. Marvin, his successors, was brief.

In 1886 Rev. T. E. Clapp began a fruitful ministry of eight years; the last four of which

Servants of the King, Lake Geneva, 1920

were devoted to making plans, raising money and erecting the present imposing edifice. The financial crisis of 1893 brought the enterprise to a standstill and the resignation of the discouraged Dr. Clapp. Then followed the pastorate of Rev. George R. Wallace (1894—1902) marked by evangelistic zeal, increasing membership, and the meeting of the National Council in 1898, then the pastorate of Rev. E. L. House, under whose inspiring leadership the handicapping mortgage was burned. Dr. House's successor was Rev. Luther Dyott, whose broad culture, many-sided civic service and gifts of friendship are precious memories of the church. After almost nine years of faithful service he departed this life and entered the church triumphant.

Dr. William T. McElveen, widely known as an able and beloved pastor and leader in Boston, Chicago and New York, is the present pastor of the church. The church is truly the "First Church," not only of Portland but of Oregon.

With the Schools and Colleges

New Professor at Oberlin

Friends of Oberlin are congratulating the Graduate School of Theology upon securing Dr. T. W. Graham of Minneapolis as the new Professor of Homiletics. He will succeed Prof. W. J. Hutchins, who has become the President of Berea College, Kentucky, after 13 years of service.

Dr. Graham is a notably successful young minister, well known not only in the "Twin Cities" as pastor of the Andrew Presbyterian Church, but also as an inspiring platform speaker at Y. M. C. A. conventions and student conferences.

He was graduated from the University of Toronto in 1903, and completed his theological course at Chicago, at McCormick Seminaries. He pursued graduate theological studies in 1907-1908 in the United Free Church College in Glasgow. The honorary degree of D. D. was conferred upon him last June by Macalester College. His war service was a noteworthy one. He not only served at two officers' training camps in this country under the Y. M. C. A. but held a responsible post overseas as officer in charge of the great Palais de Glace, the main recreational center for American soldiers in Paris.

Dr. Graham's success with young men in the army, his growing power as a preacher to college men, his missionary devotion shown by the remarkable succession of young people his church has sent year after year to the foreign field, and his unusual influence with students at the summer conferences indicate exactly the type and quality of talent and personal resources needed for the important post to which he is called at Oberlin, where the traditions of the Chair of Homiletics have been exceptionally high.

President Hough Resigns

Because of frail health, Dr. Lynn Harold Hough has resigned the presidency of Northwestern University, Evanston, Ill. He had served less than a year. In his letter to the board of trustees he said, "I have a clear conviction that the duties of the presidency of Northwestern University demand more in the way of physical resource than I can bring to the task." It is now known that Dr. Hough was ill last winter following his return from California and the West, and he resigned at that time the chairmanship of the Greater Northwestern University Campaign Committee. This committee has carried on a strenuous campaign to secure $13,500,000 for necessary improvements and increases in professors' salaries.

Of the amount sought it is reported that only about $1,500,000 has been subscribed. President Hough is a man of great literary and preaching abilities and though he may have administrative talent of high order he ought to be released entirely from any responsibility as an executive and be allowed to give himself completely to the other type of work. He has sailed for England and will occupy for a time the pulpit of Carr's Lane Congregational Chapel, Birmingham. Northwestern University has lately purchased valuable frontage on the Lake Shore Drive at Chicago Avenue and will locate its schools which have occupied buildings in the loop at the new site.

Laying Out the World's Work

By Byron H. Stauffer

We shall always need the foreman, be he employee or employer. I stood watching a hundred factory workers trooping past a time register at evening closing time. Each pushed a button which recorded to the minute his hours of work for that day. This convict-like numbering of men, this lockstep march past the clock, was just beginning to arouse whatever socialistic tendencies I entertained, when my friend, the foreman, after waiting till the last man was beyond hearing, remarked: "I expect a strike tomorrow for shorter hours."

I felt like telling him that I had at least a *prima facie* sympathy with the men, that I wouldn't work where I had to push a button. But, instead, I listened to his reasons why the hours were short enough and the wages sufficient. When we reached the corner where our paths homeward separated I was still a silent listener and a skeptic as well. "Will you be at the church concert tonight?" I asked in parting. "No, I shall not be able to come," answered the foreman quietly. "I must go back to the factory after supper *and lay out tomorrow's work.*"

The italics of the last five words are not used to indicate any particular emphasis on the part of that quiet-voiced foreman, but to give you some faint idea of the force with which the announcement collided with my previous line of thought. I suddenly lost my horror for the time recorder. Even the numbering system didn't appear quite so bad. This man who, I had noticed, did not need to push a button on leaving, had to go back to work without any extra pay. The men under him could spend the evening with their families.

I make no comparisons, nor speak for employer as against employee. I make no point against labor's demands. I merely hold to your view that foreman going back to the shop to lay out tomorrow's work. The clock did not record that extra time for the enlightenment of the board of directors. Neither did the workers under him give it a thought. Yet on his forethought and initiative depended the welfare of a hundred homes.

The world over we are too apt to forget the man who is laying out tomorrow's work. He may be a foreman or a promotor, a farmer or a captain of big industries. He may be laying out ten years' work for a community. He may have discovered a swifter process for doing work or a new brand of work altogether. He may have the pep to turn a desert into a garden. In cutting out a garment, in writing a book, in designing a building, in planning a needed railway line, in organizing a business, in creating a new commodity, in inventing a device, these foremen are continually laying out the work of the future for millions who could not do it for themselves. The multitude is fit to follow; the few are qualified to lead. The architect will always be needed, whether he plans buildings, industries or empires.

So while we sympathize with all who toil with their hands, while we desire to secure for them all they earn and all the leisure hours they should have, let us not forget that under any social system the Utopian dreamers may devise, the world will always need the foreman who can lay out tomorrow's work.

The True Story of Priscilla and Polly

(*Continued from page 322*)

birds' nests, or anything that could be obtained without hurting any living creature. There was always some doubt about the righteousness of collecting butterflies, and they would have preferred if possible to have kept them alive. They held stated meetings at which essays were read by the members but it required a strong hand on the part of the President to keep those associates interested who did not have an important part in the program, for it was always more interesting to perform than to be a respectful listener on such occasions. It was so easy to descend to a lower plane, and instead of contributing something of scientific interest, to quote the verses about:

Miss Pallas Eudora Von Blurky!
Her knowledge of science was murky,
High German and Greek she could fluently speak,
But she couldn't tell chicken from turkey.

Probably most girls and boys go through the stage of editing a newspaper. The one published by this particular group of children was called "The Enterprise." It had to be printed entirely by hand, with pen and ink, a very slow process, to say the least, and a very inky one, especially for the printers. About as much ink went on to their persons as on to the pages of the newspaper. They planned at first for a rather wide circulation, and went about trying to get subscribers, but the first number of the Enterprise was the last as well, for the pleasure of printing by hand was one that very quickly palled. Enterprises of many kinds were rather short-lived, for there were so many things to be tried, and experimented upon, and then to be left behind for something else. Priscilla and Polly had never heard of Robert Louis Stevenson, but they would have agreed with him in thinking:

The world is so full of a number of things
I'm sure we should all be as happy as kings.

Evangelizing Billy

(*Continued from page 323*)

building plant and as the families like to live out here where they can keep hens and a cow, we are bound to grow. It is a small work of course but who can say what some of our children will get from it? Little Billy will go to college one day, some of the others also, and we hope this little Sunday school will have started them in the right way.

If the survey man gets a bit discouraged as he skirts the lower edges of the country, let him stop over at this little fruit-growing town. The Harvard Man has a guest room ready now in his new house—much of the house built with his own hands. Along with other jottings in his notebook let the surveyor include this memorandum: Found—A rare specimen, the leader of a new enterprise who kept himself ready to decrease that somebody else might increase who could do a better job. Industry—perseverance —prayer—modesty. Result, a thriving Union Church and a process of evangelizing Billy under good headway.

AMONG THE NEW BOOKS

More About Plymouth

The Founding of a Nation, by Frank M. Gregg (Doran). The Pilgrim history is presented in the form of fiction, yet every character in it, with one exception, is historical, and the whole narrative follows closely William Bradford's "History of the Plimoth Plantation." The one fictitious character is Francis Beaumont, who tells the story as an onlooker at first, and later as an accepted member of the colony. The work is admirably done and may make a more accurate impression than if it were a purely historical account.

Cape Cod and the Old Colony, by Albert Perry Brigham (Putnam). More information is given in this volume about the interesting natural features of the Cape than can be found elsewhere. The glacial history of the region, the action of the sea, of winds and storms, shown on the cliffs of Truro, the dunes of Provincetown and the innumerable lakes of the whole region. The author is a geologist but writes for the general reader. The Changing Shore Line, Old Colony Names and Towns, Roads and Waterways, Three Centuries of Population, The Environment of the Sea, are some of the nine chapter titles. Every lover of the Cape, native or visitor, will find the book thoroughly enjoyable and informing. It is abundantly illustrated.

Old Plymouth Trails, by Winthrop Packard (Small, Maynard). Mr. Packard is both a clear-sighted and humorous observer of wild life and a sympathetic watcher of the ways of mankind. He has made a timely volume in these delightful studies of the Pilgrim country—Cape Cod and its neighborhood, stretching the latter term to include Nantucket, and especially the Plymouth backgrounds. There is a pleasant atmosphere of familiarity with Pilgrim history, but most of the interest of the book lies in its intimate acquaintance with the wild ways of the world and the genial companionship in outdoor adventure of the telling. The illustrations are a real addition to the text.

An Answer to John Robinson of Leyden, by A Puritan Friend, edited by Champlin Burrage (Harvard University Press). A manuscript of A. D. 1609, now published for the first time. It has lain in the Bodleian Library for over two hundred years. Aside from its great interest as a controversial document it is of historical importance for several reasons, stated in the Preface, among them being that it shows Robinson's residence to have been in Norwich between 1604–1607, and addresses him as a university man. Students of Pilgrim history will wish to consult this most interesting document. It is No. IX in the Harvard Theological Studies.

Recent Fiction

Invincible Minnie, by Elizabeth Lauxay Holding (Doran). Had a man drawn this character of a woman, he would have been in some danger of being mobbed by a throng of angry women. As the picture is by a woman we can only accept it as an index to the awful possibilities of her sex. The author says that we all know her type and that she is "capable of everything." Minnie comes of a race of parasites. She sees that she can only get what she wants in life through marriage. She is without passion, without honor, without shame. She sacrifices her sister, her lover, her husband, her children to mere desire of monopoly in ownership. A sloven, with charm; a coward, with cunning; incredibly short-sighted, cruel and mean; she is so clearly pictured that we feel that we have really made her acquaintance.

Allegra, by L. Allen Harlan (Scribners). An English story, largely of the theater, with an actress for a heroine to whom her art is so absorbing that it becomes a successful rival of her lovers and makes her unsocial and lonely in the world. One is more likely to fall in love with the much-tried and constant hero, with his ideals of what an English gentleman must be and do, than with the rather selfish and cold-hearted lady.

The Rapids, by Alan Sullivan (Appleton). The story of a man of boundless ambition, vivid imagination, great ability, invincible confidence, and the power of persuading men to back him in his dreams. He transforms a quiet little village into a great manufacturing center. His reward is not in acquiring wealth but in the joy of seeing his dreams come true. It is an unusual story of fine idealism and with many interesting characters, one of them being a missionary bishop, and a pretty romance runs through the pages.

The Stranger, by Arthur Bullard (Macmillan). A typical modern woman, whose motto is "efficiency," and a young man of Western ancestry but a Moslem by training, are the principal characters. Mr. Bullard desires, apparently, to show the superiority of the Mohammedan idea of love and marriage. Most readers will doubt the fairness of his comparisons or the soundness of his conclusions. It is not altogether an agreeable story, nor is it as well written as some of his earlier works of travel.

Our Peter, by George Woden (Dutton). The story of an English youth, from his boyhood until his marriage and the birth of his first children. It is an exceptionally well-written and entertaining account of the joys and sorrows of boyhood, the aspirations and love experiences of adolescence, the development of maturing years and the ups and downs, the joys and pains of courtship and early married life. It presents a fine picture of the habits and modes of life in an English town.

Atlantida, by Pierre Benoit (Duffield). It appears that the very ancient continent of Atlantis, "the cradle and home of the dynasty of Neptune," did not sink beneath the waves long ago, as tradition has it, but emerged instead and exists, in central Africa, a strange, mysterious and magnificent domain. There Antinea, a woman of great beauty—a supervampire—rules. Few men from the outer world ever have seen her. The one who tells the story is of the still smaller number who escape from her alive! The French Academy has awarded the author a prize "for the best novel of the year." It will remind readers of Rider Haggard's "She," but is quite another story.

I've Married Marjorie, by Margaret Widdemer (Harcourt, Brace and Howe). Marjorie was one of those war brides who married the very day before her lover was summoned to sail with his regiment. She was only twenty-one and when the war ended she found that she dreaded his return. The whole story is taken up with the account of the readjustment.

Mollie's Substitute Husband, by Max McCoun (Dodd, Mead). An incredible but entertaining story of the way in which a man, to promote a political reform effort, played the part of a certain senator whom he closely resembled.

A Cry of Youth, by Cynthia Lombardi (Appleton). This is a story of romantic love in still more romantic places. An American teacher in Rome who is young and in difficult circumstances meets with an Italian youth with whom marriage is impossible because of a childish vow which has pledged him to the monastery. They love and live as husband and wife in an ancient castle on a mountain top. There are adventures, the evil eye plays a part. There are mysterious vaults and underground passages. The story is pleasantly written.

Next Besters, by Lulah Ragsdale (Scribners). A light romance which swings between an impoverished Southern estate and the abundance of New York. Two charming daughters, in order to hearten their father, evolve a cheerful philosophy expressed thus: "When you cannot have what you want, take the next best." But they adopt an unfortunate amendment. "When you can't tell the truth, tell a lie." They tell so many and such atrocious lies to conceal the poverty of the estate that they hardly deserve the good fortune which follows repentance.

Short Stories

Czechoslovak Stories, translated by Sarka B. Hrbkova (Duffield). This collection belongs to "The Interpreters' Series." It gives us welcome and enjoyable glimpses into the racial thought and experience of one of the gifted races, long under oppression but conscious of its noble past and high destiny. Each story is prefaced by a brief but sufficient biographical sketch of the author. An unfamiliar life, a fresh and unconventional humor and a little of the Slavic folk-melancholy run through these stories.

Modern Greek Stories, translated by Demetra Vaka (Duffield). Ten short stories by various Greek authors, "leading figures in the literary world of Modern Greece." They are especially interesting for the light they cast on the religious ideas, superstitions and customs of the Greek peasant.

Leerie, by Ruth Sawyer (Harpers). Eight short stories concerning the wonder working of Sheila O'Leary, the best nurse in the great sanitarium. She possesses an amazing skill in dealing with unusual cases, where the cause of illness is difficult to discover and not to be reached by probe or druggist's medicine. The last chapters tell of her war work. A cheerful romance runs through the chapters.

Some Little Books

Little Messages for Shut-in Folk, by Charles W. McCormick (Methodist Book Concern). A choice little devotional volume of texts, comments and prayers.

Great Characters of the New Testament, by Doremus A. Hayes (Methodist Book Concern). Brief biographical studies for class use.

The Sunday School an Evangelistic Opportunity, by F. Watson Hanran (Methodist Book Concern). Suggestions for pastors, teachers, superintendents.

The Lord's Table (Public Speakers' Supply). A hundred speakers contribute each a service of "thoughts and prayers."

Joyful Sorrow, compiled by L. H. B. (Dutton). A collection of well-selected poems for consolation.

Serving the Neighborhood, by Ralph A. Felton (Interchurch World Movement). A suggestive booklet on community church work.

IN THE CONGREGATIONAL CIRCLE

CONNECTICUT

Cornwall Old Home Week

The Old Home Week celebration at SECOND, CORNWALL, Aug. 21–22, was of exceptional interest. Instead of the annual picnic at Cream Hill Lake the home people, on Saturday, gave a pageant on the lawn of the chapel and church illustrating the founding of the town in 1740 and the religious history of the church since its organization in 1780. The episodes of the pageant were planned and written, with rare originality and skill, by Rev. Fred Smith, the pastor. The historical presentation began with an impressive scene picturing the withdrawal of the Indians in favor of the white man. Then followed the meeting of the proprietors for the organization of the town; of the church members to receive their charter of incorporation from the State Assembly; and the building of the present edifice in 1826.

The literalistic accuracy of the presentation may be inferred from the fact that in the scene representing the building of the church a great stick of timber from the forest was drawn on to the chapel lawn by five yoke of oxen in the presence of an assembly of three hundred people. Four groups of tableaux illustrated in symbolic manner the influences that have gone into the world from this old town and church. The historic costumes were elaborate and beautiful, and the entire program effectively reproduced the spirit and customs of the Pilgrim days.

On Sunday the church was filled with a congregation of its sons, daughters and grandchildren well representing the country from Montreal, Canada, to Illinois on the west, and Washington on the south.

One of the sons of the church, Dr. Dwight

Men's Bible Class of First Church, Mansfield, Ohio

Not all the members of this flourishing class were present on the day this picture was taken but enough are in the picture to show that the class is a live one and looks ready to tackle the real problems of the day. The pastor of First, Mansfield, is Rev. O. L. Kiplinger. This class is one of the reasons why the church needs a parish house.

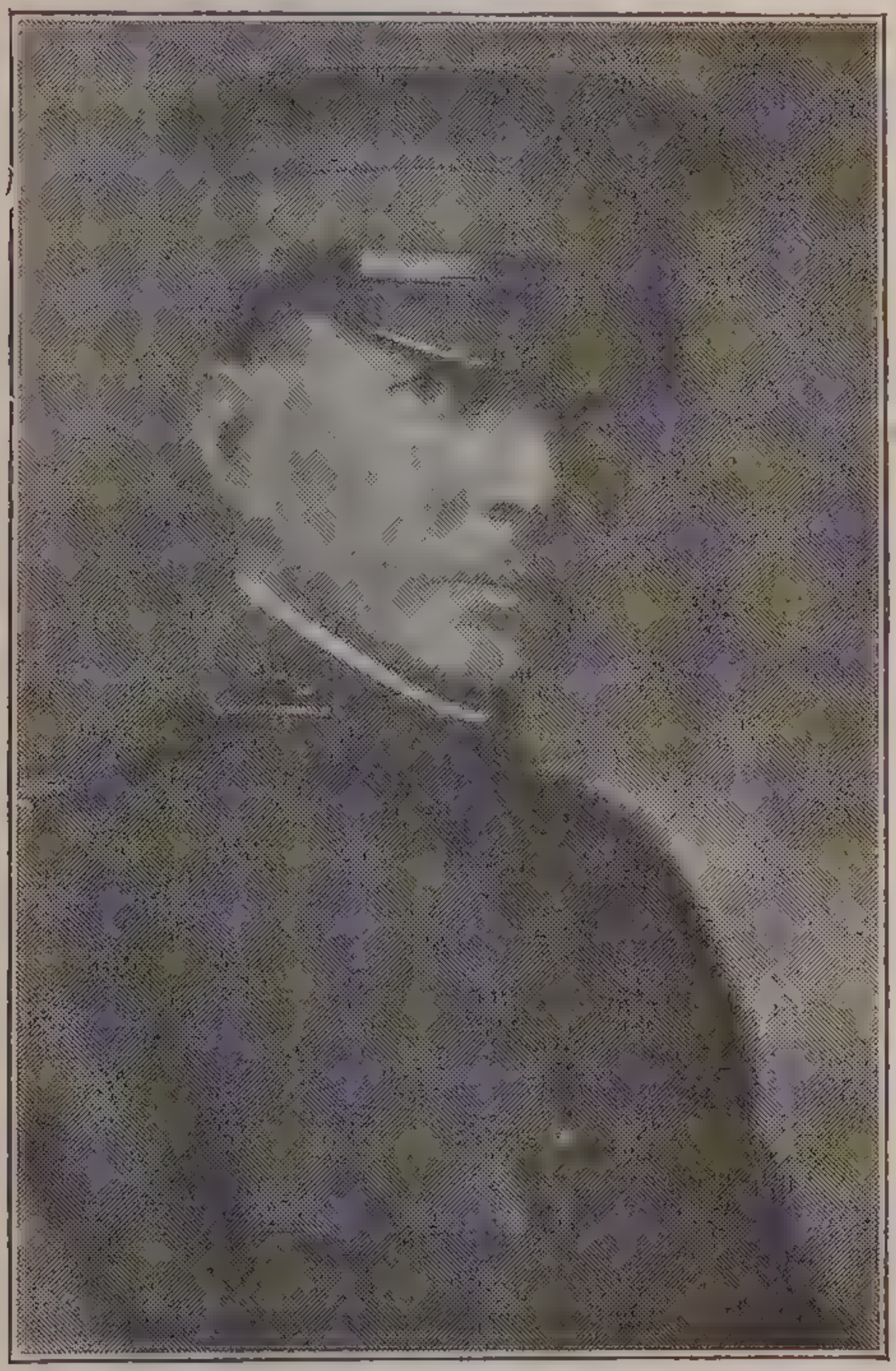
Mallory Pratt of Cleveland, O., preached the sermon on The Spirit of the Pilgrims. Through his efforts a delightful surprise was given the congregation in the gift of one hundred copies of *The Church Hymnal* donated by Noah Cornwell Rogers, Esq., of New York, and his sisters, Harriet L. and Sarah P. Rogers and Mrs. Daniel O. Rogers of New Britain, Ct., in memory of their father, Daniel M. Rogers, whose early life was associated with the old church. Rev. Charles N. Fitch of New York, a former pastor, assisted in the service.

The Samuel Scoville Association elected as Dr. Pratt's successor as president Professor Van Doren of Columbia University, and appointed a committee of prominent men: John Raphael Rogers of Brooklyn, Samuel Scoville, Jr., of Philadelphia, and Dr. Douglass Gold of Bridgeport, to secure a fund sufficient to redecorate the historic edifice in anticipation of the 100th anniversary of its erection in 1826.

The descendants of the Second Church are exceptionally loyal to its welfare and maintain from year to year a celebration of Old Home Sunday with growing interest and enlarging numbers. D. M. P.

From Factory to Pastorate

Rev. H. D. Gallaudet, who has accepted the call to the pastorate of FIRST, WATERBURY, to succeed Dr. C. A. Dinsmore, has had an interesting and suggestive experience.



REV. HERBERT D. GALLAUDET
In his war uniform

His grandfather, Thomas Hopkins Gallaudet, founded at Hartford, Ct., the first school for the deaf and dumb in America. His father, Edward Miner Gallaudet, was called to Washington, D. C., to take charge of the National Deaf Mute College. There Herbert Gallaudet was born in 1876. He graduated from Yale in 1898 and from Union Theological Seminary in 1902. For a year he was engaged in Y. M. C. A. work at the University of Virginia. He then entered the Home Mission work of the Presbyterian Church with a parish in the mountains of North Carolina ten miles square. Following that he came to Boston as assistant to Rev. John H. Denison at the Central Church, and in 1912 became pastor of the old First Church, or "North Church," of Bridgeport, Ct. He resigned in 1916 at the time of the consolidation of the North and South Congregational churches of that city.

Then comes a wholly new phase of ministerial experience and work. He went out with the Yale Battery for the war on the Mexican Border and was Chaplain of the 10th (Ct.) Field Artillery at Tobyhanna, Pa. His next work was in Waterbury as Superintendent of the social service and educational work of the Scoville Manufacturing Co. He secured leave of absence to attend the Plattsburg Camp and was given a commission as Captain of the 303d Field Artillery with which he served in France. And now he becomes pastor of a leading church in the city where he has worked among men in the shop.

Mr. Gallaudet did not look upon his factory service as turning aside from the gospel ministry but only as a special form of that ministry; and he does not now look upon his return to the pastorate as in any way a turning aside from the social interests to which he has been giving himself. In his letter of acceptance he says, "To me the great present task and privilege of a church of Christ is to so organize its activities and so direct its spiritual energies that the influence of Jesus shall be dominant all through the complex life of our times." That of course is simple enough and evident enough when you think of it but it is too often forgotten and it is well worth while to have it stated as a fundamental principle. Mr. Gallaudet believes that the greatest problems of industry are fundamentally religious problems because they are in the last analysis the problems of men and women. It is not barely a question of wages or conditions but of character, what men are themselves. There is nothing that can make the life of the world what it ought to be but the saving message of the Gospel coming into the lives of men and women and making them individually and personally what they ought to be.

Mr. Gallaudet believes in "The Chance of the Church Today," and his record shows how

A Partial List of

Our Yearly Sale

of New Books at One-Half Publishers' Prices

	Pub. Price	Our Price
Popular and Critical Bible Encyclopedia	$20.00	$10.00
Studies of St. Paul and His Gospel. By A. E. Garvie	1.50	.75
Christ and the Social Order. By W. M. Clow	1.50	.75
Faith Justified by Progress. By H. W. Wright	1.50	.75
Christ in Every-Day Life. By E. L. Bosworth	1.10	.60
Rational Living. By H. C. King	1.50	.75
With God in the World. By C. H. Brent	.75	.40
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Mythical Interpretation of the Gospel. By T. J. Thorborn	1.50	.75
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Personal and Ideal Elements in Education. By H. C. King	1.50	.75
Building a Working Church. By S. C. Black	1.25	.75
English Hymn, Its Development and Use in Worship. By L. F. Benson	5.00	2.00
Renascence of Faith. By R. Roberts	1.50	.75
Making Good in the Local Church. By E. E. Elliott	.50	.25
Ministering Shepherd. By C. E. Jefferson	1.25	.50
In the Footsteps of St. Paul. By F. E. Clark	2.00	.75
Expositors Dictionary of Poetical Quotations. By J. Moffatt	3.00	1.90
The Community Church. By H. E. Jackson	2.50	1.75
In a Day of Social Rebuilding. By H. S. Coffin	1.00	.60
Baccalaureate Sermons. By M. S. Terry	1.50	.75
Outlines of Theology. By A. A. Hodge	3.00	1.50
Gospel and the Modern Man. By S. Matthews	1.50	.75
Gospel of Good Will. By W. D. Hyde	1.50	.75
Church, Changing Order	1.25	.60
With the Sorrowing. By F. W. Palmer	.60	.35
Ways that Win in Church Finance. By A. S. Gregg	.50	.25
False Modesty. By E. B. Lowery	.60	.30
Personality and the Christian Ideal. By J. W. Buckham	1.50	.75

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far he is able to put his fine and high conceptions into practical operation. His abilities and experience admirably fit him to be the leader of such a church as the First Church in such an industrial center as Waterbury. C. S. L.

When Sunday Comes

By John Andrew Holmes

Socrates says, "A life unexamined, uncriticized, is not worthy of man." One may avoid such a life by attending church.

Pastors' Conference Given Up

On account of the death of Dr. Herring the invitations for the Pastors' Conference to have been held at Hartford Theological Seminary are withdrawn and the meetings will not be held this fall. It is a matter of deep regret to the committee representing the Pastoral Union and the Hartford Seminary Foundation that this is necessary. They had looked forward to the meetings Sept. 13 and 14 with great expectation. The theme which Dr. Herring had chosen, "The Minister's Message for a World in Ferment," was so timely and vital and he himself was so amply qualified both intellectually and spiritually for the leadership of such a gathering on such a theme that those in charge were confident that the meetings of this year would not only be worthy successors of the meetings held in the three preceding years under the lead of Prof. Harry Emerson Fosdick, Pres. William Douglas Mackenzie and Dr. Henry Sloane Coffin, but would have a distinct flavor and spiritual power of their own.

The committee has made every effort to secure a substitute for Dr. Herring but at this late date it has proved practically impossible to provide for adequate leadership.

The Pastoral Union and Hartford Seminary Foundation will plan to renew the series of meetings for spiritual fellowship in September, 1921, and very likely will propose the same theme for discussion. C. S. L.

NEW YORK

The Pilgrim Missionary League

The Pilgrim Missionary League of the State of New York, now in its sixth year, was the outcome of a carefully worked out plan for a closer organization of the young people's work of the Woman's Home Missionary Union of that state. It does not seek to multiply local organizations in the church, but simply links together in one big group all the young people's societies already existing and the new ones as they are formed, thus creating a strong bond of fellowship. Its object, as stated in the constitution, is "to awaken and sustain interest in missions, to train our young people and children in denominational loyalty, and to provide adequate financial support for denominational missionary work;" and it aims "to cultivate a spirit of loyalty to Jesus Christ, an intelligent knowledge of missions, and the habit of systematic benevolence."

The idea appealed at once to the young people of the state, and groups, or chapters, were started in all the associations, either the Young People's Society enrolling itself in the League without in any way losing its own identity or name, or an entirely new organization being formed, whichever seemed best suited to local needs. The League now enrolls about 200 groups, with an average membership of 25 to a group; has a state secretary, Mrs. L. C. Knapp of Homer, N. Y., an association organization in seven of the state associations with an assistant in each, who receives her training and inspiration for the work from the conferences at Silver Bay or Northfield.

The Pilgrim League is elastic in its organization and each group is free to lay out its own program and follow along its own line of work, the only requirement being that each shall pledge its loyal support to the denominational missionary budget, and shall do its part in the Reconstruction Work of the Woman's Home Missionary Union, which at present is the outfitting of the hospitals and dispensaries maintained by the A. M. A. The aim of the Pilgrim League auxiliaries for the year ending April 30, 1919, was $2,200. The receipts from the League were $2,700. The aim for the year ending in April, 1920, was $2,500, and this has been fully met, together with an extra allotment of $610, used to purchase a Ford car for the work of Rev. J. M. Moya of New Mexico. The budget for the League is divided into shares of $10 each, each group assuming a definite number of shares as its quota for the year. For 1921, besides other obligations, the Pilgrim League has undertaken the support of Mr. Johnson, the state superintendent of Sunday schools in Montana, and will also support four mission Sunday schools. Three of these schools have already been provided for, by the Ocean Avenue and Nazarene Sunday schools of Brooklyn and the Sunday school at Richmond Hill. The mission study books to be used for 1920-1921 will be those on "The Church and the Community," put out jointly by the Council of Women for Home Missions and the Interchurch World Movement; for adults, "The Church and the Community," by R. E. Diffendorfer; for young people, "Serving the Neighborhood," by R. A. Felton; and for juniors, "Mr. Friend-o'-Man," by Dr. J. T. Stocking.

Many and varied are the forms taken by the groups affiliated with the Pilgrim League. The working of the League is well illustrated at Plymouth Church, Syracuse, where a large organized Bible Class, under the direction of Mrs. William Spaulding, has become affiliated with the League and where, also, a more strictly missionary organization has recently been formed under the leadership of Mrs. George A. Brock, with a senior department of young women of college age and a junior department of girls under 14. Pilgrim Bible Class has a

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membership of about 100 young women between 25 and 35 years of age, some married, a good proportion being employed during the day. Business meetings are held once a month, six teachers are supplied each Sunday to the church school, a Schauffler pupil has been supported, and various contributions made to the Big Sisters, the Y. W. C. A., and other local institutions. A unique way of raising money has been found in what is termed "The Traveling Basket." The basket is made up of useful and fancy articles contributed by the members. Each article is plainly marked with the price and a small box provided in which money may be deposited. The basket is then sent on its travels, each recipient taking out one or more articles as they are desired, placing the price in the money box, and replacing the article or articles with a contribution of her own before the basket goes on its way to some one else. During the past year the basket has earned $232.89.

So successful has the Pilgrim League idea been in New York State that the Education Boards have recommended a form of national organization for a Pilgrim Federation, to embrace the young people's societies of the entire country. B. A.

PENNSYLVANIA

A Herring Memorial Service

PURITAN, PITTSBURGH, W. J. Williams, pastor, held a memorial service for Dr. Herring on the morning of Aug. 22. Doubtless many other Congregational churches will do likewise.

OHIO

From Toledo to Straight College

Rev. Louis J. Luethi, pastor of SECOND, TOLEDO, has resigned after seven years' service to accept the chair in history at Straight College, New Orleans. Mrs. Luethi will also be an instructor in mathematics in the same institution. While in Toledo Rev. Mr. Luethi has served as president of the Toledo Pastors' Union, has held high positions in Congregationalism, and has taken an active interest in religious education. In scholarship he has been second to no pastor of the denomination there and his interest in educational work has led him to accept the position at New Orleans. Second Church, Toledo, has a proud history dating back before the Civil War and now has a loyal group of workers on the East Side, Toledo, which is a district of 45,000 people without another Congregational church.

GEORGIA

National Convention of Colored Workers

The Congregational World Movement, Social Service, Evangelism, Church Extension, Self-support, and the Organization of Our Alumni Products will constitute the main topics of discussion of the approaching National Convention of Congregational Workers among Colored People to be held in Atlanta, Ga., with the Rush Memorial Church, Sept. 22-26. Rev. G. Thomas, pastor of the entertaining church, is chairman of the committee. Associated with him is Supt. Alfred Lawless, Jr., Rev. R. S. Brown, pastor of First Church, Atlanta, and other laymen from Atlanta together with the various Congregational churches of the state.

Five hundred delegates will be in attendance. Among the speakers are Dr. H. H. Proctor of Brooklyn, Rev. Emory Smith, Washington, D. C., Sec. Samuel J. Loomis of New York, Dr. A. C. Garner of Washington, D. C., Dr. George Haynes of New York, Dr. Cornelius S. Patton of Boston, Dr. W. N. DeBerry of Springfield, Mass., Dr. C. Steven Haynes of Athens, Ga., Sec. Harold M. Kingsley of New York, Sec. W. Knighton Bloom of New York, Dr. W. H. Holloway of Talladega College, Dean J. P. O'Brien of Talladega, Pres. P. R. DeBerry of Raleigh, N. C., Sec. R. W. Roundy of New York, Rev. Spenser Snell of Florence, Ala. Superintendent Lawless has charge of the A. M. A. program.

Sec. H. H. Dunn of New Orleans has addressed a letter to each school in the A. M. A. system and to each Congregational church urging a large attendance. A record-breaking meeting is expected.

Each National Society will be represented. The Women's Organization with Mrs. C. C. Cater, President, and Mrs. H. E. Lawless, Secretary, will meet in connection with the Convention. H. H. D.

Salary Roll of Honor

Churches which have increased the minister's salary since Jan. 1, 1918
Previously reported, 1,270

1271. Ames, Io., $600.
1272. Lake Linden, Mich., $175.
1273. Hubbell, Mich., $100.
1274. Three Rivers., Mass., $200.
1275. Walpole, Mass., $400 (2d).
1276. Dover Center, O., $500 (2d).
1277. Westfield, N. J., (2d).
1278. Oakland, Io., $300.
1279. Granite Falls, Minn., $700.
1280. Lincoln, Neb., Plymouth, $900.
1281. Oakland, Cal., Calvary, $300.
1282. Oakland, Cal., Grace, $130.
1283. Pacific Grove, Cal., $500.
1284. Palo Alto, Cal., $600.
1285. Paradise, Cal., $200.
1286. Petaluma, Cal., $200.
1287. Redwood City, Cal., $240.
1288. San Francisco, Cal., Mission, $200.
1289. San Francisco, Cal., Bethany, $200.
1290. San Francisco, Cal., Chinese, $180.
1291. Sanger, Cal., $600.
1292. San Jose, Cal, $250.
1293. San Mateo, Cal., $620.
1294. San Rafael, Cal., $200.
1295. Suisun, Cal., $144.
1296. Sunnyvale, Cal., $200.
1297. Weaverville, Cal., $200.
1298. Quincy, Ill., $600 (2d).
1299. Sturgeon Bay, Wis., Hope, $500.
1300. Benzonia, Mich., $200 (2d).
1301. Springfield, Mass., Faith, $750 (3d).
1302. Philadelphia, Pa., Kensington, $300.
1303. Lansford, Pa., $900.
1304. Somers, Ct., $200.
1305. Torringford, Ct., $200.
1306. Billerica, Mass., $300.
1307. Anita, Io., $400.
1308. Daytona, Fla., $200.
1309. Boylston, Mass., $700.
1310. Darlington, Wis., $300.
1311. Greenville, Me., Union, $300.
1312. St. Johnsbury, Vt., East, $100.
1313. Jersey City, N. J., Waverly, $600.
1314. Haverhill, N. H., $150 (2d).
1315. Green Bay, Wis., $600.
1316. Worcester, Mass., Union, $500.
1317. Nantucket, Mass., $600.
1318. Hallowell, Me., $500.
1319. South Acton, Mass., $100.
1320. Platteville, Wis., $600 (2d).

CALIFORNIA

Luncheon to Missionaries Outgoing

Seventeen missionaries, most of them going out for the first time, were entertained at luncheon at Hotel Ramona in San Francisco on Aug. 19. There were also present nine others who are or have been in missionary service, a Japanese pastor from Korea, a Christian Chinese student just arrived from Tientsin, China, and fifty-nine pastors and representatives of the churches of the Bay District. It was an occasion of unusual charm and inspiration. Each missionary was introduced and gave

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an account of himself, or herself. Expressions of good cheer and comradeship were given by Dr. F. J. Van Horn of First Church, Oakland, Prof. W. F. Bade, acting Dean of the Pacific School of Religion, Mrs. E. A. Evans of the Woman's Board of Missions for the Pacific and by the veteran Dr. John K. Browne. Dr. Henry H. Kelsey, Secretary of the American Board, presided. It was an hour which none present will forget.

Another Vacancy

On Aug. 1 the little church at YUCAIPA became vacant when the pastor, Rev. J. H. Hoffman, concluded his pastorate of nearly two years. Our church, established eight years ago, was the first in the field, followed by one of Methodist organization. Yucaipa is increasingly becoming famous as a fruit-growing district and the people in the valley are beginning to reap the reward of their labors. S. E. B.

Church and Ministerial Record

Calls

CANADA, P. A., Barrington, R. I., to Immanuel, West Pittsfield, Mass.

COFFIN, G. H., JR., Medfield, Mass., to First, Shelburne. Accepts and is at work.

CRISTY, A. B., New Smyrna, Fla., to Unionville, O. Accepts and is at work.

HAGEMAN, J. C., Detroit, Mich., to Sylvania, O. Accepts.

HARPER, JOEL, to Westminster, Spokane, Wash. Accepts.

LOUD, O. B., to Union, West Methuen, Mass.

POUND, W. H., Wolfboro, N. H., to Key West, Fla., for a year's service.

PRESTON, T. D., to assistant pastorate of Archwood Ave., Cleveland, O. Accepts and is at work.

REID, JOHN, Franklin, Mass., to South, Peabody. Accepts and is at work.

WILLIAMS, J. H., Redlands, Cal., to Claremont as acting pastor. Began Sept. 1.

Resignations

POUND, W. H., Wolfboro, N. H.

DAINS, C. H., Guerneville, Cal.

Dismissal

RICKS, W. E., Hope, Amherst, Mass., Aug. 23.

Ordination

FASANO, FRANK, Italian, North Plymouth, Mass., Aug. 15. Sermon by Prof. Agide Pirazzini; other parts by Rev. Messrs. Francesco Argento, Theodore E. Busfield, Giuseppe Merlino, and John J. Walker.

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Events to Come

AMERICAN BOARD, ANNUAL MEETING, Marietta, O., Oct. 12-15.

NATIONAL CONVENTION OF CONGREGATIONAL WORKERS AMONG COLORED PEOPLE, eighth biennial session, Rush Memorial Congregational Church, Atlanta, Ga., Sept. 22-26. In connection with convention will be held first meeting of the League of Self-Supporting Churches.

PASTORS' CONFERENCE, under auspices of the Pastoral Union and the Hartford Seminary Foundation, Sept. 13-14, Chapel of the Seminary, Hartford, Ct.

WORLD'S SUNDAY SCHOOL CONVENTION, Tokyo, Oct. 5-14.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, quadrennial meeting, Boston, Mass., Dec. 1-6.

AMERICAN MISSIONARY ASSOCIATION, annual meeting, Springfield, Mass., Oct. 27-28.

BROTHERHOOD OF ST. ANDREW, thirty-fifth annual convention, St. Louis, Mo., Oct. 6-10.

FIFTEENTH INTERNATIONAL CONGRESS AGAINST ALCOHOLISM, Washington, D. C., Sept. 21-27.

Missionary and Religious Educational Conferences, 1920

IMED—Interchurch Missionary Education Department.

CWHM—Council of Women for Home Missions.

FWFM—Federation of Women's Boards of Foreign Missions.

Where no initials are given the conference is a general religious educational conference under independent management.

DALLAS, TEX., CWHM, Sept. 20-26.

DALLAS, TEX., FWFM, September, last week.

TUSCALOOSA, ALA., FWFM, Sept. 20-27 (for colored women).

State Conferences

CALIFORNIA, Northern, Oct. 19-21.

GEORGIA (white), Woodbury, Oct. 28-31.

IDAHO, Weiser, Oct. 5-8.

LOUISIANA (white), Roseland, Oct. 12-14.

MISSOURI, Kansas City, Sept. 27-29.

MONTANA, Billings, Oct. 12.

NEBRASKA, York, Oct. 18-21.

NORTH CAROLINA (colored), Concord, Sept. 22.

OREGON, Forest Grove, Oct. 12.

NORTH DAKOTA, Grand Forks, Sept. 28-30.

TEXAS (white), Port Arthur, Oct. 26-28.

WASHINGTON, Spokane, Oct. 5-7.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Advertising Department, The Congregationalist, 14 Beacon St., Boston.

MERRILL—Forrest Eugene Merrill, at Haverhill, Mass., after a short illness of pneumonia, June 25, 1920. Graduated from Amherst College, class of 1879.

REV. J. M. ROBINSON

Rev. J. M. Robinson died Aug. 17 at the home of his son, Dr. E. L. Robinson in Detroit, Mich. He was born in Cass County, Mich., July 3, 1847. He began his ministry as a Methodist in 1869. He became a Congregationalist in 1884, accepting the pastorate of the Fort St. Church in Detroit. After serving this church about three years he worked in Michigan for some months under the Home Missionary Society. In 1892 he entered the service of the American Missionary Association, acting for the next twenty years as Principal of the Brewer Normal School, Greenwood, S. C. In 1912 his health was such that he had to cease active work. Since that time he has been with his son in Detroit. His wife, who assisted him in the work in the South, survives him.

REV. ELVIRA COLE COBLEIGH

Rev. Elvira Cole Cobleigh died at her home in Walla Walla, Wash., July 21, 1920. She was born in Stark, N. H., Sept. 4, 1844, the daughter of Solomon and Ruth Cole. She graduated from Mt. Holyoke College in 1870 and was united in marriage to Rev. Nelson Farr Cobleigh, Sept. 1, 1870.

Mr. Cobleigh came to Walla Walla, Wash., as pastor of the Congregational Church from his pastorate at McIndoe Falls, Vt., in 1881. After two years he became General Missionary Superintendent of Eastern Washington, Eastern Oregon and Northern Idaho. Mrs. Cobleigh became financial agent for Whitman College in Walla Walla, visiting New England and raising funds which enabled her to build the first girls' dormitory at Whitman College and she was matron of the Ladies' Hall for eight years.

She found time during the summers to assist her husband in evangelistic work and after his death in 1887, she continued her work along these lines when possible, until finally she was regularly ordained and took up the work of a minister of the gospel.

For fifteen years she traveled from 14 to 37 miles a Sunday, preaching three times. She was in the active work of the ministry for 30 years,

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Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address. Keyed ads. (care *Congregationalist*, Boston) cost fifteen cents additional.

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Teachers wanted for emergency vacancies—colleges, universities, public and private schools. Ernest Olp, Steger Building, Chicago.

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MISCELLANEOUS

The Heights House, Lunenburg, Vt. No hay fever. Visiting distances of all interesting places in White Mountains. Modern improvements, farm products. Booklet—A. J. Newman, Proprietor.

Wanted to rent by October or November first single house within commuting distance of Boston. Large garden preferred. Congregational family of four. George J. Clauss, Hyde Park, Mass.

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organizing in that time six Congregational churches and ten Sunday schools, building four churches, besides assisting in evangelistic services each winter.

During all her active life she was able to help young people to obtain an education by having them in her home and assisting them through college.

She gave up her pastorate at 72 years, but was sought after for pastoral services as long as she was able to perform them.

Her funeral was conducted by Rev. Frank McConaughy and was largely attended by friends from all parts of Southeastern Washington.

CHARLOTTE ELIZABETH HUME

Charlotte Elizabeth Hume, who died at Clifton Springs on Aug. 6, 1920, spent a large part of her life in India. As the daughter, wife, sister and mother of missionaries, she gave most of her strength in direct service to the Master.

REV. AND MRS. EDWARD S. HUME

Mrs. Hume was born in Madura, South India, on Sept. 3, 1847, the oldest of the ten children of Rev. and Mrs. John Eddy Chandler, for many years conspicuous figures among the missionaries of the American Board. As a girl she spoke Tamil fluently, and though her work as a missionary was in the Marathi-speaking part of India, she never forgot her childhood's tongue. Mrs. Hume came to this country with her parents during the Civil War. After they returned to India, she mothered the brothers and sisters left behind. Much of her American life was spent in New Haven, both as a student and as a teacher in Grove Hall.

In 1875 she was married to Rev. Edward S. Hume, likewise the child of missionaries to India, and a classmate at Yale of her brother, Rev. John S. Chandler. Immediately after the wedding these two young missionaries went back to the land of their birth, to the Marathi Mission, where Mr. Hume's parents had served for fifteen years (1839-1854).

After a year of language study, Mr. and Mrs. Hume were assigned to the work in Bombay, where the father, Rev. R. W. Hume, had long been stationed and where Rev. and Mrs. Charles Harding had more recently been in charge. Although Bombay was the first station of the American Board, climate and other obstacles had seriously interfered with the continuity of mission work there. Mr. Hume was now in the city of his birth but faced innumerable difficulties as he took up work there with his young bride. The church, founded in 1827, was the oldest in the Marathi Mission and was still active. Educational work, on the other hand, was but little emphasized.

Mr. and Mrs. Hume gave their lives in large measure to developing education in Bombay, without ever neglecting its relation to the work of the church. From the very beginning they set out to have all the children of the church attend the Mission School. Starting with but three or four pupils, the school grew rapidly, till it consisted of boarding departments for boys and girls and a government aided day school, whose curriculum reached from kindergarten stages up to matriculation or college entrance grade.

Mrs. Hume was the great organizer in connection with the school situation. Her marvelous ability in this direction was seen most clearly during 1900, the terrible famine year. Left alone, with her husband on enforced sick leave in America, she marshaled her Indian assistants and received and cared for the hundreds of children brought to her, with the skill of a general. Tenderly she nursed them, and through her love and labor brought many back to a degree of health. All of them called her "Mother." Many knew no other mother.

Mrs. Hume excelled, too, in music and needlework. Her genius was shown in the way she taught the Indian children part singing in English as well as how to copy the most exquisite designs of her own drawing in all kinds of dainty and elaborate fancy work.

When Mr. and Mrs. Hume finally left India in August, 1903, there was widespread grief throughout the Christian community and especially among the famine children to whom she had ministered. The anniversary of their departure was always remembered and was an occasion for real sorrow.

After Mr. Hume's death in 1908, Mrs. Hume continued to live in New Haven until three years ago. Though these years were filled with much pain and suffering, she still attempted to keep up a correspondence with many in India and with all who were interested in that country. Among her letters was a recent one from some of her old pupils in India, full of expressions of love and devotion for their beloved mother missionary.

The end came peacefully and without pain. Those who are left behind can only rejoice that she has met again with the one with whom she shared her life, as well as with those many, many Indian children and friends whom she had led to know Christ.

CLINTON V. S. REMINGTON

Clinton V. S. Remington, a leading citizen of Fall River, Mass., died there Aug. 24 following a surgical operation. He was born in Fall River on Oct. 15, 1839, the son of Hale and Catherine Van Santvoort Remington. He was a pioneer cotton and cloth broker in his teens, continuing actively in this business up to the time of his death.

Apart from his home life, Mr. Remington's deepest interest centered in Central Congregational Church, of which he had been a member for seventy years. He served as deacon, member of the pastor's cabinet, and as teacher and superintendent of the Sunday school. For many years he was the chairman of the financial committee of the church. For some years he was president of the Massachusetts Sunday School Association, and was a delegate to the National Council at Grand Rapids.

Mr. Remington was for several years a member of the city government. A genial, public-spirited, generous, devotedly religious man, he will be greatly mourned in his church and in his native city.

Evangelism is the appeal to the reason for a verdict and to the will for the enforcement of that verdict unto the building up of the Body of Christ. A living Church must always be a converting Church, and never more so than now.—*William Horace Day.*

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To Mothers

Habits are formed in the first score of years of life. It is therefore most important that those years be filled with the best. A sense of responsibility, a knowledge of right and wrong, a keen sense of honor, all these must be developed before the child has reached his majority.

The basis of right living always has been and always will be religion. No nation has stood after religion had been discarded. American youth must be well grounded in religious faith if the nation is to endure the stress of the coming years.

The Bible School of the First Congregational Church of Spencer aims to implant the right motives of life based on the religion of Jesus Christ. It seeks to give to the growing child a conception of religion that will develop character and individual responsibility.

But the Bible School cannot succeed in its unselfish mission unless it is supported by the home. The child must be regular in attendance. He must spend some time in preparation of the lesson. He must be taught at home to reverence sacred things. There is no agency on earth that can take the place of the home. The Bible School can be and will be a wonderful help to the home provided the home stands back of the school in its efforts for the welfare and training of the child.

Will you not, then, co-operate with us in the attempt we are making to develop your child by seeing that the child is regular in attendance, does spend some time in study, and is taught to respect above all else the most fundamental part of our civilization, the religion of Jesus Christ?—*First, Spencer, Mass.*

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There are twenty-five million boys and girls in the United States under twenty years of age.

Between seventy-five and eighty-five per cent. of all these children who ever become Christians will do so before their twentieth birthday. If we are going to reach the majority of them, it must be done before that date.

In one of the largest denominations in the country seventy-six per cent. of all increase in church membership on confession of faith comes through the church school.

After a careful study, it is estimated that the Protestants spend twenty-four hours a year in organized religious instruction, the Jews one hundred and eight, and Catholics four hundred and eight. In other words, those people know better than we, apparently, the importance of the plastic childhood period.

Probably there are twenty-five million people in the United States now outside the Christian Church who at some time or other were in church schools, and whom we allowed to get away from us, partly because we were doing such shoddy work.—*First, Evanston, Ill.*

* *

Words are the body of truth. A wordless world would be a world without friendship or inspiration, its silences would haunt and numb us. What we think of or hope or dream or hunger for or worship comes to us first in the guise of words. But a word can never be an end in itself, it is the vehicle of truth. A word that has no reality in it is a lie and words must be justly used and fairly dealt with. Extravagant speech is a sin against truth. We need a new respect for words just now; they are not mere breath or passing sound, they are life and truth and thought and God. "Man's word is God in man." Tried by such tests as these, the words that are printed big and black—or red—in the headlines of our newspapers and which are reported from senators and politicians, and sometimes preachers, are not the light of truth, they are the murk of passion and anger, hysteria and folly. They confuse every issue and hinder righteousness. "Study to show thyself a workman who needeth not to be ashamed, handling aright the word of truth."—*First, Detroit, Mich.*

* *

A Christian pulpit is a place for preaching the Gospel of Christ. To it, people who hunger for the Living God should be able to look, and not go empty away. But this is a time of supreme upheaval in human society. Much of the turmoil is the fruit of passion. But much of it is due to ideas—ideas which are being propagated everywhere. Many of these ideas are conceived in suffering and brought forth in desperation. Some are conceived in bitterness and brought forth in hatred. They are being marshaled into programs which are full of high explosive.

What shall a Christian pulpit do?

Shall it confine itself to preaching to the inner life of people somewhat removed from the bitterness of the struggle? While preaching its world-needed and precious doctrine of good will, shall it be content to deal in unspecific generalities? Or shall it include, as an integral part of the gospel for the age, the frank discussion of public affairs?

Surely, if it does not deal with these things in the concrete, it cannot clear itself of responsibility for the cataclysm which will follow.—*North, Berkeley, Cal.*

Let us keep up our standards. Let us be loyal to our ideals. There are people all around us who are impatient with high standards. Every day the world does its best to bring down its loftiest ideals. But we Christians are in the world to keep ideals high. We are disciples of the Perfect One, and we have no saving power unless we do more than the multitude around us. The church must be kept beautiful. Its worship must not be allowed to become tame and slovenly. Its work must not be done in a careless or haphazard way. The fires must be kept burning, and there must be suggestions in all her life of the life of the One who is matchless.—*Broadway Tabernacle, New York, N. Y.*

* *

They are wings of hope and action—the wings of the morning. Nothing is impossible when the day is fully come and we have risen to our tasks; but the darkest hours in any life are those hours before the dawn when we lie and brood and fear and the pallid light of our chambers is populous with specters. God be praised for the clear light of the morning which calls us away from shadows, fear haunted and misleading, to the glowing comradeship of love and duty. —*First, Detroit, Mich.*

No one man can do everything. You be content to do your work and be sympathetic to other people and tolerant of them. It is astonishing how different people take up with different work, and they get exceedingly critical with other people who do not exactly see as they do: Let them all do their work and love one another. No one man can cover the whole field, but all the workers will cover it.—*W. L. Watkinson.*

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CONGREGATIONAL BOARD OF PASTORAL SUPPLY, maintained by the Congregational Conferences of the six New England States, offers aid to churches desiring pastors or pulpit supplies in New England and elsewhere. Congregational House, Boston, Rev. Arthur J. Covell, *Secretary,* Rev. Watson L. Phillips, D. D., *Chairman.*

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WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, 19 S. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas., Friday Meeting, 10 A. M.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC, 760 Market St., Room 421, San Francisco. Mrs. W. W. Ferrier, Treas.; Miss E. S. Benton, Secretary.

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Incorporated 1829

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Program for the coming year to include Missionary Education, Stewardship, and a Financial Campaign in behalf of our denominational work.

RISIBLES

Millie—"How did Mr. Bonds get his eldest daughter off his hands?"

Clarence—"By putting the man she married on his feet."—*New York Globe.*

Supporting our contention that this Bolshevism is "Old Stuff," we quote Volumnia in Shakespeare's "Coriolanus," act four, scene one, line thirteen, to wit:

"Now the red pestilence strike all trades in
Rome,
And occupations perish!"—*Little Rock, Ark., "Democrat."*

"Has this car got a speedometer?" asked an old gentleman to the auctioneer, at one of the Disposal Board sales. The auctioneer was equal to the occasion and replied: "At thirty miles an hour it exhibits a white flag, at forty miles a red flag, and at fifty miles a gramophone begins to play, 'I'm going to be an angel, and with the angels dwell.'"—*London Tit-Bits.*

Mr. Augustine Birrell, some time ago, while traveling in a third-class railway carriage in the North of England, sat down hurriedly next to a little girl in shawl and clogs. Happening to glance at her a moment or two afterward, he saw that she was regarding him with no great favor. It dawned upon him that he was sitting on her newspaper. "Here, my dear," said Mr. Birrell, pulling the paper from under him and handing it to her, "I'm sorry." The little girl did not look quite satisfied, but she said nothing till, a few minutes later, the train drew up at the station. "Please, sir," she then inquired meekly, "may I have my fried fish?" It was in the paper!—*New Commonwealth.*

The visitor to the lawyer's office stood in amazement.

"I say, old man!" he exclaimed. "Whatever has happened to you? Had a motor smash or what?"

The lawyer shook his head wearily as he gingerly touched his bruised and bandaged face.

"No. You remember that case the other day when I defended a man charged with assault? Well, I made a strong plea for him on the ground that he was a fool rather than a criminal."

"Yes, but—"

"I did it so well that he was acquitted and he waited for me outside the court."—*San Francisco Argonaut.*

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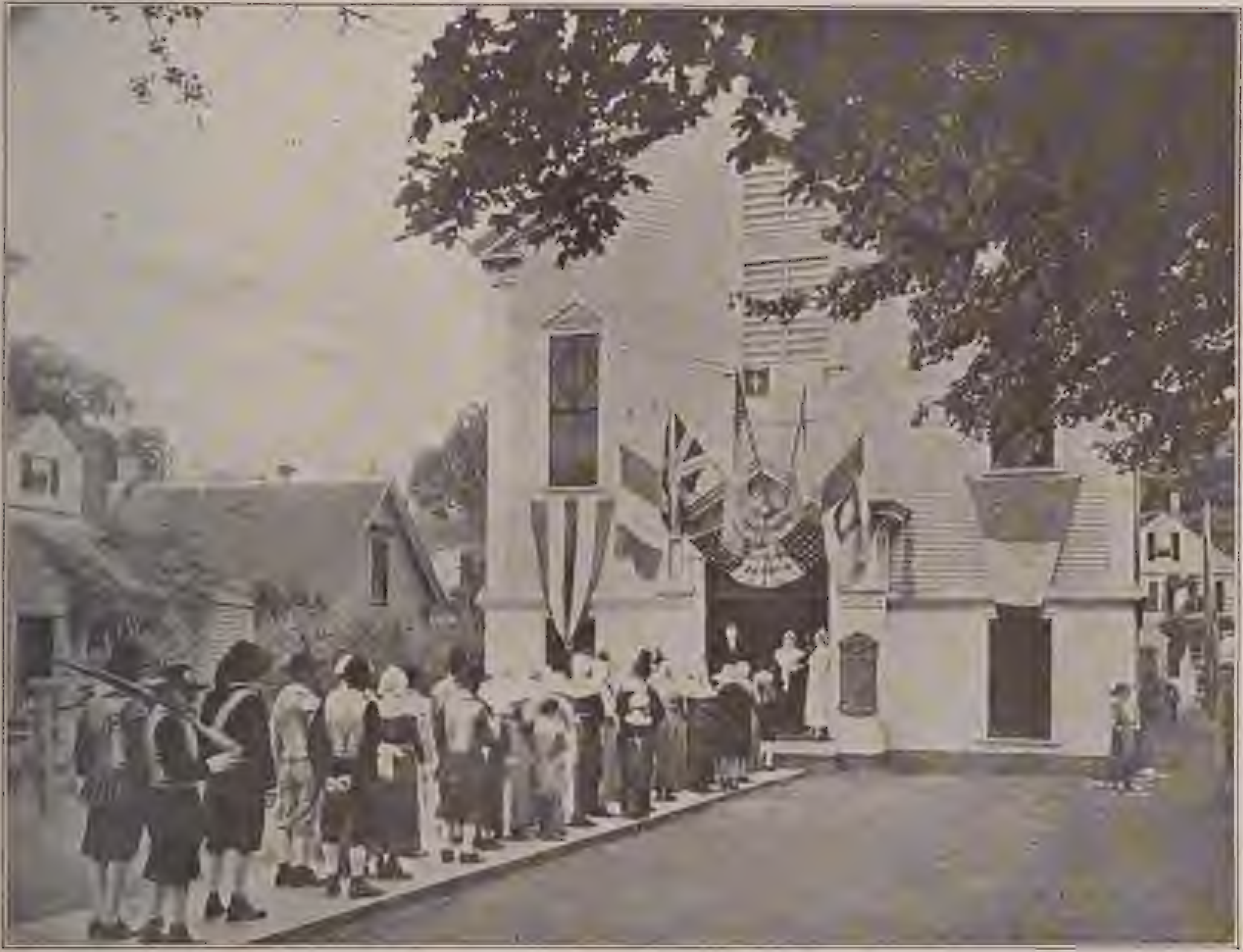


PILGRIMS GOING TO CHURCH

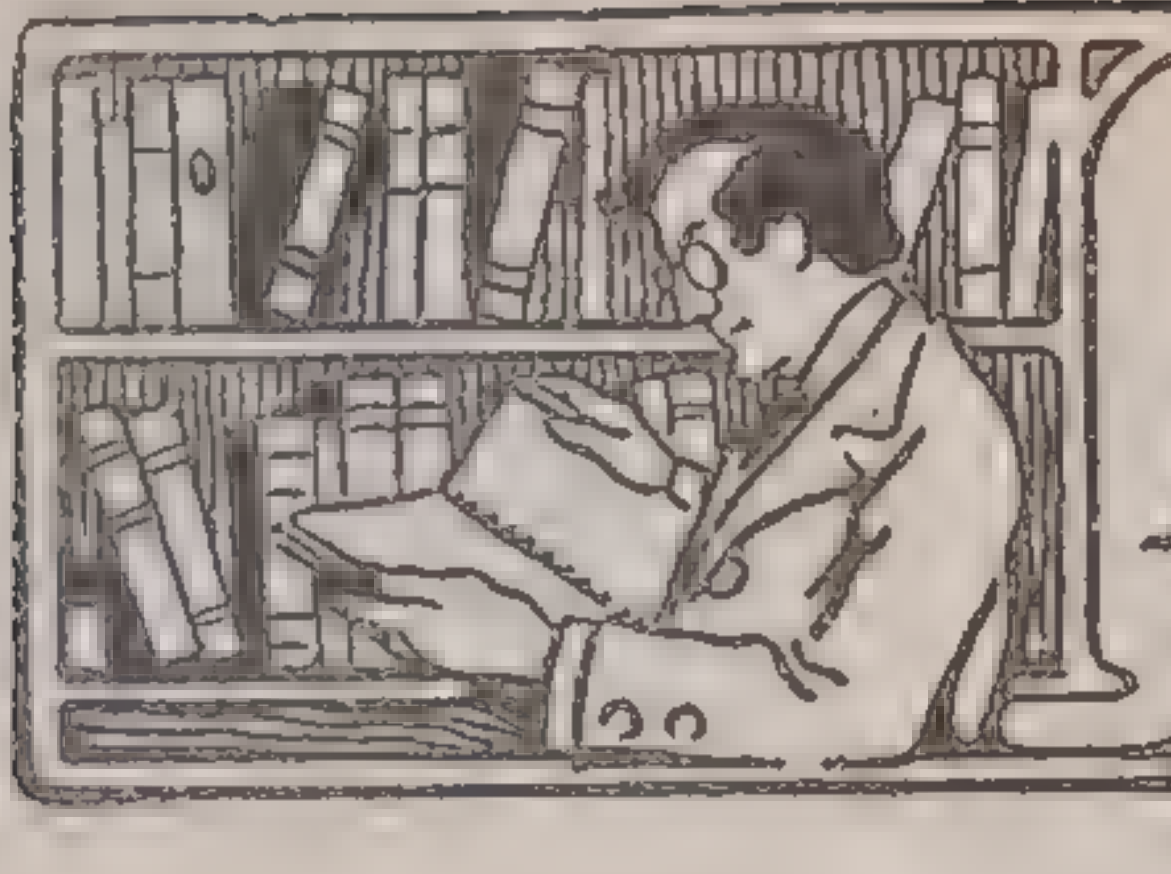
Participants in Truro pageant entering the Church of the Pilgrims at Provincetown, Mass., Sunday morning, Aug. 29. The acting pastor, Rev. John L. Sewall, is in the doorway.

CELEBRATING THE PILGRIM TERCENTENARY ON CAPE COD

NEXT WEEK:

NEW ENGLAND'S INFLUENCE IN KANSAS, by Howard A. Bridgman

RADICAL DISILLUSIONMENT REGARDING SOVIET RUSSIA, by Arthur E. Holt



AMONG THE NEW BOOKS

Another Lincoln Drama

A Man of the People, by Thomas Dixon (Appleton). The great success of Drinkwater's play makes it certain, and also desirable, that there shall be American dramas based on the life of Lincoln. In this play of three acts, a prologue and an epilogue, Thomas Dixon has done a strong piece of work. The prologue deals with the death of Lincoln's mother, and she is portrayed worthily; and the epilogue is a dignified cross-section of the second inaugural, with Lincoln uttering the noblest part of his address on that occasion. The body of the play deals with the magnanimity of Lincoln in September, 1864, after it had become certain that McClellan would be elected unless some signal victory occurred. Of course Thaddeus Stevens is Mr. Dixon's villain, as always; but he has two close seconds in McClellan and in Henry Raymond of the New York Tribune. Stanton is there, crabbed, profane, insolent, but loyal. Mrs. Lincoln is drawn with sympathy and true appreciation of her hard position. It is known that Lincoln expected McClellan to win the election of 1864, and that he wrote in the presence of his Cabinet a pledge to support McClellan in the months between the election and inauguration. Dixon goes but little farther in representing him as willing to withdraw in McClellan's favor if McClellan would denounce the treasonable element in his own party and pledge himself to fight till the war was won. McClellan was already compromised and could not make the pledge. The capture of Atlanta turned the election in Lincoln's favor. It is a strong play; and in its historic setting is correct. It is a true tribute to the magnanimity of Lincoln. W. E. B.

Lord Beaconsfield

The Life of Benjamin Disraeli, by George Earl Buckle (Macmillan). This is a continuation, volumes V. and VI., of the biography begun by W. F. Monypenny and covers the period from 1868 to 1881. Both volumes contain copious extracts from Disraeli's correspondence. It was a great period in his life and in the history of England. In 1868 he became Prime Minister. The first chapter deals with the disestablishment of the Irish Church. In 1870 was the Franco-Prussian War, when the question of the neutrality of Belgium was up and defended by Disraeli. In 1875 England gained control of the Suez Canal. In 1877 Victoria was proclaimed Empress of India. Vol. VI. is largely devoted to Lord Beaconsfield's management of the Eastern question, "the most outstanding feature of his great administration." The two volumes fittingly close the great biography of one of the greatest and best beloved of England's statesmen.

Recent Fiction

Painted Meadows, by Sophie Kerr (Doran). This strong, evenly wrought story, rich in human nature, has its scene in a village "not far south of Mason and Dixon's Line," and the time is the nineties. The quiet, demure heroine is carried away by a sudden and intense love for a dashing youth, newly come to town, and thereby repulses a far better man who loves her steadfastly. As for the husband, "the Pagan god Pan touched him in his cradle," a verdict of the village doctor. "That kind haven't got much brains but they've got highly developed instincts." Much of the story takes up the attitude of his wife toward his limitations, showing how she spoiled him. "All the little bit of backbone Gil White ever had she's taken out of him." There are no loose ends in the book and all the characters are drawn with equal care. They and their conversations are memorable. But the method of working out the conclusion is a matter for controversy.

Many Junes, by Archibald Marshall (Dodd, Mead) The tale of a lonely man. Hugh Lelacheur is introduced as "a tall, thin boy of sixteen with a solemn face and a pair of fine eyes." Despite his aristocratic lineage, Fate cuts him off from home, fortune and friends. Loving the country, he becomes a humble clerk in London. Great fortune and a great love come to him too late. "Many Junes" slip by, then suddenly he wrests happiness from untoward circumstances. The story follows a shadowed path a long way but the book cannot be put by, so compelling is it in its power and simplicity.

A Maker of Saints, by Hamilton Drummond (Dutton). A romance of Italy in the thirteenth century. Dante, exiled from Florence, appears in a few pages. But the chief character in the story is a sculptor, called, because of his wonderful masterpieces in marble, "a Maker of Saints." Born in a peasant home he is in mind and nature the peer of the nobility and falls in love with a daughter of the House of Faldora. The story is exceptionally fine in tone, quality and style, and should rank with the best of historical romance.

Wunpost, by Dane Coolidge (Dutton). The imagination of the author runs wild but he has given a gold-mining story of an unusual type. A daring young prospector who is successful in finding rich mines but not in keeping them, a delightful heroine, and several deeply dyed villains provide the human element of the tale. It is not a probable tale, but it is entertaining.

The Quirt, by B. M. Bower (Little, Brown). A typical ranch story with a big ranch that swallows the little ones, growing fat by methods that do not balk at murder. But a Federal agent is on the trail. A girl, in the midst of a thunder storm, is eye witness of a murdering, and that is the beginning of the end. It is also the beginning of a satisfactory romance.

The Chinese Coat, by Jennette Lee (Scribners). A fanciful story combining the homely, everyday things of domesticity with a quaint air of mysticism. The young wife of a struggling young business man finds, in a department store, a wonderful Chinese coat which she craves. Her husband longs to give it to her though they both know that she has nowhere to wear it and no other clothes in keeping. The situation is absurd and pathetic. Years pass. Prosperity comes and the children grow up. An amusing interlude describes the "bringing up of mother." Finally, husband and wife, recalling the old dream, go on a pilgrimage to China in search of the now priceless coat.

All-Wool Morrison, by Holman Day (Harpers). A lively story in which the returned doughboys play a worthy part in preventing a riot, and Morrison, the Mayor, wins a victory for the people against the grafters and prevents the grabbing of the state's water power by private interests.

The Lonely House, by Mrs. Belloc Lowndes (Doran). A superior type of mystery story. The location is Monaco and the characters English, Italian and French. An English girl, orphaned, visits a relative in a lonely villa in Monaco and finds herself at once plunged into a strange atmosphere and involved in horrible experiences. She is also the object of the devoted attentions of two men, one Italian, the other English. There are glimpses of Monte Carlo and one of the most interesting characters is a French secret service official. The story is exceptionally well told.

The Imperfect Mother, by J. D. Beresford (Macmillan). This is an English story of contrasting temperaments. The contests between a mother, jealous of her exclusive relations with her only son, and her refusal to share affection, first with his boyhood friends and companions in play, then with the girl with whom he is in love, give opportunity for the study of a complex and unhappy character. The boy's father is a nonentity, and the mother's desertion of her home, the author excuses and explains by the contrast of her vivid ambitions and desire of life, with elements of poverty and weakness surrounding her. The result of her transgression is well indicated later on in the story.

In War Time and After

The Uncensored Letters of a Canteen Girl (Holt). A volume of letters home, written between November, 1917, and April, 1919, describing the author's experiences in France, but not mailed because they contained names of places and persons and other material which would not have passed the censor. They are vivacious, interesting and instructive.

The Corsair in the War Zone, by Ralph D. Paine (Houghton Mifflin). The fine ocean-sailing yacht of J. Pierpont Morgan was one of the fleet chosen to patrol the coast of France and to assist in convoying American transports. For nearly two years she did valiant service which is well described in this attractive volume. Mr. Paine knows how to write a good sea story and this true record is more thrilling than any fiction.

The Human Costs of the War, by Homer Folks (Harper). At the close of the war the author was requested to make a survey of the needs of Southern and Southeastern Europe. He herewith describes the situation in Serbia, Belgium, France, Italy and Greece. The four final chapters endeavor to sum up the war's results in these countries in the three vital aspects of childhood, home and health, and to "fit the whole into a picture of War *vs.* Welfare." It is a tragic, gruesome and appalling review. Nevertheless it should be read by Americans and be placed in every library.

Service of Love in War Time, by Rufus M. Jones (Macmillan). An interesting account of the part borne by Quakers in relief work of various kinds during the war. It also reveals something of the persecution and suffering which many of them had to endure, especially those of draft age, from the inability of others to comprehend their conscientious convictions. The service rendered should call forth admiration and approval.

German Leaders of Yesterday and Today, by Eric Dombrowski (Appleton). Thirty-one biographical sketches by the political editor of the *Berliner Tageblatt*, vivid in style, humorous and entertaining. Ebert, Ludendorf, Theodor Wolff, Mathias Erzberger, Alfred Von Tirpitz, Wilhelm II., Adolph Hoffmann, Helfferich, Scheiderman, are among the more familiar names. Most of the comments on the leaders of yesterday are quite scandalous.

The Congregationalist and Advance

September 16, 1920

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The Talk of the Sanctum

Why Our Papers Are Late

Just as last week's issue of *The Congregationalist and Advance* was going to press the press feeders in the big printing plants of Boston walked out. It was an unauthorized strike but it lasted a week and stopped our presses so that the paper was a week late. Then the press feeders were ordered back to work by their union officials. All the union printers are under agreements running way into next year, but demands for more money have become contagious, and the press feeders, already well paid, followed a demand for a large increase by this hasty action, disregarding an offer previously made for a voluntary increase. They had no special complaint against us. The small group that has made the trouble simply joined in the action taken by union press feeders throughout the city. All of our printers agree that they are fairly and generously treated, and we greatly appreciate their excellent work, their fidelity and good will. We see no occasion for further labor trouble and hope that our paper will soon be back to its regular schedule.

Under such circumstances other publishers have usually skipped an issue. We do not intend thus to disappoint our subscribers or our advertisers, but find it necessary to make a smaller paper for this issue in order to gain time that has been lost. Next week we hope to give full measure again and to be almost if not quite on time.

Poems that Cheer

What a world of comfort and cheer there is in some of our favorite poems. Many of them are poems of long ago; some of them have appeared but recently. Would it not be a delightful service if we should pass on poems that have helped us most to the thousands of other readers of *The Congregationalist and Advance* who need just the help that inspiring poems give? We shall be glad to publish these favorites if you will send them to us. Please give the author's name in each case if possible, and give your own name and address too. It will add to the interest of others if they know that a particular poem of inspiration or comfort has helped you.

Address, Favorite Poem Dept., The Editors, *The Congregationalist and Advance,* 14 Beacon St., Boston, Mass.

In the Circulation Department—

They continue to come! We refer to the sunshine messages and words of encouragement from you. How far an expression of appreciation goes toward spurring us on to our best efforts! Of course we try to make each new number better than the last, but here are some readers who were so pleased with certain issues they just had to write and tell us so:

A New York subscriber says, "I want to congratulate you upon the admirable quality of *The Congregationalist and Advance,* especially in the reports of the *International Council.*"

And a voice from Ohio reaches out to us across the miles, "You are publishing a fine paper. The numbers on the *Tercentenary Celebration* are splendid indeed."

A message from the Pacific Coast is worth passing on to you: "Am greatly pleased with the *Education Number.* We greatly need a live church paper which helps us in solving some of our difficult community problems connected with our church work."

Finally, just a line from a Connecticut subscriber, who added in sending his renewal, "For one year's subscription to *The Congregationalist* which never before was conducted as helpfully as now."

Piedmont College Begins Its Twenty-third Year September 8th

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Sept. 6, 1920.

Dear Friends and Fellow Workers:

I have reason to know that I am addressing a large number who through reading this page have become friends and fellow workers in maintaining Piedmont College. I have just returned from a three weeks' vacation, the first in seven years, and am now facing the new college year, to begin day after tomorrow. Many of you have been regular Donors to the College for years; some have recently begun; some have been thinking of beginning; while others have this matter brought before them for the first time.

I wonder how many of you can realize what it means to face a year of college work with large plans and budget voted by the Trustees; with opportunities, such as fall to the lot of few; and with no resources but faith in God and friends. Whoever tries it without a genuine faith in both God and friends will soon find himself with anxious days and sleepless nights, resulting soon in a nervous breakdown.

Will you realize with me what I am facing this year, with the cost of everything mounting higher and higher, with a budget nearly double anything we have had before, and with an Institution that has fairly leaped into full college rank and demands? The summer work in replacing, in part, our burned dormitory, in the necessary repairs and in new equipment, has drained dry our Treasury and made us anticipate future donations.

I come to you with this, our common work before us and our common responsibility for it as servants of the same Master, and ask that you will do your utmost, as I will try to do mine, in successfully carrying on this College during the coming year. Three thousand of you have helped in the past; how many will repeat or enlarge your donations? How many will help for the first time?

If you could know the crushing anxiety of these hours, I know you would help lift the burden. Could you imagine how much a $1,000 check would lift, many of you would send one, while many more would make up thousands by combining many smaller ones.

ANYTHING LESS THAN A RESPONSE OF **$10,000** TO THIS APPEAL WILL LEAVE THE BURDEN UNBEARABLE.

Will all Piedmont's friends write me a letter at once, enclosing something—anything from a postage stamp to a $50,000 check?

Yours with mingled faith and anxiety,

FRANK E. JENKINS,
President Piedmont College,
Demorest, Ga.

Whether It Shall Be a Successful Year Depends on Its Friends

EDITORIAL

The Steel Report Once More

A vigorous propaganda is being carried on by certain elements which seem to be connected with the manufacturing interests of the country to discredit the recent report of the Interchurch Commission on the steel strike. A magazine called *Industry*, published semi-monthly in Washington, is devoting successive issues to this attack, which includes not only the Interchurch Movement, but the Federal Council.

We are not prepared to defend all the findings of the Interchurch Commission with relation to the steel strike, or indorse every utterance on the labor question of every official of the Federal Council. On the other hand, it strikes us that *Industry* is inclined to throw dust in the eyes of good people and divert them from the main question, which is whether or not conditions, broadly speaking, in the steel industry are right and fair. But instead of taking sixteen pages to depreciate the men who made the investigations and to give the impression that they were all semi-Bolshevists and undesirable citizens, *Industry* would better utilize that same space in disproving the findings themselves.

Such leaders as Bishop Francis of the Methodist Church and the late Dr. H. C. Herring of the Congregational National Council were willing to append their names to the report. These findings which were printed in part in *The Congregationalist* Aug. 12 are cold, bare statements of what the investigators believe to be true.

The main question before the churches and the country is, Are these assertions to be credited? We withhold our own final judgment until this report has been analyzed by Prof. Graham Taylor of the Chicago Theological Seminary, whom we have asked to review it for this paper.

* *

The election of Obregon in Mexico was expected, but is welcome. Among all the generals—and Mexico is still so much under the influence of militarism that a general is the probable candidate always—Obregon is most in sympathy with the idea of cultivating good relations with other nations and especially with the United States. We hope he will be able to put down revolt and consolidate all the peaceful and progressive forces so that Mexico may prosper and no grounds of complaint be offered by either of the neighboring nations to the other.

What They Are Bringing Back

Mid-September finds most of the people who have been making holiday back in their accustomed places, at the desk, in the home, in the school—and let us hope, in the church also. Pleasing is the sight of these returning travelers as they step out of their trains and steamers, laden with the fruit of their sojournings here and there. Usually something has been found in the beautiful places in God's world where tired folk find refreshment that becomes a temporary or permanent addition to their personal assets. It may be some of the products of the field, the garden, or the woods; it may be a new pet, tenderly fondled and cherished by the younger members of the family; it often is a coat of tan on the cheeks, or a more erect carriage, or a rested look in the eyes, or a desirable addition to one's avoirdupois, or more muscle in arm or leg.

Happy the traveler who brings back a new friendship, a real relish for the old job or a new one, closer insight into some personal problem, a stout heart for what the morrow may bring.

All these are God's good gifts out of the golden summer time. But one can bring back nothing better than a contented mind, the disposition to take the world and one's own part of the world as he finds it without murmuring over its limitations, in the confidence that this is just where God would have us, for the time being at least, work out, with his help, our own salvation. This is our chance for the making of character, for the service of our fellowmen. Contentment with this particular opportunity, acceptance of life in the way it comes to us, does not mean negation of all just ambitions, or the crucifixion of noble aspirations. It does mean that in an extremely restless age, and at a peculiarly excitable time in national and international life we range ourselves not with those who would add to the popular discontent, but with those who try to keep steady and calm and fair and good tempered in the midst of perplexities and strifes.

If we can bring back such a mind as this, which certainly bears some slight resemblance to the mind of Christ, we are in for a good autumn and a good winter. For the ground of our inward hope and cheer is in God himself, to whom this restless world belongs, and who gives to us the inestimable privilege of living in it and of laboring for it.

* *

That was a pleasant interchange of courtesies between Plymouth, England, and Plymouth, Massachusetts, while the former was celebrating the departure of the settlers who made the latter famous. There was plenty of good will for the Pilgrims in England three hundred years ago, but it was muzzled and restrained. Now it is cordial and general, as the relation of a mother and her children always ought to be.

The Parables of Safed the Sage

The Parable of Philosophy and Money

There came to me a Rich Man, who spake unto me, saying, What is a Philosopher?

And I said, As is his name, so is he; one that loveth Wisdom.

And he said, Art thou a Philosopher?

And I said, Humblest am I among the most humble of her servants; yet am I a lover of Wisdom.

And he said, I am no Philosopher, but I am a Rich Man. What dost thou consider a Rich Man to be?

And I answered, As one whom God hath blessed so richly with abundance of Soup whereon he filleth himself so that he hath no room nor appetite for the Ice Cream, so is many a Rich Man; but also there are Others. Of which sort art thou?

And he said, If thou art a Philosopher, thou shouldest know. But art not thou thyself a lover of Money? Yea, doth not every Philosopher love Money more than any Rich Man loveth Philosophy?

And I said, That question hath been asked of old. And there was a Rich Man in Olden Time who thus asked a Philosopher wiser than I. And that Philosopher answered, The reason that Philosophers care more for Money than Rich Men care for Wisdom is that Philosophers know what they Lack, and Rich Men know not.

And he said, The Philosopher who said that was a Wise Old Boy.

And I said, O thou Rich Man, thou art not altogether hopeless. Even like unto the Big Monsters of the Deep that yet are Mammals and not Fish, so hast thou something beside Gills; yea thou hast Lungs that are fitted for More Oxygen than thou canst extract from the Salt Water of Business; and now and then must thou Come Up to Breathe.

And I said unto him,

Hearken thou to me. The Philosopher is not saved by his Philosophy, and it is Right Possible for him to be at one and the same time a Philosopher and a Fool; neither is there any way under Heaven whereby either may be saved if he use not the gift of God for the welfare of others.

And he said, Thou art indeed a Wise Old Boy.

* *

Now that the vacations are over, perhaps we can learn how to make our Sundays real times of refreshment for the spirit and rest for the body. But for that we must make them as unlike ordinary days as our duty will allow.

* *

The navy may well be proud of the record of Lieutenant-Commander Charles M. Cooke and his crew in the submarine S-5, sunk off the Delaware Capes and rescued with difficulty after thirty-seven hours on the bottom of the sea. The skill, patience and courage shown are encouraging for our belief in the possibilities of human nature.

The Call of the Cape

1620—1920

By Frederick Brooks Noyes

Those who have lived on the "arterial road" of Cape Cod, during the past three months, will testify that the summer of 1920 has been an unusual one. This is partly due to the desire of tourists to make up time lost during the war, but more especially to the series of Tercentenary celebrations.

Chauffeurs dream of this "arterial road" and declare that it is the best in America. It is coated with some silencing compound of asphalt and rubber. My piazza commands this popular boulevard. As I note the number plates on the well-appointed motors, I discover that people from every state in the Union, and also from Canada are touring the Cape. As a line of cars recedes on this shock-absorbing highway there is a sound like a swish of wings. Surely the spirit of the Continent has come to Cape Cod in 1920. After all, this is but the beginning of the Pilgrim road which ends in the sunset trail. These elegant people inside these fine automobiles are the gold-seekers, oil-seekers, coal-seekers, steel-seekers, wheat-seekers, returning with all speed, over the route upon which their ancestors so slowly moved. As Esther Willard Bates sets forth in her pageant, "The road the Pilgrims trod now winds about the earth."

All shore resorts have a trick of swelling and shrinking with changes in the weather and Cape Cod, which is a pretty small place on wet days, has never seemed bigger than during the clear days of August, 1920.

Four Towns Celebrate

Four towns have commemorated the landing of the Pilgrims. Chatham, Wellfleet, Truro and Provincetown, and the essential features of the Pilgrim type and spirit have been preserved and transmitted to the next generation in the realistic pageantry of these observances.

The outstanding fact of all these Cape celebrations is just this pulling together of the next generations. We can never be too thankful that legions of young men and young women have followed these events, from town to town. The crowds have been composed of the same youthful summer colonists that are seen in the moving picture theaters and dance pavilions. It is significant that this extended watering place has been enlivened in 1920 by something besides jazz and wild farce. The Tercentenary has made an appeal to high imagination. Unfavorable as the atmosphere of today is to the imaginative, something invaluable has been done here to create an atmosphere that would shape the enthusiasm of the young. In other years the only refuge of entertainment for seaside cottagers has been the sensational screen and films. The program this August has been to motor to Provincetown to watch the pirates parade the narrow streets, or to Truro, to see Miles Standish and Samoset, Governor Bradford and Squanto emerge from the pine forest near "Cornhill."

Chatham opened the Tercentenary. The observance was in the Congregational church and in Freeman's Grove. The speakers here were Town historian Smith, Brewer Eddy, John Walker, Principal Boyden of Bridgewater, neighboring clergy and town officials. Much was made of the town's great marine prosperity in earlier days, and also of the preaching of Samuel Treat to the Nanset Indians, which was as effective as that of John Eliot at Natick. A good story was told of a Chatham pastor who went to a Connecticut parish. Continually reminding his new people of the virtues of his former Chatham parishioners, he was rebuked in a prayer meeting, by an old lady, who said she never expected to get to heaven, but hoped she would "get as far as Chatham."

After one day of listening to historical allusions, many spent the second day, not in listening, but in looking, motoring to Stage Harbor to see where Champlain landed in 1609 and built his oven of stones, to bake bread, in the intervals he was ashore, during his explorations of the coast. Monomoy beach, and Pleasant Bay though at extreme ends of Chatham, were both visited. The latter point was of singular interest to all lovers of Pilgrim history, for here is the grave of Squanto.

Wellfleet's Week

Wellfleet's old home week followed the next week after Chatham's. Approaching the town in the car of a man from the Northwest, we were reminded by our host, that all the types of scenery in America were epitomized on Cape Cod. "I had expected to find only a sandspit but the marshes of Barnstable and cornfields of Eastham suggest to me my own prairie county and the sand dunes of Wellfleet and Truro are much like the buttes of Montana. I was never so surprised as when my car struck the grades on the lower Cape."

Here again as in Chatham the Pilgrims were preceded by a doughty navigator. John Smith sailed into Wellfleet Harbor in 1614. He named the country "New England." The incident in Pilgrim history here was the journey from Provincetown by boat, of Miles Standish and others, to Billingsgate Harbor, and the attack of the savages.

The celebration at Wellfleet was in no sense a repetition of that at Chatham. Each Cape town has a unique hold on history through its geography. Capt. Frederick Snow, a deacon of the Congregational church, described the hooks or arms of sand along the coast as traps for fish, and the longer one stays on the Cape, the more one appreciates the deeper meaning of this material fact. Hon. Everett Nye, the town historian, made another nice psychological touch, when he called attention to the dignified, conciliatory and yet most courageous policy, adopted by Wellfleet during the Revolutionary War. Suffering from her helpless and defenseless position, she yet resolved in full town meeting in 1776 to support Congress in declaration of independence "with our lives and fortunes."

Two most human episodes in church history were thrown upon the screen of our memory at Wellfleet. Dr. Thomas Derrick of Corning, N. Y., a former pastor, described a bitter controversy over placing a stove in the church. On the first Sunday that the store was installed, many who had opposed its installation fainted, overcome by the imaginary heat, for there was no fire in the stove.

The other episode gives us a proper sense of many ministerial tragedies. The president of the day, Hon. Arthur H. Rogers, took your correspondent to an overgrown cemetery in the heart of a pine forest. Here in the Chequesset Neck Burial Ground is the grave of Rev. Josiah Oaks, mentioned by all late writers on Cape Cod. The clergyman's father, who was "a doctor of physick in Harvard College," is buried near. But the brief inscription on the pastor's monument will haunt me more than a life-size statue.

> "The memory of the just,
> HOWEVER TREATED, is blessed."

Dr. Derrick also compared the two centuries of ecclesiastical records, to show the contrast in the tenure of the clergy. "From 1720 to 1820, there were three pastorates, from 1820 to 1920 there were thirty-three pastorates. They used to *keep* their ministers, now they *keep* them *moving.*"

Drifting about Wellfleet streets I found a venerable deep-sea captain who gave me the names applied to the men from different towns of the Cape as they enlisted in the crews of the fishing fleets. The Harwich boys were called "hair-leggers," the Truro boys "hog-backers," Eastham boys "yellow bellies," Chatham boys "wrinkle-divers," but the Wellfleet boys "Bible faces," for Wellfleeters never fished on Sundays. On one Sabbath day, when the Wellfleet vessels were "put to sleep," a vessel hailing from another port was making a great catch of mackerel, but it was later known that the firm failed, to whom the fish were consigned, and the men who broke the Sabbath got no money. It is interesting to know that the banana king who founded the United Fruit Company was a native of Wellfleet.

Truro's Impressive Pageant

On the third week in August, we went down the Cape, dreaming more of the present than of the past, to the pageant at Truro where we were disillusioned. There is no mighty monument to the Pilgrims here, as in Provincetown. And yet this little town staged a pageant so impressively, that the whole span of sky seemed a triumphal arch, and the two thousand visitors seated on the slopes of a natural amphitheater seemed a frieze on a memorial to the Forefathers. This pageant was produced by residents and summer guests, under the direction of L. Arvilla Howe of New York. Here was real Indian life on Cape Cod. Samoset and Squanto were really there, even though some did not feel the presence of the Pilgrims. The Indians took possssion of their wigwam after a summer's absence. They passed the pipe of peace around the circle, in which they were grouped. They danced and they prayed, they sent out scouts as they observed the Pilgrim footprints, their nearness to nature, and their attitude toward life and death was all portrayed in fascinating pantomime. The scene of Governor Carver's funeral was nobly acted by both white men and red men, and revealed the soul of the Indian, as well as that of the Englishman.

Many of the scenes were, of course, transferred to Plymouth, but the situations that most appealed to the audience were those that were perpetuating events that actually happened, on the spot where they were now staged, three centuries ago. The finding of the European ship's kettle, the discovery of the first New England spring of water, and pre-eminently the unearthing of an Indian basket filled with corn. Between the scenes, snow came, night fell, dawn came and the corn grew. These rhythmic interludes were well done. Dressed in white, gray, rose and yellow, barefoot girls, representing symbolically the spirit of this wilderness life, came out of the scrub pines, danced and went off. They conveyed the idea that the Pilgrims felt the unseen. The cast of more than two hundred characters contained many whose ancestors were *Mayflower* passengers. One heard oftentimes the remark in the audience on the slope, "I have two ancestors there on the stage, but they don't recognize me."

It was a grand experience to watch the elemental movement of the real water of Provincetown Harbor and the real woods of North Truro, as a setting to all this human action, representing the early life of the nation.

The most spiritual touch to this Tercentenary Pageant was given at the very end, when the

Sand Dunes of Nanset Beach, Orleans. Shelled by German Submarine, July, 1918.

Oldest Cape Cod Windmill, West Yarmouth

Provincetown. Congregational Church, Town Hall, Monument

Truro Pageant

Pilgrims Find Buried Corn at North Truro

Samoset Taking Winslow as Hostage

Wellfleet, Mass., Showing Marshes. One of the Towns Celebrating

Pilgrims had marched away to the music of a cornetist, who was a real interpreter.

Gathering on the western slope of North Truro the sun sinking over the Pilgrim Monument across the bay at Provincetown, the Pilgrim Fathers and Pilgrim Mothers led every one in a closing hymn. Some one in the audience had counted the actors, and exclaimed, "Just the number left, after that first winter, there I see the beginning of the United States."

AND FINALLY PROVINCETOWN

At the end of all things is Provincetown, and the momentum of the Tercentenary summer culminated here. The oneness of the ocean has however put Provincetown at the beginning of all things, and as the Pilgrim celebrations drew to a close, we entered into high politics. In the bay were four warships representing America and two of her great allies, and the speaking at the monument was of a high international order. It was certainly worthy of the great associations of Roosevelt and Taft whose words consecrated this spot at the laying of the cornerstone in 1907 and the dedication of the tall shaft in 1910.

"TRENT AFFAIR"

The French naval attaché spoke feelingly of our boys "who lie in Flanders field where poppies grow." The British commander, forgetting the Trent affair in this very harbor, pointing to the battleships in the harbor, visible to all in the crowd on High Pole Hill, also conjured up the great memories of the late war. He said that chance had brought together three ships in Provincetown Harbor that played a part together in the grand fleet of Admiral Beatty. He pictured with evident emotion the British fleet facing the third winter of the war. "I shall never forget the moment I first saw, in those northern mists, the Stars and Stripes shining brightly against dark clouds. As those two American ships, out there today, the *Florida* and *Delaware* first stole into view, I knew, for I had before my eyes for the first time, the fact that your great nation had joined us."

Secretary of State Bainbridge Colby voiced the deep interest of the President in Pilgrim ideals. After he had been "whisked away," as he himself described it, onto the destroyer in the harbor, Mrs. Miner, the President-General of the Daughters of the Revolution, emphasized the importance of Secretary Colby's proclamation of equal suffrage, three hundred years after the Pilgrim Mothers landed as "mere chattels." She only wished that the law could be made retroactive, so that the Pilgrim Susannas could speak for themselves.

The scenes around the monument were certainly not all on the program. One of the speakers for the Sulgrave Institute laid down a heavy mass of manuscript on the granite fence which served as a desk. He was quoting from memory from Webster's speech made at Plymouth, a century ago, when the winds of heaven scattered his speech, that he had placed before him, some pages probably going out to sea.

President Finlay of New York University poured water he had brought from the River Jordan into the baptismal font of the Provincetown Congregational church, held by its pastor, Rev. John L. Sewall. To broaden the vision, the President of the Day called upon a band composed of Filipinos to play the national airs of America, Great Britain and France.

Altogether, the Pilgrim celebration at the tip end of Cape Cod was cosmopolitan. Over the entrance to the Congregational church were the flags of all of our allies in the Great War. In the parade was a band of pirates, so well costumed by the Beechcombers Club of artists, that it left little unsaid in its world-wide appeal to human brotherhood. The speaker most cheered was he who declared that though he was not a descendant of the Pilgrims, he had married a descendant and now was an ancestor of descendants.

EVENING PICTURES

Motoring home, up the Cape in the evening, the monument on High Pole Hill loomed up over five hundred feet above the sea level. Its architecture dwarfs everything on the coast. The powerful searchlights of the battleships in the bay were thrown upon it, the greatest campanile in the New World, standing out against a black, misty, starless night. The words of the young ambassador from the Netherlands, spoken a few hours before, as his abundant hair was streaming in the wind, called to us again. "How happy must the sun be, after his journey across the ocean, to see this monument which tells the present-day immigrants that they should sign-up, just as the compact-signers did three hundred years ago."

This was not to be the last picture however. The searchlights no longer played upon the tons of stone, but upon a craft putting out of the harbor. The steamer *Mary Chilton* was returning to Plymouth with eight hundred residents of that town, all descendants of those who first crossed these same waters. "Going over the top" of High Head in Truro, we slowed down our Cadillac motor, that we might watch the white speck in the bay, in which were Plymoutheans congratulating themselves that their ancestors did not stay in Provincetown, but that they prepared the way for the great Tercentenary celebration in Plymouth on Forefathers' Day, 1920.

Harwichport, Mass.

Dr. Hitchcock's Long Service

Mr. English Succeeds Him

After thirty years' service as American Board Secretary for the Interior District, Rev. A. N. Hitchcock has resigned. During his administration the receipts of his office have increased from $93,000 to almost $500,000 annually. An analysis of the increases in giving to the American Board in this district is encouraging. During the five years ending 1889 the average yearly gifts per capita for the Board in the district were 67c.; in the five years ending 1899, 64c.; for the five years ending 1909, 84c.; and for the five years ending 1919, $1.20.

REV. A. N. HITCHCOCK

Dr. Hitchcock has untiringly performed almost every kind of missionary service in these thirty years; he has visited local and state conferences over a wide territory, recruited in the colleges and the churches and presented the cause of foreign missions in gatherings of every sort and has carried on through such meetings and by means of the printed page a high-grade and effective propaganda. He has been particularly successful in getting strong churches to adopt missionaries and his message has interested our most thoughtful and substantial people in the cause of the American Board.

He has been resourceful in developing leadership by means of his co-operating committee and he has thus enlisted in the work of the Board for sacrificial service many of our most talented men. His work has always been based on sound judgment formed from a complete knowledge of the facts and he has gone forward through these thirty years with vision, with enthusiasm and with a persistence that really brought things to pass. The constituency of the Interior will be happy to know that he is to remain in the Chicago office to assist his successor with the detailed knowledge of the situation that has come from his long experience.

Rev. W. F. English, Jr., who succeeds him, represents the combination of qualities that promise marked success at the task. He was born in Sivas, Turkey, where his parents were missionaries of the American Board; he is a graduate of Dartmouth College and of Hartford Seminary. He held brief pastorates in Connecticut and Maine and then served the Kirk Street Church, Lowell, Mass. Here he was active in bringing about the merger of his own with another church and then resigned to leave the field clear for a new man.

REV. W. F. ENGLISH, JR.

During the last year Mr. English did a notable work for the Near East Relief in the Massachusetts district where he raised hundreds of thousands of dollars under unfavorable conditions. He is a fine representative of the new generation of young men, with modern training and businesslike bearing, and he also represents the same spirit of devotion and of deep interest in missions that has made the Board's history so great for a hundred years.

The Interior District includes about 2,000 churches and with two men these can be given a more intimate contact with the mission field and a better knowledge of the work of the Board than has heretofore been possible. Mr. English entered upon his new work Sept. 1.

League of the New Day

Next Week's Readings and Prayers

Week of Sept. 20–26

Monday. The Righteous Branch. Jer. 23: 1-22.

Tuesday. A Witness to the People. Jer. 26: 1-24.

Wednesday. A Letter to the Exiles. Jer. 29: 1-20.

Thursday. The Roll Burned. Jer. 36: 14-32.

Friday. The Taking of Jerusalem. Jer. 39: 1-18.

Saturday. Jeremiah Released. Jer. 40: 1-6; 42: 7-22.

Sunday. Confidence in Trouble. Ps. 31.

Object for Intercession

For Those Who Are in Financial Distress:

Thou who hast helped and led us often in the experiences of the world, remember we beseech thee those who are distressed and anxious, not knowing how bread will be provided for those who are dependent on them. Show them a way in the midst of the temptations and depressions of their state. And deepen both our faith and our readiness to minister to the needs of others.—*R.*

Additional Honorary Degrees

PETTIBONE, CHARLES H., West Palm Beach, Fla.—D. D., Rollins.

PORTER, HARVEY, Beirut, Syria—D. D., Syrian Protestant College.

HITCHCOCK, LYMAN POTTER, Orange, Cal.—D. D., Syracuse.

GOODENOUGH, ARTHUR, Winchester, Ct.—D. D., Yale.

WITH THE CHILDREN

Bobby Unties the Bundle

By Ruth N. Drake

Bobby Madden had a lovely walk to school. He walked half way around the Silver Lake, then through the Enchanted Woods to the Road to Happiness which led to the Coral Lady's School. This sounds like fairy land, doesn't it? It isn't fairy land at all though; we are simply talking about Bobbie Madden's trip to school and we, like Bobby, prefer to call Hickman's lake, the Silver Lake, and Redman Road, the Road to Happiness, and Peter Morrison's wooded lot, the Enchanted Woods. The Coral Lady's School is really the little white Redman schoolhouse taught by a lovely lady named Miss Coral.

On this particular Spring morning, Bobby took the longest way around the Silver Lake and loitered along the Road to Happiness. The Enchanted Woods were so full of birds and squirrels that he just couldn't hurry through them. On the Road to Happiness Bobby met old Dr. Gage in his Ford runabout driving toward the village. He was apparently as pleased with the morning as was Bobby.

"Fine morning, Bobby. Want a lift to the schoolhouse?"

Bobby answered "yes," by climbing up in the seat with the old doctor.

"Isn't Spring bully, Dr. Gage?" demanded Bobby. "It's too bad we have to go to school these days, don't you think?"

"Yes, yes, it is wonderful," said the doctor. "We can't forget that the good Lord loves us when he sends his love in such big bundles as this."

When Bobby looked puzzled at these wise sayings, the old man looked at him reproachfully.

"Why, sonny, don't you know that God sends his love in every little green leaf that is coming out this morning, and in every little blade of grass, and in every little ray of sunshine? Why, those birds you heard in the woods were bursting their throats singing of God's love."

"And the flowers?" eagerly added Bobby.

"Sure, they are the purest symbols of his love."

"And the rain, too? God probably sends his love in the rain too, doesn't he?" Bobby was excited now. He was making a great discovery.

"Yes, yes, that's right, Sonny, you're learning the game finely. Just remember that Spring is for *us*, for us to enjoy, because God loves us so. Well here we are at the schoolhouse. Good-by, don't get a whipping today. Ha, ha. Good-by, Bobby. Good-by."

Nice warm Spring days are bad days for school, and especially in a country school where every window offers a splendid view of the green outdoors. The Coral Lady—you remember that she is Miss Coral—realized that this was no day for good lessons; all she had to do was to look around the room to find that out. Bobby was gazing out of the window, his chin on his geography, thinking about Spring and God's gifts of Love. A row of girls were weaving grass chains from a supply of marsh grass stuffed in the innermost recess of their desks, while a number of boys were whittling whistles from bark behind a fortification of books.

"How many would like to hear a letter from Miss White?" asked Miss Coral of her thirty restless pupils.

Grass chains were dropped, knives were snapped closed and hands went up all over the room. Bobby let his geography fall with a slam as he shouted, "I do."

Miss White was a former teacher of Redman School, and, although Miss Coral was loved by every one of her thirty pupils, Miss White still held a big place in the hearts of her old school children.

"Dear Miss Coral," ran the letter that Miss Coral read to the girls and boys of Redman School. "These Spring days make me long to be in Redman again, out in the open country, away from the noise and smoke and heat of the city. But I love my little pupils from the tenements. I have forty of the dearest children—all foreign. How my heart aches for them when I think that most of them have never seen green fields nor any of the beauties of Spring. Spring just means warmer weather for them. If I had fifty dollars to spend the way I pleased I'd give them all a day's outing to Redman."

"Doesn't God love them, too?" broke in Bobby before the letter was half finished. "Dr. Gage said God sends his love to us in the trees and the flowers. Why doesn't he send some love to Miss White's children?"

"God does love them," Miss Coral answered. "He loves all children, white or black, yellow or brown, and he sent the trees and flowers to make them happy, too. But men have destroyed those trees and flowers to make great cities, and these children's fathers and mothers have to work for such low wages that they have to live in the cheapest dwellings in the dark, dirty places in the city. If Miss White only had her fifty dollars, these little children of the slums could find their gifts of love right here in Redman."

Bobby walked home that night slower than he had in the morning. He took the longest way around the lake and all the way his little brain was working fast. But the next morning he ran all the way to school, and when he found that Miss Coral had not yet arrived he walked toward the village to meet her. When he did see her coming toward him he ran to meet her and stammered out his PLAN all at once. Bobby's plan was this: The Redman School was to raise $50 to bring Miss White's children out to get their share of God's love.

And do you know, those children did raise fifty dollars in just a little while. All of them saved their nickels and dimes, and they gave an Ice Cream Social in the school yard at which they announced the Cause, and then the business men of Redman got interested. How their

(*Continued on page 347*)

The Comrades' Corner

Dear Comrades:

I am just going to give one more week for the right answer to my question, asked July 29: When is the best time to kill a mosquito? I suppose New Englanders are the real dyed-in-the-wool "guessers." Surely some of our *Comrades* living in that part of our country should make a venture.

It is hardly fair to shut down (or up) on a subject when a good letter still remains unpublished. I have reference to the subject of odd names. *Comrade* Clarice Luther, of Oxford, Mass., has certainly shown that she is "very much interested in collecting uncommon names."

"To begin with, quite a mixture can be obtained from Wood, Stone, Gravel, Glass, Sands and Steele. Then probably you have heard of Melvin Trotter, the great evangelistic worker. With his name go Walker and Pace. Other combinations like Day and Knight, Summer and Winter, Jolly, Goode, Gay and Joy; Plain, Wood, Hill and Moore; Byrd, Bullfinch and Crane; Foote, Arms and Longnecker are strange.

"Of course there are a number that cannot be found anywhere (?) such as: Sandmann, Spooner, Fitts, Darling, Copp, Flagg, Gallup, (although Gallup ought to be classed with Trotter, etc.) Tuck, Partridge, Pike, Shortsleeves, Quackenboss, Sauerback, Butterfield, Drinkwater, Drinkwine, *Under*wood and *Over*ton, Undergraves, Zips, Penney and Nichols, Lovejoy and Lovett. Some people living in a white house near us are Mr. and Mrs. Snow.

"I knew of a partnership of two men, Hertz and Offen, who were dentists.

"Then there is also the expression which the would-be poet said when he saw his house burning, 'Dickens! Howett Burns.'

"There are also greater men whose names are uncommon. Longfellow is one of these. Neal Dow should have an 'n' added to his last name. He was certainly religious enough."

Another contribution has come in for the *Lunch Fund*. This one is from a *Comrade* in Framingham, Mass. I am almost sure we shall get over $25.

Her letter says something that I rather thought I would say when I got my courage up. It is much better for her to say it first. "I have been interested in the *Comrades' Corner* every week but have not had time to declare myself as one of them. I have tried to enter some of the contests but until now haven't been *determined enough* to find time for it."

(Those italics are some I asked the printer to indicate). That is the trouble with most of us, good *Comrades*. There are three steps to every worth-while thing. They are:

WORK HARD
WILL HARD
WISH HARD

Many of us don't get beyond the first stair, and there we sit. Let's all join hands and go up another stair this fall, in school work, in home life, in Sunday school, and everywhere. And while we are *on the* move, let's go up the other step, too.

But I have moved a long way from this letter. "After this may I be called a *Comrade?* If you have no others from Framingham, I guess I will have to do it justice by sending some postcards of the place later on." I judge she means that she will send "later on some post-cards of the place." Otherwise I may have to wait a very long time. Yes, we gladly welcome *Comrade* Marjorie Brown.

And by the way I should very much enjoy getting picture post-cards of interesting places in your towns, *Comrades*, or where you have been this summer. Perhaps you will add a few words of your own about the places. Send them along.

Comradely yours,

Mr Alden

THE HOUR OF PRAYER

Christian Internationalism: In our relation to Latin America

Comment on the Midweek Prayer Meeting Topic for Sept. 19-25

BY REV. ENOCH F. BELL

Scripture Lesson. John 15:12-15.

Christian Internationalism calls for a new grip for the fraternity of nations. Let the index finger stand for mutual understanding; the middle finger for mutual sympathy; the third and fourth fingers for expectancy and co-operation; and the thumb—that which gives character to the grip—for the heart of the Gospel.

Give the Latin American this right hand of fellowship. Don't think of them as enemies but as prospective friends. Mexico, to be sure, still fears intervention for purposes of exploitation; Columbia too cannot forget the Panama "steal"; the A. B. C.'s (Argentina, Brazil and Chile) still resist in their dignity and strength the presumptions of our Monroe Doctrine. The eighty millions generally do not take kindly to our Yankeeisms. Yet they are potential friends, not enemies. They deserve the fraternity grip. Alike in republican organization and national aspiration, if not in racial characteristics, we are "Americans" all.

1. Let us then, on our part, study to know the Latin American thoroughly—his literature, his life, his heart.

2. Let us sympathize with the republics to the south in their effort to outgrow their heritage of slavery to ignorance, superstition and moral inertia.

3. Let us look for large things from those peoples who combine the genius of the Incas with the idealism of the Latin.

4. Let us co-operate in every way possible. We are interdependent. They need more than our machinery and our capital; we need more than access to their vast natural resources. We need their warmth of soul; and they, the moral invigoration of the Pilgrim's faith. So while we give them our trade, may we also send our truth. Offer special scholarships to their sons and daughters. Send them our best teachers and lecturers—men and women whose lives demonstrate righteousness and love.

5. Above all strengthen our evangelical missionary agents and agencies of Latin America. Lord Bryce's comment is worthy of our careful thought. It follows a close study of the mind and life of Latin America. He says that her "grave misfortune is an absence of a religious foundation for thought and conduct."

The masses, though nominally Christian, are still steeped in appalling religious ignorance, superstition and mediæval formalism. The Church has a tremendous task in "spiritualization." And as for the thinking classes, they are breaking away from the Church so rapidly as to warrant extraordinary effort along the simple Pilgrim lines which have never failed to lead men of thought into such a "rational faith" in God as to give tremendous ethical force to everyday living. Latin America needs the simple Gospel of Jesus Christ as she needs nothing else.

Closet and Altar

STEPPING UPWARD IN HUMILITY

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, because he careth for you.—1 Pet. 5:6.

Jesus did not come to show us how little we are, and to mock us by the contrast of our weakness with his power. He humbles us, but it is only because humility is a condition of greatness. God shows us how weak we are, but it is only that his strength may bring us to the loftier summits.—*W. L. Watkinson.*

Humility graces all grace and all gifts; it glorifies God, and teaches others so to do. It is *conservatrix virtutum,* "the preserver of graces." Sometimes it seems to wrong them by hiding them; but indeed, it is their safety. Hezekiah by a vain showing of his jewels and treasures, forfeited them all.—*Robert Leighton.*

Though lowly here our lot may be,
  High work have we to do—
In faith and trust to follow him
  Whose lot was lowly too.

Thus may we make the lowliest lot
  With rays of glory bright;
Thus may we turn a crown of thorns
  Into a crown of light.
—*William Gaskell.*

Pride is the mother of soul-ruin; self-confidence is next door to self-destruction. . . . Boast not, though thou be never so strong. . . . Leave thy boasting until the battle is done. Do not begin to glory till thou hast trodden all thine enemies beneath thy feet. —*C. S. Spurgeon.*

Do not be unnaturally humble. The thought of your own mind perchance is the thought of God. To refuse to follow that may be to disown God. . . . Be sure that often when you say, "It is only my own poor thought, and I am alone," the real connecting thought is this, "Alone, but the Father is with me," therefore I can live by that lonely conviction.—*F. W. Robertson.*

The very safety of eminent gifts and preeminent graces lies in their association with deep humility. Great men need to be good men.—*Thomas Guthrie.*

O Lord, give us more charity, more self-denial, more likeness to thee. Teach us to sacrifice our comforts to others, and our likings for the sake of doing good. Make us kindly in thought, gentle in word, generous in deed. Teach us that it is better to give than to receive; better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto. And unto thee, the God of Love, be glory and praise forever. Amen.—Henry Alford.

Tales that Stir the Blood

Comment on the Christian Endeavor Prayer Meeting Topic for Sept. 26-Oct. 3

BY MABEL E. EMERSON

Topic: Inspiring Stories from the Foreign Mission Field. Ps. 66:1-8; Acts 14:23-28.

Modern Apostles

We do not need to go back to the pioneers and the accounts of their work to get inspiration. The reports that come from our mission fields today read like new chapters in the Acts, as indeed they are. In 1900, Paotingfu in North China was practically destroyed by the Boxers. Three of our American Board missionaries, Horace Pitkin, Mary Morrill and Annie Gould, and many Chinese Christians were killed. The work seemed wiped out and many people at home thought that missionary effort in China was useless. But new missionaries consecrated their lives to the cause, and today in Paotingfu there are more than 1,500 church members, twice the number of five years ago. The laying down of those missionary lives in 1900 is bringing results a hundredfold.

Life Out of Death

Other results of the sacrifice in 1900 are seen. The day that the missionaries were beheaded troops surrounded the mission compound. Among the soldiers who guarded the gate was a young Chinese. When Mary Morrill came to the gate to plead for the safety of the Chinese women and children in the compound, he was struck by what she said: "Kill me if you must, but spare the others." Young Feng could not forget those words. Years later he became a Christian and he traces his conversion to the influence of Mary Morrill upon his life. Today he is a general in the Northern Army of China, an "out and out" Christian, whose influence has resulted in the winning to Christ of hundreds of officers and men in his army.

"Forgive Your Enemies"

From Turkey the war years have brought us wonderful stories of the heroism of our missionaries. We expected all that. But just recently there has come an inspiring illustration of the Christlike spirit of forgiveness on the part of Armenians. At Smyrna there has recently been held a conference of the young men and young women students. It was a kind of Northfield Conference in Turkey. In the closing sessions many of the young people expressed the desire to go out to work among the Turks and win them to Christ. That from young Christians who have branded on their minds the memory of the terrible deportations of 1915, the slaughter of thousands upon thousands of their people, the starvation and degradation of thousands more! Can we match it?

REFERENCES: 1. *Livingstone the Pathfinder,* Basil Mathews; *The Moffats,* Ethel Hubbard; *Mary Slessor of Calabar,* Livingstone; *My Life and Times,* Hamlin; *Ministers of Mercy,* Franklin. 2. *Life Stories of Native Helpers* (Woman's Board of Missions, 14 Beacon St., Boston, 10c.); *Notable Women of Modern China,* Burton; *Joseph Hardy Neesima,* Davis; *Pundita Ramabai,* Dyer. 3. *Hero Tales* (WBM or ABCFM, 10c.); *The Tragedy of Bitlis,* Knapp. For all three topics see current numbers of *Missionary Herald* and *Life and Light.*

DR. DAVIS' BIBLE CLASS

Class Conference Hour

Review for Sept. 26.

The general theme which we shall consider this week is the use of the Bible in the culture of our religious life. The letters that have come to our table during the past six months have been concerned very largely with this vital matter. There never was greater interest in the character of the Bible and its right use than there is now, in spite of some apparent signs that interest in the Bible is declining.

A college student writes:

> I never have seen until recently that the men and women about whom I have read so many times since I was first sent to Sunday school were real men and that they did real work like that which we do now.

This is one of the great discoveries that we need to make if the Bible is to be of any actual value in our daily life. Keep this fact to the front of your thinking as you read the Bible and seek to make it the rule of your life. These men and women are not characters in fiction. They lived and worked, loved and died as we do now. They lived in other times and their language and customs were different. They never rode in a railway train or received a telegram or turned on an electric light by pressing a button. But they faced the same deep problems of the spirit that engage us now. Their mothers loved their children and lived for their welfare as women do now. It was just as hard to be an honest man when Abraham traded in Palestine as it is difficult to be honest in Boston or Chicago. When we appreciate this we get a new sense of the value of the Bible which grows out of its *reality*. This is one of the reasons why we ought to use our imagination more in Bible study. Picture the scenes; make the men live; make the problems which they struggled with concrete and like our own.

We were talking about the difficulties involved in getting a vital hold on the Bible and a young man said that he found it impossible to become interested in a lot of the Old Testament and even in the letters of Paul. He thought that he derived more real help from reading what some of the best writers said about the Bible in explanation of it than what the Bible said itself. If we were perfectly honest with ourselves, I wonder how many of us would be forced to admit that he spoke our mind on the matter? And if this is so, is there any need of changing this? Do we need to read the Bible itself, if the meaning of it may be had more quickly from explanations of it? As a matter of practical experience we believe that the way to get hold of the Bible is to read it in large quantities. Do not stop to clear up all the points or to understand all the references. I owe a great deal to a teacher who told me to read Shakespeare in quantities and not to stumble over obsolete words or little obscurities. He said that the way in which to come to love Shakespeare was to read quantities of Shakespeare. This is the way in which to gain a love for Jeremiah or the Psalms or the letters of Paul. Read and read and read! The division of the Bible into chapters and verses, and the habit of giving a verse or two as the subject for daily readings may involve the loss of the sense of unity and mass in the Bible which is absolutely vital to the knowledge of it.

Here is an inquiry that is so pertinent that we take it up in the class:

> I do not see how we can reasonably defend the statement that the Bible is our highest rule of faith and life. Jesus never saw a factory; he had no experience with the government of a great city; he came from a village and could not have understood the complex world today. How can his ethical insight give us the principles by which we are to control our civilization?

That is a fair question. Is the ethics of Jesus the expression of a provincial mind in a simple age, whose fundamental principles have been either outgrown or are not adequate to the world where we must live and work?

Of course Jesus never had any practical experience with the factory system. He never experienced the problems that arise in the government of a great city like New York or of a vast nation like the United States. But in spite of this the ethics of Jesus is comprehensive and practical enough so that it still can serve the modern world. The meaning of fidelity and the value of truthfulness is the same whether goods are being made in the front room of a house under the apprentice system or in one of the great mills in Gary. It is the externals that have changed so greatly; the internals have remained constant. So the Sermon on the Mount is one of those timeless standards that constantly surprise us by the way in which they prove their perfect adaptation to the needs of a changing world. If there is failure to realize the ethics of Jesus in the modern world it does not lie in the standards themselves but in the failure of those who follow Jesus to make the adjustment between the principles that he set forth and the circumstances under which they are to be realized now.

Summing up the three points of the conference: the Bible characters must be made real by the use of the imagination; the way to know the Bible better is to read it in larger and larger quantities; the standards of Jesus are valid even for our enlarging and changing world.

Ozora S Davis

Chicago Theological Seminary.

Bobby Unties the Bundle

(*Continued from page 345*)

funds increased! And on the last day of May forty happy children arrived on an early morning train from the city, and thirty equally as happy children met them at the station and took them down the Road to Happiness to the Enchanted Woods beside the Silver Lake where an all-day picnic was held.

Miss White's pupils must have thought Peter Morrison's wooded lot was truly an Enchanted Forest, for where before had they seen so many wild flowers and such queer little wild animals? The sweet, damp, cool smell of the woods was like a fragrant perfume after the close smoky smells of the city streets. Miss White's pupils had to pinch themselves to see if they were awake when they stepped into Judge Greenwood's big white motorboat for a ride on the Silver Lake.

Late that afternoon, old Dr. Gage drove up to the station to meet the five-forty city-bound train, to see the "circus" as he named it.

"My, how those children have enjoyed this day. They are the same dark-eyed lads and lassies that came this morning, but I declare, they look different! Their eyes sparkle with something—I don't know what—"

Bobby Madden was tugging at the Doctor's sleeve.

"With some of the love God sent them, isn't it, Dr. Gage? I guess we untied some of those big bundles of love and let them have a peek, didn't we?"

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IN THE CONGREGATIONAL CIRCLE

MASSACHUSETTS

Urge Recruiting for Christian Ministry

The following resolution was recently adopted by the Worcester Central Association of Congregational Churches:

Whereas reports from our churches indicate an alarming shortage of ministers, and an equally inadequate number of candidates for the ministry; and whereas, in the face of the present forward plans, so inspiring in their outlook, and so hopefully begun, pastoral leadership is essential to success; therefore be it resolved by this Association that the pastors of our churches be requested to give this grave situation their earnest attention, to the end that there may be brought to the membership of the churches, to the Sunday schools, young people's societies, and to the homes of our people, a clear understanding of these urgent needs, and that every possible effort may be made to stimulate the recruiting of the profession; and be it further resolved that a copy of these resolutions be sent to *The Congregationalist* for publication, with the recommendation that similar action on the part of the several associations and conferences of the Congregational churches would be useful in building up the favorable public opinion which is needed to accomplish results.

These resolutions were presented by Dr. W. B. Aspinwall, Principal of the State Normal School in Worcester, who has been for the past year "Advisor to the Board of Pastoral Supply." The resolutions were unanimously adopted by the Association.

Exceed World Movement Quota

Pilgrim, Leominster, Rev. N. H. Gist, pastor, exceeded its Congregational World Movement quota about 40 per cent.

OHIO

New Minister for Plymouth, Columbus

Sunday, Aug. 29, is a date which marks a milestone in the forward movement of Plymouth, Columbus. On that day, Rev. E. A. Ralph, after a ten-year pastorate in Green Bay, Wis., came to enter upon work as pastor of Plymouth. A large representation of the church families was present to greet the new pastor. In the audience were a few visitors from other churches. Rev. Mr. Neal who is to be headmaster of the newly organized School of Religion at the University near by, gave a brief and inspiring address at the business meeting immediately following the brief service of song by the congregation and sermon by the pastor. Dr. Rothrock, state superintendent, was present anl spoke of the part the State Conference would have in the program of Plymouth as the university church for the Congregationalists of the state. This program was the subject of the forty-five-minute discussion which followed.

By this program Mr. Ralph becomes student pastor for the Congregationalists of Ohio represented by the young men and women who come to the university to secure their education. His salary will be $3,500 per year, of which the State Conference will provide $1,000. Plymouth pledges her pastor for a sufficient amount of his time the use of her plant and the activities of her membership in behalf of these young men and women who come from Congregational homes over the state and nation. The church has a fine equipment brought to completion under the leadership of the former pastor, Rev. W. A. Warren, now of Painesville, O.

Mr. Ralph impresses his hearers as a minister keenly alert to present demands of the church and as energetic to meet the requirements made of him as leader. This new step forward insures fresh service from Plymouth during another decade of useful Christian pilgrimage.

B. R. L.

WASHINGTON

Among the Seattle Churches

Rev. P. A. Davies, a graduate of this year's class at Union Seminary, has accepted a call to Alki, Seattle, and has begun work. He is a native of the state of Washington and had his training at Pomona College and Columbia University. The church under his leadership has undertaken self-support. Six members united at the last communion.

Rev. R. H. Campbell of Pilgrim spent his vacation motoring through California. The pulpit was supplied by Rev. A. D. Kinzor, a member of the church. Rev. H. E. Brown, formerly pastor of the church, now of Evanston, Ill., supplied one Sunday.

The Protestant churches of the university district in Seattle held union Sunday evening

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services again this summer, each pastor preaching in his own pulpit when the service was held in his church.

Three State Leaders Pass Away

Within a few weeks death has removed three prominent leaders of Congregationalism in the State of Washington—Prof. W. D. Lyman and Rev. Elvira C. Cobleigh of Walla Walla and Thomas H. Brewer of Spokane. Professor Lyman, teacher of history at Whitman College since 1889, had become professor *emeritus* only a week before his death. He was widely known as lecturer, author and specialist on waterway transportation problems. "The Columbia River, Its History, Its Myths, Its Scenery, Its Commerce," was his best-known book. He was widely sought as a speaker and a recognized authority on the Pacific Northwest. He was in his sixty-eighth year.

Mrs. Cobleigh was a pioneer pastor and missionary and one of two or three women so far ordained in the state. During the 30 years of her active ministry she had organized six churches, a number of Sunday schools, had led in the building of four church structures, and had aided each year in evangelistic services. As financial agent of Whitman College she visited New England and raised funds for its first girls' dormitory. For eight years she served as matron of the ladies' hall. She retired from active service four years ago at the age of 72. Mrs. Cobleigh was graduated from Mt. Holyoke College in the class of 1870.

Mr. Brewer lived at Spokane and was a leading member of Westminster Church. He was a trustee of the Washington Conference and had served as moderator. His loss will be keenly felt in our leadership in the state.

C. R. G.

Church and Ministerial Record

Calls

ALVORD, J. C., South Attleboro, Mass., to professorship of English, Emory and Henry College, Emory, Va. Accepts.

ATKINSON, G. E., Martinez, Cal., to Ceres. Accepts and is at work.

BRERETON, JOHN, Sunset, San Francisco, Cal., to Bethlehem, San Francisco. Accepts and is at work.

ELDERKIN, N. S., Oak Park, Ill., to Pilgrim, Duluth, Minn. Accepts and is at work.

ENSMINGER, F. P., Seventh Ave., Denver, Col., to be field worker of Congregational Sunday School Extension Society for the Carolinas, with headquarters at Star, N. C. Accepts and is at work.

MACLANE, D. B., Wilbraham, Mass., to Utica, N. Y. Accepts and is at work.

MAHOOD, H. S., Osage, Io., to New Richmond, Wis. Accepts.

MCRAE, ISAAC, Maricopa, Cal., to Kenwood and Glen Ellyn, Cal. Accepts.

MOE, W. C. H., Westport, Ct., to Twinsburg, O. Accepts to begin Nov. 1.

MURRMAN, ADAM, to Arena, Wis.

ROBINSON, C. E., Grass Valley, Cal., to Petaluma. Accepts.

SPEERS, W. J., Ceres, Cal., to Sunset, San Francisco. Accepts and is at work.

WOODWELL, G. M., South Bristol, Me., to Lyme, N. H. Accepts.

Resignations

ALVORD, J. C., South Attleboro, Mass.

BRERETON, JOHN, Sunset, San Francisco, Cal.

DAHLBERG, FRED, Rio and Wyocena, Wis., to accept district superintendency of Children's Home Society of Wisconsin, with headquarters at Ladysmith.

DAINS, C. H., Guerneville, Cal.

ENSMINGER, F. P., Seventh Ave., Denver, Col.

HARBUTT, R. G., Kenwood, and Todd, Santa Rosa, Cal.

KIRBYE, J. E., Plymouth, Des Moines, Io.

MACLANE, D. B., Wilbraham, Mass.

MINKLER, M. J., Olivet, Oakland, Cal.

MOE, W. C. H., Westport, Ct.

OWEN, T. J., Downers Grove, Ill. To enter business.

PALMER, B. M., Pacific Grove, Cal.

RALPH, P. H., Superintendency of East District, Wisconsin Conference, to accept position as Associate Secretary to President Brannon, Beloit College.

ROBINSON, C. E., Grass Valley, Cal.

SKIDMORE, L. H., Plymouth, Wis., after seven years' pastorate.

SPEERS, W. J., Ceres, Cal.

WOODWELL, G. M., South Bristol, Me.

Accessions

	Conf.	Total
MAINE		
Biddeford, Crescent St.	2	4

Personals

BARTLETT, W. A., who resigned last spring from the pastorate of Pine St. Church, Lewiston, Me., has accepted the executive secretaryship of the Massachusetts Committee for Near East Relief. He succeeds Rev. W. F. English, Jr., who has become Interior District Secretary of the American Board.

HAGEMAN, J. C., Detroit, Mich., who recently accepted a call to Sylvania, O., has reconsidered the call and has decided to decline it.

HOLDER, W. S., pastor of Harlem, New York, N. Y., has been granted a three months' leave of absence by his church to enable him to visit his childhood home in Georgetown, British Guiana, South America. He has not visited Georgetown for twenty years and is taking great pleasure in renewing old friendships and revisiting old scenes. Before Mr. Holder sailed in July his church increased his salary $300 and gave him a purse containing $100.

WOODWELL, G. M., and MRS. WOODWELL, South Bristol, Me., were given a farewell reception by the church Aug. 26. At the reception, the last mortgage on the parsonage property was burned and a generous purse of money was presented to Mr. and Mrs. Woodwell. Mr. Woodwell has accepted a call to Lyme, N. H.

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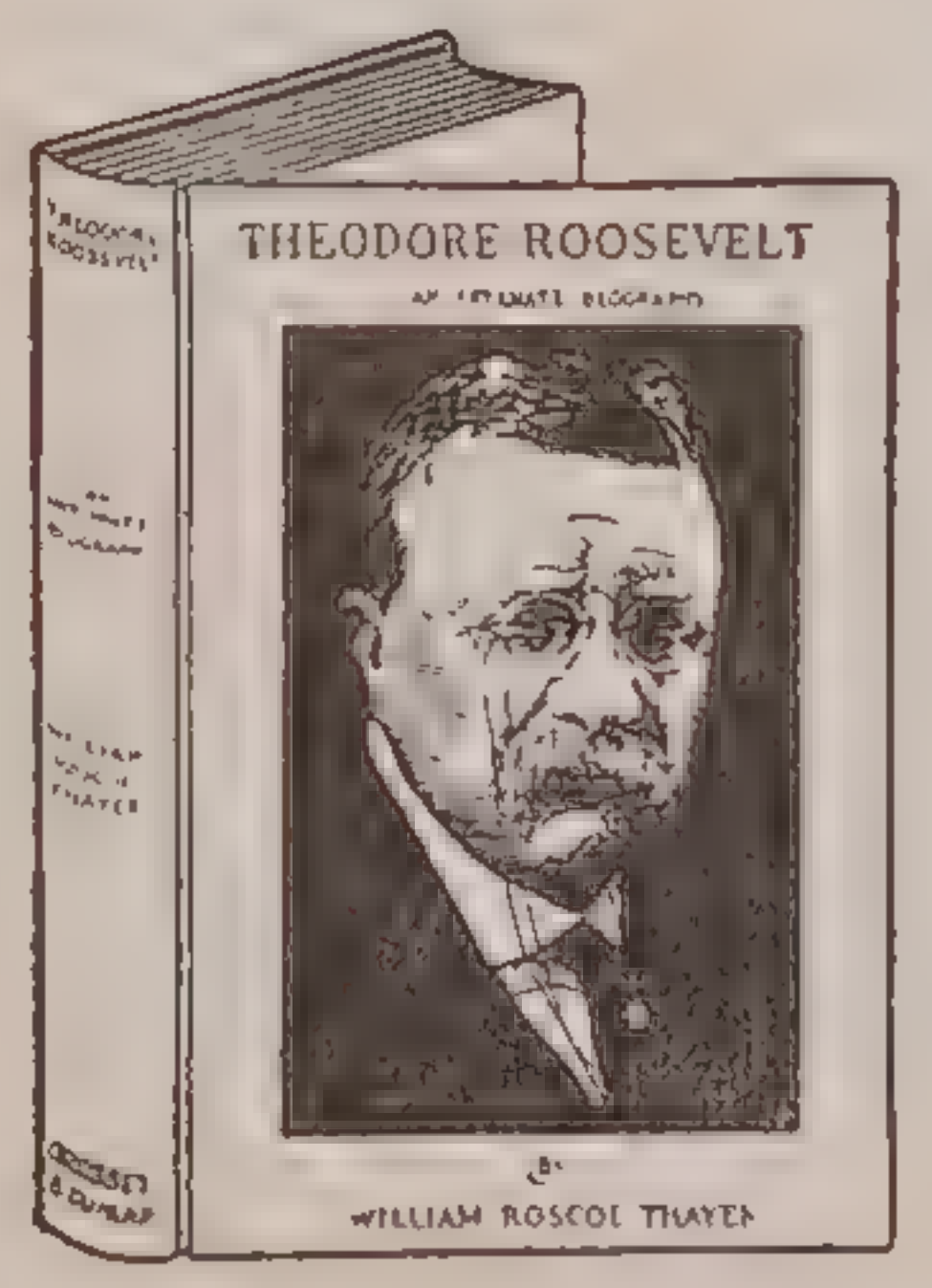

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Deaths

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REV. GEORGE E. GILBERT

Rev. George E. Gilbert, aged nearly 81 years, died July 17 at his home in Fond du Lac, Wis. He was ordained in 1893 and held pastorates in Wyoming, Fox Lake, Rosendale and Eldorado. Since leaving the pastorate in 1911 he did much faithful service in various lines. He was always optimistic, earnest and steadfastly faithful.

MRS. SPENCER C. HASKIN

Mrs. Spencer C. Haskin, wife of the pastor of East Congregational Church, Grand Rapids, Mich., died suddenly of apoplexy Aug. 19 at Whitefish Lake, where the family had gone for a brief summer outing.

Mr. Haskin came from St. Louis, Mo., to East Church in 1916, when not only the church organization but the church property was sadly run down. Assisted by Mrs. Haskin, who was a tireless worker in all church activities, he soon had the congregation on its feet. Mrs. Haskin had a prominent place in the church and missionary work of the city.

Mrs. Haskin was 55 years of age and was born in Illinois. She was a graduate of Gates College, Nebraska, and was married 28 years ago.

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Events to Come

American Board, Annual Meeting, Marietta, O., Oct. 12-15.

National Convention of Congregational Workers Among Colored People, eighth biennial session, Rush Memorial Congregational Church, Atlanta, Ga., Sept. 22-26. In connection with convention will be held first meeting of the League of Self-Supporting Churches.

Woman's Board of Missions, monthly meeting, Pilgrim Hall, Oct. 1, 10.30 a. m. Speakers, Mrs. Charles M. Lamson, Auburndale; Miss Carolyn T. Sewall, Tientsin, China; Miss Helen B. Calder.

World's Sunday School Convention, Tokyo, Oct. 5-14.

Federal Council of the Churches of Christ in America, Quadrennial meeting, Boston, Mass., Dec. 1-6.

American Missionary Association, Annual Meeting, Springfield, Mass., Oct. 27-28.

Brotherhood of St. Andrew, 35th annual convention, St. Louis, Mo., Oct. 6-10.

Fifteenth International Congress against Alcoholism, Washington, D. C., Sept. 21-27.

Congregational Publishing Society, Annual Meeting, 14 Beacon St., Boston, Mass., Sept. 28, 2.15 p. m.

Congregational Education Society, Annual Meeting, 14 Beacon St., Boston, Mass., Sept. 28, 2 p. m.

State Conferences

California, Northern, Oct. 19-21.
Georgia, (white), Woodbury, Oct. 28-31.
Idaho, Weiser, Oct. 5-8.
Louisiana (white), Roseland, Oct. 12-14.
Missouri, Kansas City, Sept. 27-29.
Montana, Billings, Oct. 12.
Nebraska, York, Oct. 18-21.
Oregon, Forest Grove, Oct. 12.
North Dakota, Grand Forks, Sept. 28-30.
Texas (white), Port Arthur, Oct. 26-28.
Washington, Spokane, Oct. 5-7.

Many an unpleasant thing needs to be done in a pleasant way. Teachers, and parents, and people in business life who are responsible for the work of others must from time to time speak in criticism or point out how an improvement can be made in the way of doing things. Such a word of criticism, or correction, or of suggested improvement can have the effect of being either a shove down or a lift up. It can come to the one addressed as a slap in the face, or as a hearty grip of the hand. The word can be spoken with a disarming smile of reassurance, or a hard and discouraging look of condemnation. And the heartening, lifting, smiling word of admonition or suggestion brings a hundred per cent. better response than the other sort; it gets the very results that we are after, while the word that antagonizes is liable to defeat the whole thing. Love is a paying proposition; unlove is a dead loss.—*The Sunday School Times.*

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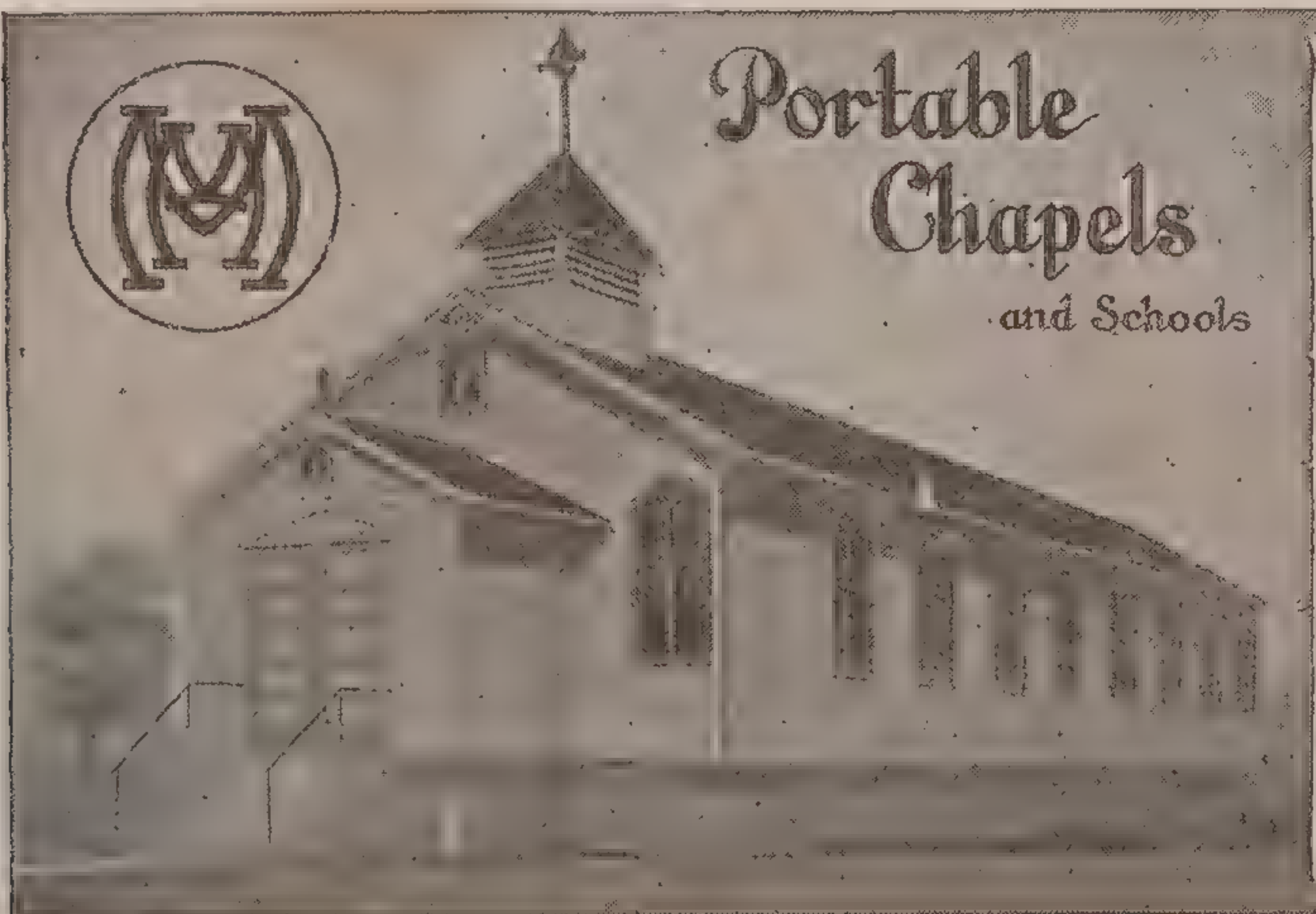

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REV. JOHN LUTHER KILBON, Financial Sec'y

Program for the coming year to include Missionary Education, Stewardship, and a Financial Campaign in behalf of our denominational work.

Annual Meeting
Congregational Publishing Society

In accordance with the vote of the Board of Directors at its meeting June 29, 1920, the annual meeting of the Congregational Publishing Society will be held in Room 500, Congregational House, 14 Beacon Street, Boston, Mass., Sept. 28, 1920, at 2.15 P. M., for the purpose of hearing reports and transacting other business requiring attention.

F. M. SHELDON, *Recording Secretary.*

Annual Meeting
Congregational Education Society

In accordance with the vote of the Board of Directors at its meeting June 29, 1920, the annual meeting of the Congregational Education Society will be held in Room 500, Congregational House, 14 Beacon Street, Boston, Mass., Sept. 28, 1920, at 2 P. M., for the purpose of hearing reports and transacting other business requiring attention.

F. M. SHELDON, *Recording Secretary.*

The Annuity Fund

Makes it possible for Congregational ministers to enjoy a reasonable annuity at the age of sixty-five and thereafter. The Original Plan now in operation is particularly advantageous for men from forty-five to sixty years of age. The following premiums indicate the rates:

At 45 years of age.......	$50.61
At 50 years of age.......	71.77
At 55 years of age.......	114.22

These premiums from the ages named until sixty-five years, it is expected, will yield annuities of $500 when the Pilgrim Memorial Fund is completed, to those who have served thirty years in the Congregational ministry.

Lower rates are granted to those who enter the sixty-eight year and seventy-year class.

Lump sum payments offer the lowest rates of all.

Total number of certificates already issued, 792; total number of annuitants, 22; present active memberships, 752.

Churches can help their Ministers to join by paying annually one-half the premium.

Write for particulars to

LEWIS T. REED } Secretaries,
W. A. RICE }

375 Lexington Avenue, New York City.

National Societies

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

Congregational House, Boston, Mass.

Corresponding Secretaries	Associate Secretaries
Rev. James L. Barton	Rev. Enoch F. Bell
Rev. Cornelius H. Patton	Rev. D. Brewer Eddy
Rev. Edward Lincoln Smith	Editorial Secretary
(287 Fourth Ave., New York)	Rev. Wm. E. Strong

Treasurer, Frederick A. Gaskins

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

287 Fourth Ave., New York City

Rev. Charles Emerson Burton, General Secretary
Rev. Frank L. Moore, Secretary of Missions
Rev. William S. Beard, Secretary of Promotion
Miss Miriam L. Woodberry, Secretary of Woman's Dept.
Charles H. Baker, Treasurer

Nineteen self-supporting state organizations are in Federated relations with the National Society. The state Superintendent or Secretary is the official representative of all home mission interests.

AMERICAN MISSIONARY ASSOCIATION

Central Office: 287 Fourth Ave., New York City

Rev. George L. Cady, Secretary
Rev. Samuel Lane Loomis, Associate Secretary
Mrs. F. W. Wilcox, Secretary of Woman's Work
Irving C. Gaylord, Treasurer

Educational and church work in the South among Negroes and Highlanders; in the West among Indians, Eskimos, Chinese, Japanese and Hindus; in Island Territories of Porto Rico and Hawaii. New work in Southwest taken under instruction of National Council.

CONGREGATIONAL CHURCH BUILDING SOCIETY

289 Fourth Avenue, New York City

Rev. Charles E. Burton, General Secretary
(Church Extension Boards)
Rev. James Robert Smith, Church Building Sec'y
Rev. Charles H. Richards, Editorial Secretary
Charles H. Baker, Treasurer

Aids by grants and loans in building churches and parsonages. In sixty-six years it has helped to build 4,982 churches and 1,334 parsonages.

CONGREGATIONAL EDUCATION SOCIETY

Congregational House, Boston, Mass.

Rev. Frank M. Sheldon, General Secretary
Rev. A. E. Holt, Social Service Sec.
Rev. Herbert W. Gates, Missionary Education Sec.
Samuel F. Wilkins, Assistant Treasurer

Directs Denominational Religious Education Program including Social Service and Missionary Education; aids Colleges, Academies, Training Schools, Ministerial Students, University Pastors; directs campaign to secure Recruits for Christian Leadership.

THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

287 Fourth Ave., New York City

Rev. Charles E. Burton, General Secretary
Rev. W. Knighton Bloom, Extension Secretary
Charles H. Baker, Treasurer

Aids and establishes Sunday Schools on the frontier, in the rural community, in new city communities and among immigrants.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

To conserve the welfare of aged ministers or their wives

The Annuity Fund for Congregational Ministers

The opportunities of this Fund should appeal to all our ministers under fifty-five years of age.

375 Lexington Ave., New York City

Rev. William A. Rice, Secretary
B. H. Fancher, Treasurer

THE PILGRIM MEMORIAL FUND

COMMISSION OF ONE HUNDRED
OF THE NATIONAL COUNCIL

Established at Columbus, Ohio, 1917
375 Lexington Ave., New York City

Charles S. Mills, Chairman
Lewis T. Reed, Executive Secretary

A Permanent Tercentenary Memorial Fund of Five Million Dollars, to provide annuities for the old age and disability of Congregational Ministers. The income to supplement payments made by the ministers. Actuarially Sound. Socially Just.

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Pilgrim Memorial Fund Commission

Any Church Organization Can Easily Make $50 to $100

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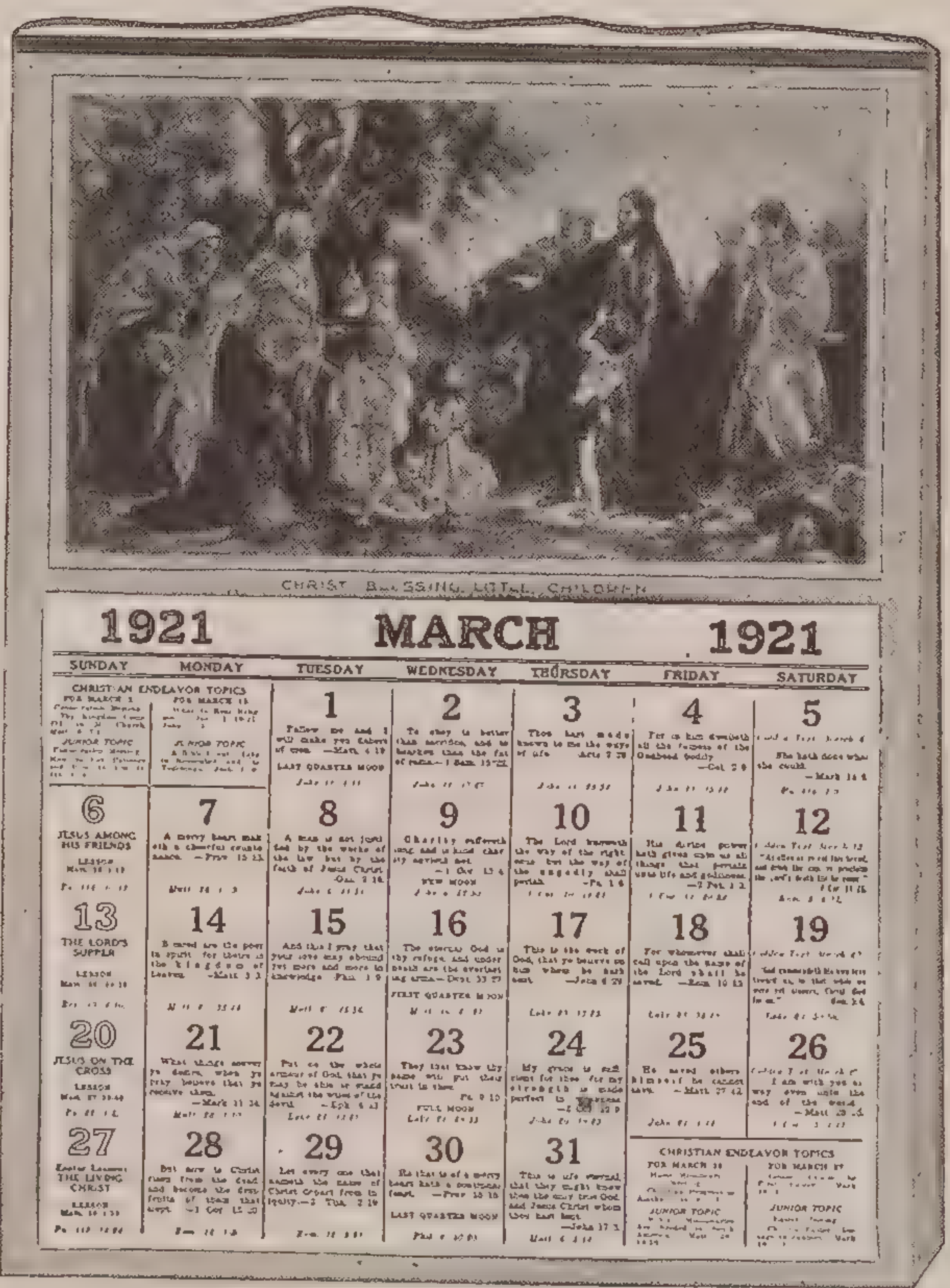
A QUALITY CALENDAR worthy of a place in EVERY HOME, and most helpful in the development of *Christian Life.*—The **ART COVER** is an excellent **SEVEN COLOR** reproduction of "THE APPARITION TO THE SHEPHERDS" by Plockhorst. It is prepared, on extra heavy paper, with a special border, suitable for framing and detachable for this purpose without mutilating the calendar itself.—The **TWELVE INSIDE PICTURES**, one for each month, illustrating the Sunday School Lessons, are reproductions in **full color**, of world-famous **MASTERPIECES**; printed on dull-finished paper.

Specimen of the Inside Pages

These are in full color



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ORDER NOW. DELIVERY WHEN WANTED

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S. S. Topic and Golden Text

C. E. Topic

Daily Bible Readings

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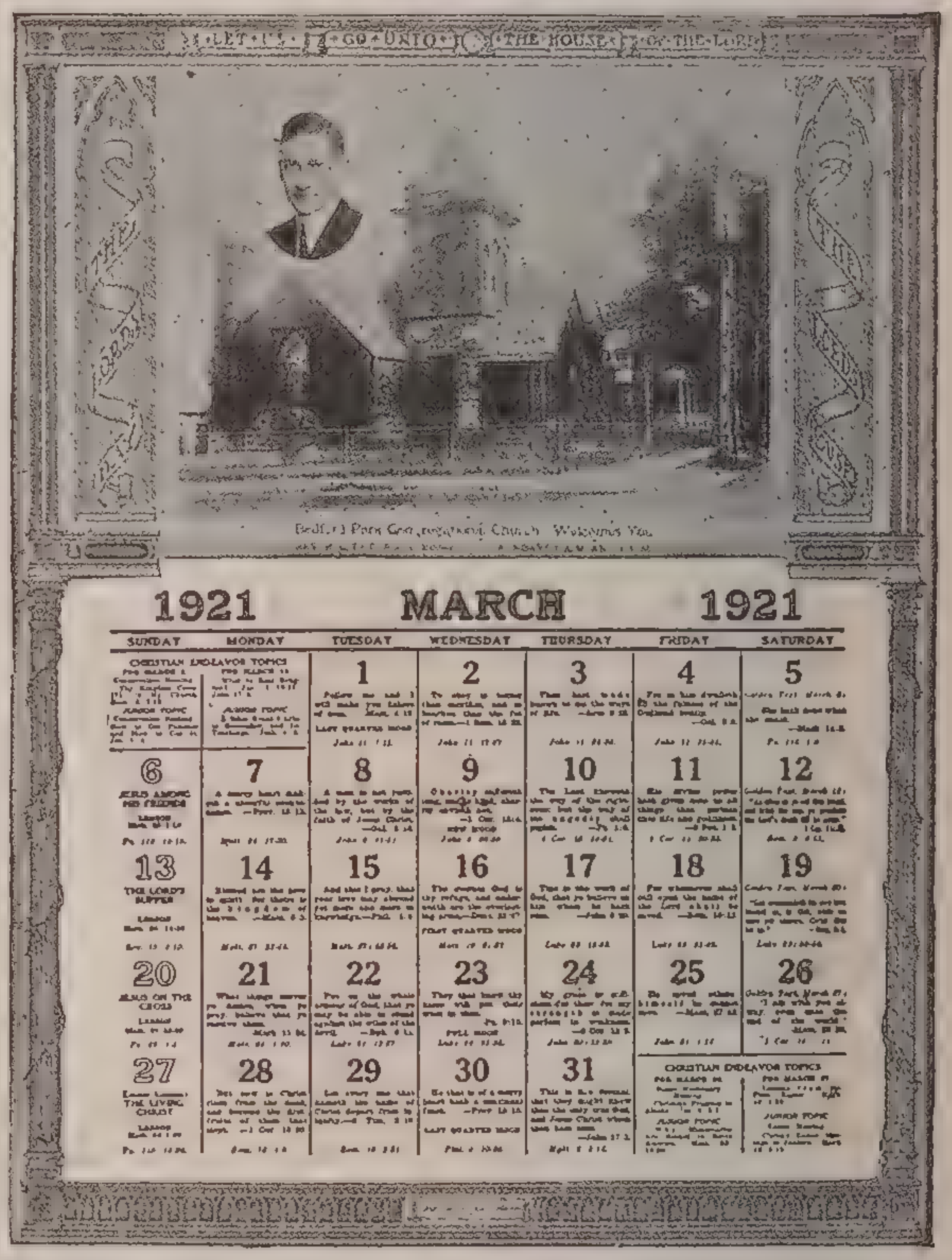

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Actual Size 10 x 14 Inches

In response to a demand for a calendar giving appropriate publicity for the local church, we offer this SPECIAL EDITION to Societies ordering 300 or more. This is a cardboard with fine picture of your local church and minister printed in double tone on tinted paper, mounted on it, together with a pad of 12 sheets containing the same data as the other style.

Price, 300, 17 cents each, 400, 16 cents each, 500, 15 cents each. Terms, ¼ with order, balance 30 days after delivery. Retail price 30 cents each.

Send all orders promptly to Calendar Dept.,

It Will Pay to Order Early

THE PILGRIM PRESS

14 Beacon Street, Boston
19 W. Jackson Street, Chicago

The Congregationalist and Advance

Vol. CV. No. 39 September 23, 1920

THE EAST CAMPUS, WASHBURN COLLEGE, TOPEKA, KAN.

NEW ENGLAND AND KANSAS, by Howard A. Bridgman
AN ENGLISH RADICAL ON SOVIET RUSSIA, by Arthur E. Holt
THE NEW NEGRO IN THE NEW SOUTH, by Rodney W. Roundy
A REDISCOVERY OF THE MAYFLOWER, by Chester C. McCown
AT THE NATIONAL CAPITAL, by George Perry Morris

Dr. Reed and the Pilgrim Fund

The Executive Committee of the Pilgrim Memorial Fund Commission were most fortunate when, in the emergency created by the withdrawal of Dr. H. F. Swartz to become the Secretary of the Congregational World Movement, it succeeded in persuading Dr. Lewis T. Reed, of Brooklyn, to accept the office of Executive Secretary, his church reluctantly acquiescing and only on the understanding that at the expiration of six months he should return to the pastorate unless it were his clear conviction that he should remain in the work of the Fund.

Rev. Lewis T. Reed, D. D.

It was announced early in the summer that the extraordinary devotion and urgency of his people had induced Dr. Reed to resume his labors with them this fall. At a recent meeting of the Executive Committee of the Commission he presented, accordingly, his resignation expressing his great joy in the service he had been permitted to render in the office, his deep conviction of the wonderful field open to the Annuity Fund and its opportunity to serve the ministry in a fashion and degree unique in Congregational history.

He further stated that while the detailed revision of the subscription list, which had been going forward for months, was not quite completed, the report under date of June 25 showed a total of $6,453,744, from approximately 100,000 subscribers, with additional new subscriptions being added week by week. This is exclusive of subscriptions directly to the Annuity Fund in earlier years of $171,515. The total payments July 31 were $2,267,353. On June 1 the Corporation for the National Council made a first payment of income to the Annuity Fund of $26,000, a further and much larger payment being anticipated Dec. 1. The figures indicate the beginning of the results from the noble gifts of the churches and the clear indication of the immense benefits to be derived therefrom by the ministry in years to come.

The debt to Dr. Reed's administration is more than can be fully realized by any but those intimately associated with the work. Following the remarkable success of the campaign in the fall of 1919 the subscriptions flowed into the office in a volume far beyond the capacity of the working force and the quarters then occupied. The city was diligently canvassed for weeks in hope of securing proper offices but nothing adequate, within the range of expenditure deemed to be reasonable for the work, could be found until by the gracious service of Mr. B. H. Fancher, the Treasurer, and also Treasurer of the International Committee of the Y. M. C. A., it was possible to lease from the latter organization a floor of a building which had been used in war service. A portion was subsequently sublet, the remainder giving the much-needed facilities for the orderly prosecution of the collecting of the Fund and the large correspondence with the ministers entering the Annuity Fund while a part was taken by the Board of Ministerial Relief which acts in conjunction with the other boards.

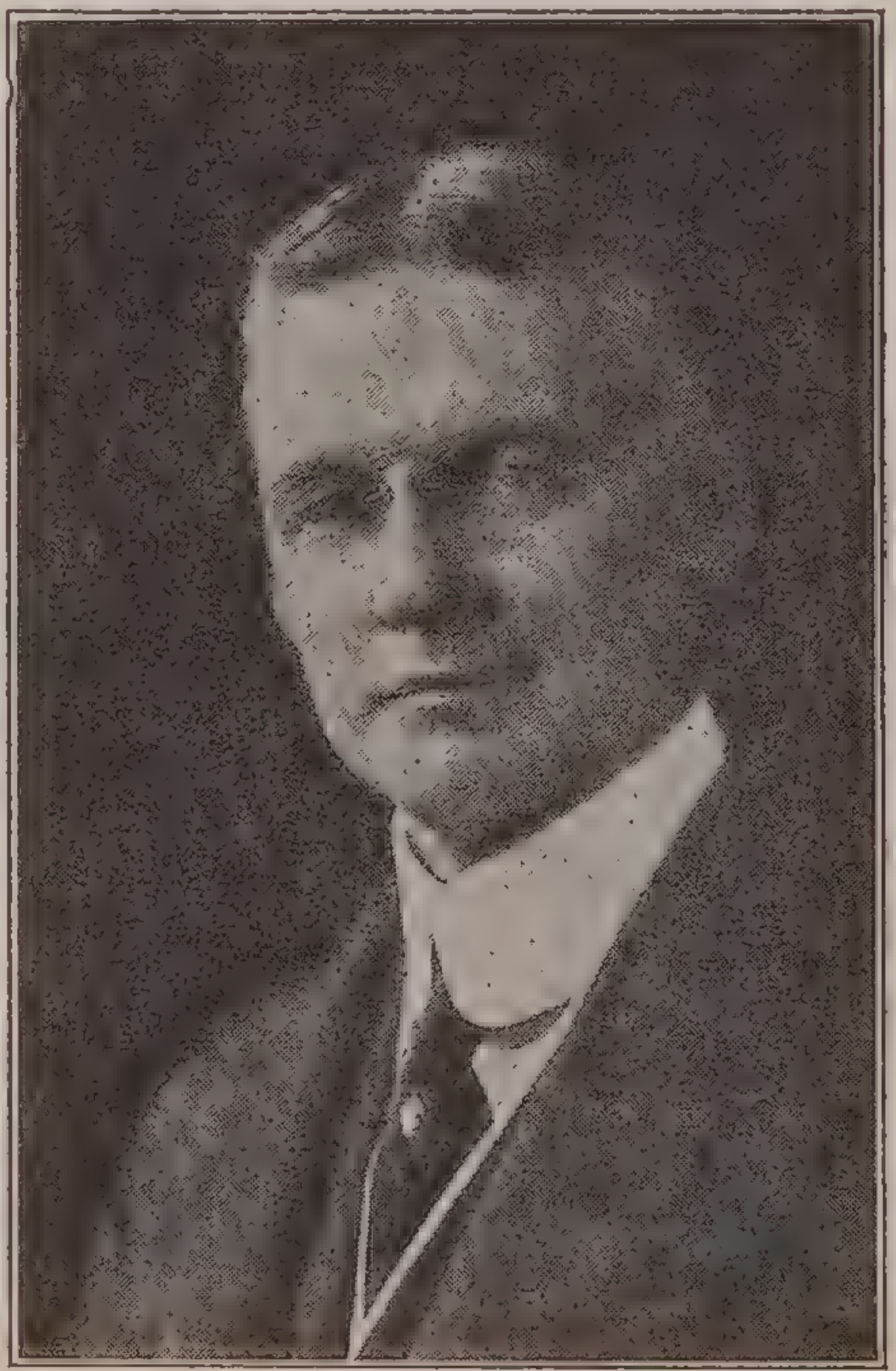
During this transition period, with its inevitable confusion and the necessity of organization, Dr. Reed, with consummate tact and fine administrative ability, laid hold of the intricate problems involved and brought about, with the assistance of the Financial Secretary, Mr. Philip H. Senior, a departmental organization of the force and the effective working out of the accumulated correspondence, while the processes of collection proceeded vigorously.

In accepting the resignation of Dr. Reed, the Executive Committee adopted the following minute:

> In accepting the resignation of the Executive Secretary, Rev. Lewis T. Reed, D. D., the Executive Committee of the Pilgrim Memorial Fund Commission desires to express to him their appreciation of his exceedingly important and efficient service.
>
> Assuming charge of the office when the drive for the Pilgrim Memorial Fund was in its concluding period, and the subscriptions were coming daily in overwhelming volume, while the office force was unorganized and their quarters far outgrown and utterly inadequate, he, with the capable co-operation of the Financial Secretary has brought the administration of the Fund through a critical period until today the force is competent for its task, well organized, adequately housed, and efficiently mastering the situation in handling more than 100,000 subscriptions, aggregating nearly $6,500,000.
>
> His courage and enthusiasm for the cause; his tact, devotion and executive force are beyond all praise, and he leaves the work to return to his beloved people in Flatbush with the warm affection and high regard of all with whom he has labored.

Dr. Mills to Become Secretary

Dr. Charles S. Mills has been elected Executive Secretary of the Pilgrim Memorial Fund and Secretary of the Annuity Fund, succeeding Dr. Lewis T. Reed. The two offices having been held by the same man for the last two or three years.


Rev. Charles S. Mills, D. D.

In the past fifteen years Dr. Mills has been repeatedly under pressure to accept one or another of the administrative positions in the denomination and heretofore he has declined to consider anything because he has believed that for him the pastorate was the supreme field of activity, but this latest appeal opens so great an opportunity of service and involves such a deep sense of personal obligation and responsibility because of his part as chairman of the Commission that has directed the gathering of the Pilgrim Memorial Fund, and his leadership in working out the plan for the distribution of its income, that those most intimately connected with it believe the work to be done is far greater than that of any pastorate. Although Dr. Mills has twice declined to consider the secretaryship in the earlier stages of the work, believing that he could do more for it as a pastor, he has come to agree with the judgment that this strategic moment, with the Fund assured, as its sponsors are about to put their carefully wrought plan into operation, constitutes a call from which he cannot turn away.

The plans and policies put into action in the next two or three years are bound to affect profoundly the standards of the churches and the welfare of the ministry for generations to come. It is hoped also not only to protect the minister in his later years, but to influence powerfully the recruiting of the ministry and, through schools and colleges, reach many promising young men.

Dr. Mills expects to begin work at the office of the Pilgrim Memorial Fund in New York about the first of October.

It Will Pay You to Read

The Way of the Farmer in Japan, by Robertson Scott, in *Asia*, for *October*.

A lively and interesting study of agriculture in Japan where laborious land culture is the rule and every available inch of soil is cultivated. The first of a series of beautifully illustrated articles which will be well worth following.

Wanted: An American Foreign Policy, by Herbert Adams Gibbons (*Century, August*). Mr. Gibbons discusses the difficulties of the peacemaking at Paris and points out why America was in an impossible position throughout the negotiations; and insists upon the speedy awakening of American public opinion in favor of a peace which is worth making and preserving.

Our Porto Rico, by Harry A. Franck (*Century, August*). A vivid and careful picture of our chief island and its people, one of the crowded lands of the world which is and is not American in the sense that we are.

One of the heroes who fell in France had on his person an old English manuscript with the following:

Let me tell you how I made His acquaintance:

I had heard much of Him, but took no heed.

He sent daily gifts and presents, but I never thanked Him.

He often seemed to want my friendship, but I remained cold.

I was homeless and wretched and starving, and in peril every hour, and He offered me shelter and comfort and food and safety. But I was ungrateful still.

At last He crossed my path, and with tears in His eyes He besought me, saying, "Come, and abide with me."

Let me tell you how He treats me now:

He supplies all my needs.
He gives me more than I dare ask.
He anticipates my every need.
He begs me to ask for more.
He never reminds of my past ingratitude.
He never rebukes me for my past follies.

Let me tell you further what I think of Him:

He is as good as He is great.

His love is as ardent as it is true.

He is as lavish of His promises as He is faithful in keeping them.

He is as jealous of my love as He is deserving of it.

I am in all things His debtor, but He bids me call Him Friend.

"A friend who sticketh closer than a brother."
—C. E. Cornell, in *Herald of Holiness*.

The Congregationalist
and Advance

September 23, 1920

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The Talk of the Sanctum

Who's Who in This Week's Paper

Arthur E. Holt, who writes *An English Radical on Soviet Russia,* is the Social Service Secretary of the Congregational Churches and therefore in close touch with all the great social problems of the day.

Rodney W. Roundy, one of the secretaries of the Home Mission Council, formerly a secretary of the American Missionary Association, is especially qualified to deal with the question of *The New Negro in the New South.*

Chester C. McCown, Ph.D., who contributes *A Rediscovery of the Mayflower,* is professor of New Testament Literature in Pacific School of Religion, Berkeley, Cal. Professor McCown has been appointed Thayer Fellow in the American School of Oriental Research in Jerusalem for 1920—1921 and is in England on his way to Palestine.

George Perry Morris, who reports on affairs *At the National Capital,* was at one time a member of *The Congregationalist* staff and is now in journalistic work in Washington.

Rev. E. Victor Bigelow is pastor of the South Church, Andover, Mass.

Next Week

The Church Conferences in Switzerland. A graphic and comprehensive picture of several remarkable international gatherings. By Our Special Correspondent.

To Be Issued in Book Form

This week Dr. Bridgman resumes his series of articles on New England in the Life of the World and devotes himself to a setting forth of the various lines of approach on the part of New Englanders to Kansas, from the time they began going thither in considerable numbers during the turbulent years just before the Civil War. The next article in this series will take up the relation of New England to the Dakotas. All the articles that have thus far appeared in the series will appear in somewhat expanded form, together with articles still to be published relating to foreign lands, in a volume to be entitled, "New England in the Life of the World," and to bear the imprint of the Pilgrim Press. The book will be of timely interest and value owing to current and pending celebrations of the Pilgrim Tercentenary.

In the Circulation Department—

We wish to take this opportunity to express our appreciation of your patience in the forced delay of *The Congregationalist and Advance* during the past two weeks.

Our printers are now making up for lost time and we trust that this issue may reach you on schedule.

Such expressions as the following are gratifying to receive, and help tremendously in smoothing the rough places: "Please accept my sympathy in these days of your trial. If my paper is several weeks late it will not disturb me. With best wishes, I remain." Alabama subscriber.

"Thank you for your message of explanation about the printers' strike. The Sept. 9 number of *The Congregationalist and Advance* reached me yesterday. It has never been delayed more than twice, I think, and only for a day or two. As I generally read almost every word and have not quite finished the Sept. 2 number (although I have read much in the last number) I am thankful whenever I receive the precious news, for there is much in every number worth reading *many* times." New Jersey subscriber.

We cannot resist the temptation to pass on to you the following letter which has just come to us from a Wisconsin Pastor—

> "Please send a sample copy of *The Congregationalist and Advance* to each of the following persons, all of whom are members of our Church here, and who might be interested in subscribing for the paper: (list of names)—I find *The Congregationalist* so much of a help to me that I would be very glad to see the paper coming regularly to these other homes. All our people need 'the courageous view of today and the hopeful view of tomorrow'—a kind of week-by-week mountain-top view to which each issue of our church paper brings the members of its family."

Who can estimate the tremendous results for increased intelligence and spiritual growth in our Churches if all our Congregational ministers from the Atlantic to the Pacific would follow the example of this man? The opportunity is yours. We shall appreciate your co-operation.

The Congregationalist and Advance.

The Congregationalist and Advance

A World Transformed

WE sometimes dream that there might come a miracle which would transform the world. Good might be suddenly triumphant. Evil would be seen for what it is, the tempter and betrayer and destroyer of man, the rust on the shield of beauty, the corruption that eats at the heart of our social order. The reign of good will would be acknowledged everywhere and the home of man would be set in order for the presence and the power of God.

We have that dream in our vigorous hours and never more, perhaps, than when, with vigor renewed from rest, we turn to the work of our day or year. It is a waking dream, a dream of activity and accomplishment, before all a dream of God's asserting his authority over the hearts and lives of men. Why not? The author of the Apocalypse dreamed it when he saw the heavenly city into which there shall in no wise enter anything that defileth, neither whatsoever worketh abomination or maketh a lie. Suppose we should wake some fine September morning to find a world of which that is true! Suppose we should find it already verified and triumphant in our own hearts!

Augustine dreamed that dream as he saw Rome trampled under the heels of the barbarian. It has been the consolation and the inviting beacon of good men in generation after generation. And when they did not look for it in the future they sought to find it in some period or state of society in the past. Man will never give up the hope of a world made right. And when he comes to think what that must mean, he knows in his secret heart that this must mean a world made righteous. Suppose it could be true of our national life. Suppose all who took part in the government of nation, state and town were wise and generous and provident and self-devoted—what a joy and privilege it would be to have some part in their election.

Pastors and people, taking up again their plans for church work in the active months ahead of us, must face the discouragement not, indeed, of their failures, but growing out of the memory of only partial success. We have not hitherto accomplished the miracle of a world transformed in righteousness. We shall not attain it this year either. God will not bring it in upon us suddenly. But God will help us bring it in, first in our own lives and then, at last, after the generations have had their chance and schooling, for all the world. This vision of a world transformed is our inheritance. We must do what we can, and thank God for such success as we can see. For many of our successes in obedience are out of sight.

But the one success of which we have absolute assurance is that of the coming of the City of God in our own hearts. God will always come to those who seek for him. And the purpose of his coming is not our ease, or even, in any selfish sense, our righteousness. We are redeemed and transformed that we may build with God upon his city of a human brotherhood where his good will shall be reflected perfectly in the good will of man to man. Not swiftly, not perhaps with observation, but certainly, we shall see the City of God made the abiding place of men.

EDITORIAL

The Church Vote

To whom will the church vote go, to Mr. Harding or to Mr. Cox? Presumably either would be glad to get it. In numbers it represents one in three or four of the voters. In quality it ranks high. Whether or not it is desirable to line up this vote exclusively for any one candidate may be an open question.

Occasionally in a local election, but far more rarely in a state or national election, issues shape themselves so that church members are pretty unanimous in their support of a certain candidate or party. In this campaign only the most extreme partisan or the unreflecting voter is disposed to say that from the moral point of view the case is as yet entirely closed in favor of either candidate. Many sincere churchmen and churchwomen are still perplexed as to their duty next November. They feel that at this time in the world's history a vote in this greatest nation on the earth should count for the best welfare of the nation and the progress of mankind. They want to see their duty so clearly that they can go to the polls with considerable enthusiasm and in case their man wins, can throw up their hats with the hurrahing crowds on the morning of the third of November.

We want to see churchmen look at their civic and political duties from this standpoint and think issues out to such a conclusion that they will be able to vote conscientiously and hopefully, so that their vote joined with that of other Christian people throughout the land shall have a decided influence upon the man and the party entrusted with the destiny of this nation for four years to come.

It is not our business to decide for any individual member of the church what is his or her specific duty in a matter of such grave importance, but we think that every one of them should consider seriously what from the moral and Christian point of view is desirable.

> We ought to have in and through our national government:
>
> A competent and economical administration of our domestic affairs.
>
> Deliverance from anything that savors of autocracy, narrow partisanship, personal pique or domination by a group of selfish and sordid business interests.
>
> The maintenance and enforcement of national prohibition.
>
> The security of the individual in normal times in the traditional American rights of freedom of speech and of public assemblage.
>
> The immediate association of our nation with other nations of the world in earnest, continuous, definite, progressive efforts to check as far as possible existing wars, to forefend causes of warfare and to bring about as speedily as possible such international organization as shall tend to make peace universal and enduring.

We think that all of these desirable ends should be carefully considered by every Christian voter. Whether one of them predominates above all the others, or if it does, whether that predominating issue can best be served by the success of this or that candidacy is a matter of individual judgment. But in the points we have cited lie, if anywhere, the moralities of this considerably confused campaign.

Many church people have already settled how they will vote. We are ready to believe that their decision represents not only their political affiliations, but the consent of their consciences and the driving impulse of whatever moral energy they possess. But for the benefit of those who have not decided how they shall vote, we have listed what seem to us the important considerations, and venture in addition to suggest that those who are still undecided do not shrink from the intellectual effort involved in thinking out their final positions, do not fail to inform themselves on "inside situations" as far as they may be able so to do, keep themselves free from intolerance and the unteachable spirit, and above all seek for that guidance which cometh down from above. Nothing less than this is the duty of the patriot and Christian.

Things that Might be Done this Autumn

Far be it from us to sit complacently in the midst of the placid atmosphere that always hovers about an editorial sanctum and tell the churches what is their duty in this glorious autumn of 1920, but we make bold to suggest a few things that might be done provided there were a willing spirit, and of course every one knows that our churches are well supplied with the willing spirit.

Proper attention to the Pilgrim Tercentenary. Nation-wide celebrations are coming soon, culminating in the great commemoration at Plymouth, Dec. 21. Between then and now why not have a series of sermons on some phase of the subject, why not have in many local churches a pageant like that represented in the picture on our cover last week, or the pageant entitled *A Pageant of Pilgrims*, by Esther Willard Bates, just issued by the Pilgrim Press, or some other dramatic representation that shall interest and enlist the young people of the parish, or write to Dr. Mary Alice Emerson who conducts a department of Religious Drama and Pageantry in *The Congregationalist?* She may be addressed at Boston University, Boston, Mass. Plan, too, for a great Forefathers' Day celebration, in which shall participate all the churches of the town, particularly those to which Congregationalism is most closely akin—the Baptists, Unitarians and Universalists. It might be well also to include patriotic and civic organizations.

A church study of the town. The Survey idea is one of those associated with the Interchurch Movement that has stood the fire of criticism. And with reason. It starts on the assumption that when Christians want to do something they should know the territory where their campaign is to be conducted, what forces are already at work therein, what special objectives should be set up. It would do almost any church good to have brought to its attention Sunday morning or at a mid-week meeting the facts relating to the number of churches, character and value of the religious services, the places of amusement, the location and the caliber of the schools, the nominal church affiliations of every home, the nature of the work of organizations like the Grange, the Odd Fellows and the Women's Club. The quest for the facts would give the young and middle-aged people something worth while to do and their findings might furnish the basis of a larger program for the church that makes the inquiry.

Some home Forums. A minister of our acquaintance is projecting this idea in his parish. Fifteen or twenty men and women will meet from time to time this autumn in different parlors to talk over in the light of the principles of Christ some of our great, pressing social and industrial problems.

Larger interest in the Church School. Requisition, if need be by conscription, the best men and women to teach. Utilize approved modern methods without casting to the wind approved measures. Circulate that fine new paper, *The Church School*, among the officers and the teachers.

Organize circles or a circle of prayer. If the old prayer meeting is dead, get two or three persons to come together unostentatiously and spontaneously for regular and specific prayer, perhaps in a home rather than under the church roof. Never mind about any machinery. Do not wait for the minister to initiate it. If you believe that it pays to pray alone, test out also with others the mighty forces of prayers. A half dozen praying Christians may revitalize the entire church.

* *

It is a good thing to be able to stand on our own feet and not be dependent on the fortunes of the family. Here were the Hapsburgs, aristocratic and well-provided people, with an apparent cinch on security in the form of an Emperor-King. And now they are forced, some eighty of them, to earn a living, their incomes have been stopped and they suffer great losses through the rates of exchange. Several archduchesses, a dispatch from Switzerland says, are becoming governesses and others maids. There is material here for the sensational or ironical novelists. And no doubt there would be situations as parlor maids open in some American houses at good wages for Archduchess This or That. We are sorry for them, but we think they will earn an honester and happier living in their new trades than as eaters of taxes and dependents on their ancient family heads.

The Bishops on Questions of the Day

We have not yet seen the full text of the encyclical letter which the Lambeth Conference of Bishops affiliated with the Anglican Church has issued as its judgment and advice on questions of immediate interest to the churches over which the bishops preside, but summaries have reached us. The Conference declares that marriage should be indissoluble, adding that "the state's obvious interest in the children should lead it to preserve the strictness of the marriage law." In regard to extending the work of women in the churches it declares for an open mind in recognition of the fact "that God has given to some women special gifts of spiritual insight and powers of prophetic teaching."

We felt bound to respect the customs of the Church, not as an iron law but as results and records of the Spirit's guidance. In such customs there was much which was obviously dictated by reasonable regard to contemporary social conventions. As these differ from age to age, and country to country, the use which the Church makes of the service of women will also differ. It is the peculiar gifts and the special excellence of women which the Church will most wish to use. Its wisdom will be shown, not in disregarding but in taking advantage of the differences between women and men. These considerations seem to have guided the primitive Church to create the Order of Deaconesses. We have recorded our approval of the revival of this order, and we have attempted to indicate the duties and functions which in our judgment belong to it.

The encyclical condemns spiritualism, which, with Christian Science and Theosophy, "tried by the doctrine of the Incarnation and the Cross are clearly shown to involve serious error." It says that "adherents of these movements are drawn into practices which injure their spiritual life and endanger their loyalty to Christ and the fellowship of his Church." But on the other hand these cults are "symptoms and results of the movement against materialistic views of life. We cannot but sympathize with those who seek refuge from the pressure of materialism. It is the part of the Church to afford such a refuge, and if it fails to do so there is something wrong with its own life."

Judged by the summaries which have reached us this encyclical letter seems to breathe the same spirit of desire to have the Church bear witness in its ministry to the whole range of man's needs and of broad-mindedness in relation to the means and varieties of service which was so manifest in the appeal for union.

* *

In daylight-saving days the enterprising commuter often trots up the office stairs eleven minutes before he started from home.

Prohibition and Its Enemies

The average citizen feels well satisfied with the present situation in regard to Prohibition. Regardless of what his views were originally, there are few well-meaning men today who do not recognize the good that has been accomplished and the great moral victory that was won when the Eighteenth Amendment was adopted. But few who are not in some way directly interested realize the danger of the present situation.

The friends of the liquor traffic will accept neither the verdict of the people nor that of the Supreme Court. There was too much money in the traffic, and too many people whose appetite is stronger than their respect for law and decency. And this combination of greed and lawlessness is bound to make us trouble.

One of the prominent officials of the Liquor Dealers' Association has recently said: "The fight is to be taken into politics, and I should hate to be any congressman who would dare to run on a dry platform in Massachusetts." In other words, there is an active, aggressive group of men who are determined to break down the enforcement of the Prohibition law, and they are opposed only by the great body of right-minded citizens, who are mainly unorganized and oblivious to the danger which confronts them.

There has been organized in Massachusetts, for example, a Personal Liberty League, which has in its membership the names of some men of whom the public expected better things; and branches of this organization have been established in many of the New England states. There are similar organizations throughout the country. The avowed purpose of this organization and the probable line of attack by all the liquor interests will be legislation to legalize the sale of light wines and beers. Yet all experience teaches us that if a bar-room can be licensed to sell light wine and beer, it will sell whatever the appetite of its customers demands. More serious still will be the return of the old brewery-owned saloons with all their vice and corruption and with all their powerful influence in politics, which have just been overcome by national Prohibition. In other words light wines and beers would surely make a farce of national Prohibition, which is just what the "wets" are trying to do.

Except for the alcoholic content there are just as refreshing and satisfactory drinks to be obtained now as any that will be created if the law is changed. It is simply the alcohol, with its momentary exhilaration and following intoxication that the supporters of the drink traffic seek. And the question is at the moment urgent because the fight is on and there are localities where as yet the enforcement of the law engages all the powers of its officers.

The situation today is favorable for the enforcement of law and the preservation of good morals. We can only keep it so by seeing to it that the men we elect to our state legislatures and our national Congress are men who will stand no trifling with the laws which have been passed for the stamping out of this degrading traffic and the preservation of the homes and the manhood of our country.

* *

When the British Commissioner for Palestine, Sir Herbert Samuel, for the first time attended the synagogue in Jerusalem, the lesson from the Law was Deut. 3:23–7:11, taken from the exhortations and counsels of Moses to the people, and including the significant verse: Now therefore hearken, O Israel, unto the statutes and unto the judgments which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord, the God of your fathers giveth you. The words must have seemed as much a warning as a promise to the thoughtful in the congregation when they remembered that, out of more than two thousand years since the words of Moses were spoken, the Jews had been found worthy to own the land for only about three hundred.

The Duty of Citizens

This is the time when it is necessary once more to remind good citizens that the choice of representatives and the running of the government is their business. The reproach of politics is not so much the dominance of self-seekers as the abstention of those who are under the illusion that they are good, but who withhold their efforts from the primaries and the elections. A story printed long ago in the Chicago *Record* illustrates the point: "'Great Cæsar!' ejaculated the respectable citizen, as he passed the groggery from which noisy yells were issuing, 'what can they be doing in that horrible den?' 'Oh,' said the policeman, carelessly, 'they're just nominatin' the man you are to have for alderman.'" The days of the groggery, we hope, are gone, but there are other places of meeting for those whom good citizens sinfully and shamefully allow to determine their government for them.

The *Christian Century* recently published an article by Mr. E. J. Davis which illustrates the extent to which this dry rot of neglect hurts our democracy. He showed a startling indifference on the part of church members to the issues of municipal government. No candidate for mayor of Chicago or for state's attorney, he says, has ever received as many votes in the primary as there are masculine members of the evangelical churches of the city. He tells of a local option petition which fifteen out of sixteen members of a Chicago Bible Class could not sign because they were not registered voters. No wonder a man like Mayor Thompson controls the city politics if that is the measure of interest among church members. He tells of a candidate who was at the time under indictment for alleged bribery in Evanston who was renominated by a total vote of 937 while 24,036 did not vote. A state's attorney who had tried to enforce laws which churchmen had succeeded in getting passed was defeated for renomination by 1,089 votes while 226,783 registered voters did not vote.

Wherever such things are true they show a culpable neglect and indifference on the part of the professed followers of Christ. Evil is always on the watch. Selfishness knows its own mind and acts accordingly. The duty of participation in the choice of our representatives who make and execute our laws, and of watching that they do their duty, is just as much a part of the Christian's work as church-going and watching against personal temptations.

It is a part of morality, failure in which makes us partners in the failures and sins of the government. It is silly and wicked to complain of the faults of those in authority in whose choice and election we have refused to share.

* *

The spirit which incited a riot at the service of the sacrament in the Orthodox (Russian) Cathedral in New York the other day in the interest of a theory of government in Russia is a spirit which we hope may never become naturalized in America.

The Parables of Safed the Sage

The Parable of the Roadrunner

I and Keturah we went unto a far land, even unto California, and we sojourned there certain days. And our friends in that place were kind unto us, neither did we set foot upon the ground if they could prevent it; for they took us in their gas-driven Chariots, and showed unto us a Good Time.

And as we rode along a great Highway, we beheld a Bird, that is tall and graceful, that runneth along the road or beside it, and that seldom flieth. And they called that Bird the Roadrunner.

And they told me this story about that Bird, and I know not if it be true or false; save that I think no one in California would speak falsely about anything, save it might be to indulge in a Very Mild Exaggeration concerning the Climate. And this is the story which they told unto me:

The Roadrunner hath an inveterate enemy in the Rattlesnake; and he avoideth not the Snake by flying, as do other birds, but he runneth along the ground, where the Snake doth sometimes get him. Now a Rattlesnake enjoyeth a good sound sleep upon the sunny top of a Rock, or in some other warm place. And when a Roadrunner seeth a Rattlesnake asleep, he hasteneth and calleth all the other Roadrunners. And they come, and every one beareth in his beak a pad which he plucketh from the Cactus that groweth where the Snakes and the Roadrunners most do congregate. And they draw nigh quietly, and lay their Cactus Ringwise round the Serpent. Then do they go away and get Some More Cactus. And when they have laid that, then do they go away again, and Get Some More, and Then Some. And the Serpent sleepeth and heareth them not.

And when they have him Walled In, then do they waken him. And he rouseth himself from his slumbers, and behold, there is a Roadrunner nigh unto him. And he coileth himself and striketh at the Roadrunner, but pricketh himself upon the Cactus. Then doth a Roadrunner approach him from the other side, and he doeth likewise. And it cometh to pass in time that the Serpent becometh Crazy, and striketh at random, and every time he woundeth himself in a new place. And when the Roadrunners see that he hath gone Clean Nutty, then do they leap over him, and draw nigh unto him, and even pick at him with their bills; and when he striketh back, behold he landeth every time against the Cactus Thorns. Thus doth he Sting Himself To Death, and the Roadrunners hold a Merry Wake above him.

Now I have seen men who were Hemmed In after this fashion, so that what a certain poet hath called the Fell Clutch of Circumstance doth hold them in its grip, and Tantalize them so that they Sting Themselves to Death in their Frantick Efforts to break through. And mine heart grieveth for them.

And unto every one of them would I speak, saying, Oh, my brother, I know not how to break a way for thee through the Thorny Hedge that doth encompass thee; but this I know, it is not Good Sense nor yet Religion that thou shouldest Impale Thyself upon the Thorns. Whatever thou doest, go not Daffy over it, for then shalt thou work thine own destruction. Consider first of all, that there is one direction where the path is not closed, and that is Up. Calm thine own spirit, and look unto God; so shalt thou face with whatever good sense thou hast, and it is not much, and whatever grace a Mighty God can give unto thee, and that may be Considerable, the situation which thou art Up Against. And fret not thyself because of the Roadrunners. Keep thou still, and let them do the Worrying. And if thou lose not the little Sense thou hast, and employ the abundant grace which God shall give unto thee, there will yet appear somewhere a little Crevice among the Cactus; and albeit thou be Pricked in getting out, still it will not kill thee. And thou shalt yet outlive the Roadrunners.

Wherefore, possess thy soul in patience; trust in thy God, and when thou findest a Hole in the Cactus, though it prick thee, Go To It, and Go Through.

In Brief

Yes, it does make some difference when you are a stranger in a strange church if somebody takes the trouble to speak to you.

* *

The poem quoted in our devotional column, Closet and Altar, recently, beginning, "It is my Father's world," was written by Dr. Maltbie Babcock of Baltimore, as correspondents have been kind enough to remind us.

* *

Incidentally the big "voice amplifiers" over the speakers' stand at the Republican rally in Braves' Field, Boston, which made it possible to hear Governor Coolidge, Raymond Robins and Senator Lodge distinctly at the farthest row and the remotest end—foretell the day of more gigantic audiences than ever before.

* *

A great observer and teacher has gone from the ranks of England's scientific leaders with the death of Sir Norman Lockyer, at the good age of 89. His contributions to astronomy were many and, like most eminent British scholars and teachers in the field of physical science, he gave much of his time and strength to public service.

* *

To a correspondent of the *New York Times* an Irish leader said: "Irishmen don't know what they want, and won't be happy till they get it." It strikes us that a good many of our own countrymen are in just that attitude of mind and would do well to find out just what it is they want, whether it is lawful and profitable for others as well as for themselves and how they are going to go after it.

* *

We are just now in the difficult period of prohibition enforcement. It will take some time to convince the lawbreakers that they run the risk of severe penalties. And those who voted for prohibition with their tongues in their cheeks and the idea that the law would never be enforced are finding out that the lack of real convictions may often lead to a real conviction and punishment.

* *

There is abundant material for effective appointments to the seats on the bench of the Supreme Court which must in the nature of things soon become vacant in either of the great political parties. The question of which candidate is more likely to fill these impending vacancies for honor of the court and for the advantage of the whole country is one of the questions which the citizens must determine by their votes next November.

* *

The bread-and-butter letters which our English and Australian brethren are sending to their American hosts at the International Council are far from being perfunctory epistles. They show a warm appreciation of hospitality extended and that the council succeeded in binding many hearts together. We trust that correspondence of this sort may be continued. It will help to remove causes of misunderstanding and estrangement in the future.

* *

How rapidly we are growing to be a nation of big and congested population is proved by the census reports which show that one out of every ten of us lives in New York, Chicago and Philadelphia, our cities with over a million inhabitants; and that more than a quarter of us live in sixty-eight towns having each more than 100,000 people. That means that we must improve conditions in the country to keep people there and in the cities because so many of them are already there.

* *

Senator Calder of New York made an effective point in an address in Boston when he contrasted the slump in building dwelling houses with the activity in putting up garages. In the four years past, as Mr. Herbert A. Wilson, Building Commissioner of Boston, showed, more garages than dwellings were built, in 1919, 120 dwellings and 606 garages. All our cities are in need of dwellings; from 3,000 to 5,000, for example, in Boston. Some of us evidently may soon have to live in tents, or garages, or even move into the country.

From Our Golden Gate Window

The Coffee Club

Here is a social experiment which is no longer an experiment. It is a success. If the saloon was a workingman's social club and met a real social need here is a substitute which works. If it can succeed in California why not in Kentucky and Kalamazoo?

The Coffee Club has a history of twenty-two years in California with only one failure. It is an association whose purpose is to provide social centers free from degrading influences where light refreshments are served at a nominal cost and social life with amusements is provided free. The idea was to provide all the social attractions of the saloon without a bar, to run the business as a service rather than for a profit. A few public-spirited citizens thought it could be done. They set about doing it and succeeded.

In 1906, Mr. Ernest Fox, then living in San Diego, called together a group of Christian Endeavorers, told them what he had seen in London and proposed that they put the Coffee Club plan into operation there. It was done. The enterprise was successful for ten years and gained a property, when a new board of directors changed the plan, added a bakery and failed.

In 1907, Mr. Fox went to Stockton, organized an association there which opened its first club room Feb. 13, 1907, free for all, whether members or not. From the first the club has been popular, has had the generous support of public opinion and the press.

Dr. D. M. Gandier, the late lamented leader of the Anti-Saloon forces of the coast, was a frequent visitor. Of it he said: "The Coffee Club caters to the social side of man's nature and does it without any taint of charity and yet without such expense as shuts anyone out.

The features of the club are:

1. One member one vote.
2. Annual membership dues, $1 (additional capital raised by public subscription).
3. Net profits used to extend the work.
4. No intoxicating liquors and no-gambling allowed.
5. No tobacco to be handled by the Association. Smoking not allowed in rooms where lunch is served or reading rooms.

These clubs are now in successful operation in Stockton, Sane Jose, Lodi, Modesto, Santa Rosa and San Luis Obispo. A second club was opened in Stockton, Sept. 22, 1919. These two clubs are visited by about 1,500 men daily. In San Jose the attendance is about the same. The San Jose Club made a specialty of serving beans. During the first few months they served 300 to 500 pounds a month. Five years later they were serving over a ton of beans a month in five-cent plates. In spite of the high cost of living the Stockton Club offers a bill of fare in which are twenty items at five cents each. This they do and make money.

A Federated Coffee Clubs Association is now being formed "to promote, organize, maintain, establish or develop social centers free from degrading influences," after the pattern of these clubs now in successful operation.

Mr. Ernest Fox, the originator of the movement in San Diego twenty-four years ago, is still its esteemed head, being the Social Superintendent of the clubs in Stockton. He has done a notable service for his city and for California. He has demonstrated what may be done in any city by a few earnest social-minded citizens and what ought to be done in every town where there are workingmen enough to support a lunch room of this sort. The winning feature of the Coffee Club is in the fact that it is a self-respecting, self-supporting institution.

This is printed on the back of the San Jose bill of fare:

DID YOU KNOW

THAT—The San Jose Coffee Club is not a privately owned concern?

THAT—It is a co-operative membership association?

THAT—No one takes a cent of profit from it?

THAT—It is operated on a margin under three per cent., whereas a restaurant nets from 20 to 25 per cent.?

THAT—This difference is the benefit accruing to patrons, directly in fair prices and best quality, indirectly in service (upkeep of reading and rest rooms, lavatories, free phone, magazines and dailies, and library)?

THAT—The cost of upkeep of social service departments approximates $3,000 annually?

THAT—Social service was and is the real motive of the club's founders and of the present Board of Directors and membership?

THAT—A board of nine directors control its affairs and serve without pay?

THAT—It holds a charter from the state, which obliges it to conduct its business under the present plan?

THAT—In no event will our price schedule exceed our actual needs to cover cost of operation and depreciation?

H. K. K.

San Francisco, Cal.

At the National Capital

By George Perry Morris

From the denominational standpoint the outstanding event in Washington this month is the opening of the pastorate of Rev. Jason Noble Pierce at the First Church. He finds the city in a period of reconstruction of its educational system by Dr. Frank Ballou, the new superintendent; the city government with its first woman commissioner or mayoress, Miss Mabel Boardman of Red Cross fame; and much ferment visible in the great army of federal employes as to their status, pay, and rights of free speech.

The housing problem for them and for their families is quite simple, I believe; but not so for the increasing population of the city, and this despite the 30,000 reduction in the number of war workers. Not a few of them are trying to come back, so alluring did the city become. They have been home and the contrast is disheartening. Moreover, the city steadily gains in the number of its permanent residents, persons who are fleeing from other cities with a more commercialized form of existence and with greater crudities of manners and standards of living.

As elsewhere, local institutions of learning are crowded as never before; and equipment and endowment do not keep pace with the demands of hungry youth. More and more the federal employes are utilizing their spare time and improving their opportunities, so that the city really is a great night-school center. Lastly, youths and maidens of local families that formerly went away to college cannot afford to now. H. C. L. is fostering loyalty to local schools and colleges.

Religiously considered, the city is rather Laodicean. Church attendance is higher than in most Northern cities, and extension of "plant" keeps fair pace with the city's growth. But the average of preaching power and intellectual leadership is not what it should be in the national capital, with its swarms of tourists who might be impressed and with its increasing number of residents who want their pastors to interpret the modern world.

* *

By the deaths of Rev. Dr. Randolph McKim of the Church of the Epiphany, and Dr. Samuel A. Greene of the Calvary Baptist Church, the "Old Guard" is hard hit. These churches are strategic in position and important in rank. Choice of able and forceful men for these vacant posts may raise the city's clerical average. Dr. McKim was a Southern gentleman of the old school, pronouncedly "Low Church," and an able and persistent polemicist against the High Church party and the Roman Catholic Church. His work in this latter field always recalled to me the specialization in which Leonard Bacon, the second, indulged for the benefit of readers of the *Independent* and *The Congregationalist.* Dr. Green had filled his post for forty years and had become a "saint" who combined with godliness unusual administrative ability. He preached the "Old Gospel," had crowded services, and was a father-confessor to hundreds of Protestants who trusted his goodness.

The projectors of the superb Cathedral have shrewdly had one of the clergy touring the leading social centers and watering-places of the country this year and getting subscriptions to carry on the work. In theory it is a clever bit of tactics. Persons who are off on a vacation usually are in an expansive, generous mood. With more modest desires and plans the Unitarians are beginning to erect on Sixteenth Street a handsome edifice to take the place of the one down town where New Englanders of eminence of the past generation sat content.

Invasion of business has sent them forth into the Northwest region; and it would be strategy if the authorities of the Congregational fold would enable the Mt. Pleasant Congregation to shift its site a bit and get over on the same street that the Unitarians are choosing. The Pilgrim and Puritan faith should have in this region a temple worthy of that faith's place in forming the national ideals. Congregationalists from all sections of the country, many of them in places of much importance, are settling in this region of the city. There is no question as to the congregation existing potentially. The crux of the problem is to get national aid for a national, denominational asset.

* *

Between now and Jan. 1, not less than twenty national and international conferences of importance will be held here. This is a phase of the city's new life that is exceedingly significant. More "causes" head up here than used to. More of the great "groups" into which society is dividing, now maintain permanent headquarters. Congress has competitors in an increasing number of permanent or temporary commissions with high-grade personnel. The authority of the Arts Commission waxes each year and the esthetic wealth of the city will gain much this late autumn by formal opening of the Lincoln Memorial, by the opening of the Freer Art Gallery and of the war collections of the Smithsonian and National Museum. Besides which the last Congress provided for the first formal steps in creating a National Art Gallery with William H. Holmes in charge. The point of which array of facts is, that the city is gaining as a national intellectual center.

* *

Climatically considered it has been a wonderful summer, favorable to the enforced presence of the President, who, by the way, has made a remarkable recovery and is quite like himself again physically. Of the clarity of his brain through all his troubles and of the enduring quality of his will there never has been any doubt. Secretary of State Colby, whose nomination surprised him as much as it did the country, is making good. His subordinates in the diplomatic game are being encouraged to get back to Washington and give him facts not best committed to either cable or letter. He is working his altogether inadequate staff hard; but then he sets the example. Men who talk with him about the foreign policy say that he has one and that he can state it clearly and defend it ably; and his message to the Italian minister anent Russia, whether you agree with

(*Continued on page 381*)

New England and Kansas

Ninth Article in the Series "New England in the Life of the World"

By Howard A. Bridgman

Scene 1: Boston, Mass., the old station of the Boston & Albany Railroad on Lincoln Street. Time, July 17, 1854. Immense crowds are thronging the barnlike structure and extending out along the line of the train track. They are saying good-bye to twenty-nine resolute men bound for Kansas. As the train moves out of the shed, loud cheers and cordial farewells ring from the throats of thousands.

The scene shifts to Worcester, where the emigrants spend the first night of their long journey westward. There, too, a popular ovation is accorded them, and further pledges of remembrance and assistance are given. The next evening they are at Albany, where a similar reception awaited the travelers. At Rochester the group is presented with a large Bible by the president of the Monroe County Bible Society. At Buffalo they board the steamer and not many days later they are in St. Louis and Kansas City, whence they are led up the Kaw River through the Shawnee Reservation to a location that subsequently became the city of Lawrence.

Scene 2: New Haven, Ct. Time, the spring of 1856. A series of public meetings is being held at which the plan of organizing a company of free state men to go to the territory of Kansas and help make that state free was agitated. Many of the attendants had already been indoctrinated with abolitionist ideas by reading the *New York Tribune* and "Uncle Tom's Cabin," by propaganda in the press, on the lecture platform and by Henry Ward Beecher's stirring sermons, as well as by the example Massachusetts had already set in forming emigrant companies. The time had come in Connecticut for crystallizing a rapidly developing sentiment into action.

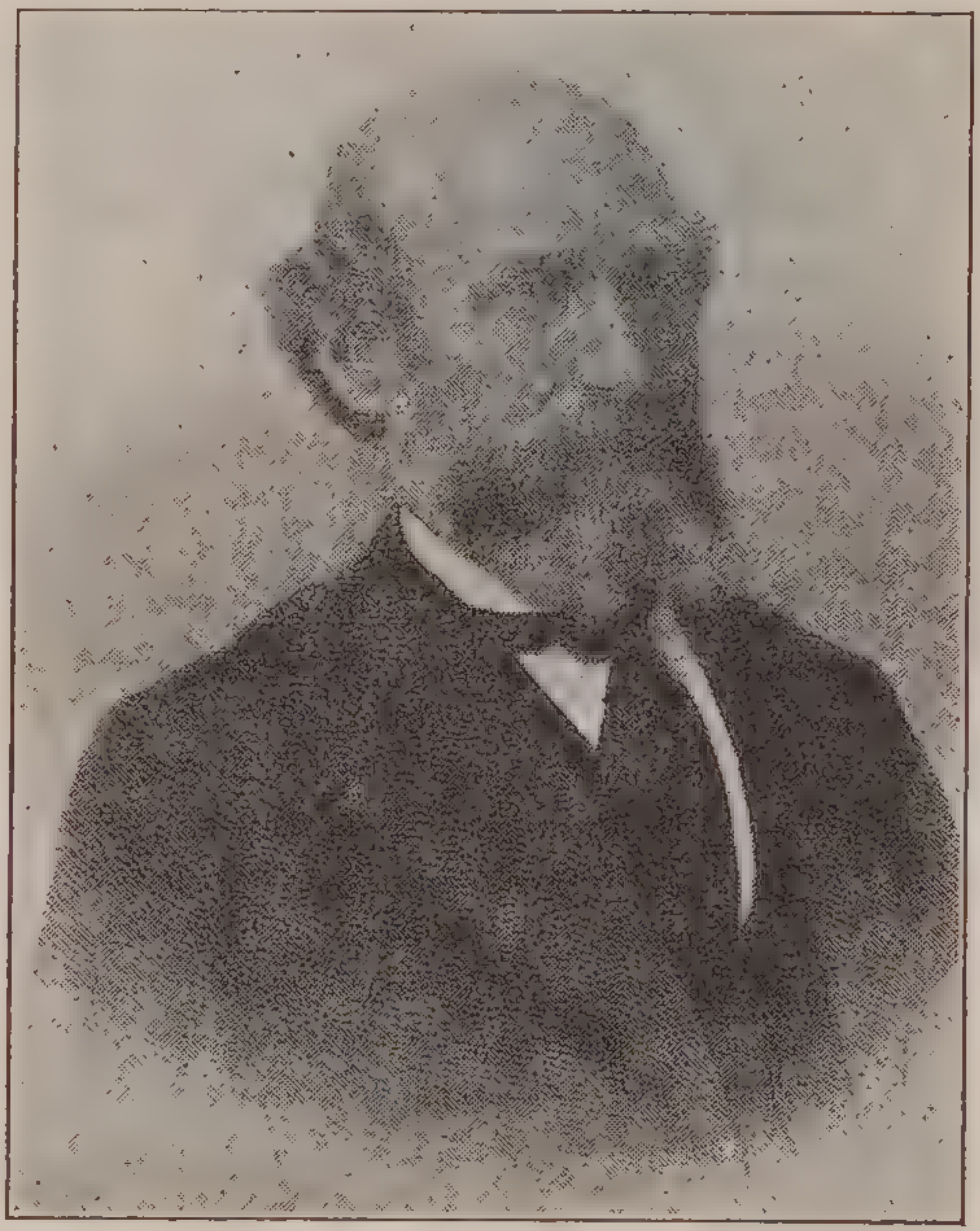
A Rifle and a Bible

As enthusiasm mounted higher and higher, it was resolved at the suggestion of Professor Silliman of Yale College, seconded by Henry Ward Beecher, to raise enough money to put a Sharpe rifle into the hands of every person about to emigrate to Kansas, and a Bible into his pocket. On March 31, 1856, the streets of New Haven were lined with thousands of applauding spectators as a band of men seventy strong set forth on their perilous journey to the battle ground of freedom. The company was a varied one; it included tradesmen, teachers of music, tutors in Yale College, politicians, farmers and ministers. As Dr. Richard Cordley said of them some years later, "They were making material for the historian and scenes for the painter, but it has been noticed that the historian and the painter never happen to be around on such occasions as these."

The New Haven emigrants went by boat to New York and then by ferry to Jersey City. There they took the train for Indianapolis and St. Louis, arriving in the latter city April 3 and going thence by the steamer *Clara* up the Missouri to Kansas City. Several days were spent there in purchasing oxen and needed supplies for the journey by wagon, hack and on foot into the turbulent land of promise.

They had been preceded a week or two by a scouting party of five young men, who as early as April of the same year had stood upon a sightly hilltop in Kansas looking down upon the broad and beautiful valley of the Kaw, with its rampart of low hills encircling it on every side. This seemed the promised land to the Kansas emigrants from Connecticut. The large river and two smaller streams made it a well-watered section and there at Wabaunsee they awaited the coming of their fellow colonists.

What were the impulses and the program behind this exodus of Massachusetts and Connecticut men to Kansas? It began in those tumultuous years just before the Civil War. It was animated by the purpose to aid in the rescue of that vast territory from the sin and curse of slavery. The region stretching westward from the Missouri, and embracing about 126,000 square miles, had become the storm center of the burning issues between the North and the South. Political events were leading up to the passing of the Kansas-Nebraska bill May 30, 1854, which completely altered the status induced by the Missouri Compromise, 1820, and left the nascent commonwealths themselves the right and duty to decide whether they would tolerate or banish slavery. At this juncture bold and far-seeing men in New England devised a new plan for forestalling the intentions of Southern slaveholders. The Massachusetts Emigrant Aid Company was organized, its charter being signed by the governor April 26, 1854, more than a month before the passing of the Kansas-Nebraska bill by a vote of 37 to 14 in the Senate and 113 to 100 in the House.



Charles Robinson
First Governor of Kansas, whose sagacity and poise of mind made him the trusted leader of the anti-slavery forces at a time when the fate of the state hung in the balance.

This undertaking represented the first organized physical resistance to the power of slavery that this country had ever seen. To be sure, for decades before this time New Englanders of pronounced anti-slavery sentiments had been moving for the destruction of that barbarous institution of slavery. And many from New England had gone in groups and as individuals westward, but they had no concerted plan of action. The basis of the new society was quite distinct from any previous endeavor. It was frankly commercial, though the highest of motives also influenced both the founders of the movement and many of those who actively participated in it. But it aimed to smite slavery by a flank movement. It would fill Kansas as speedily as possible with settlers in sufficient numbers to outvote the pro-slavery immigrants who might come in from Missouri or other Southern states. It was to be a battle not of bullets but of ballots. Yet in order to safeguard the future of the departing New Englanders the Massachusetts Emigrant Aid Company, afterward merged in 1854 into the New England Emigrant Aid Company, took pains from the start to point out the agricultural opportunities in Kansas and to set forth other material advantages that were bound to come if New Englanders of the right stamp took hold of the development of the Territory.

It was not a method that appealed to the left wing of New England abolitionists. John Brown and Col. Thomas Wentworth Higginson and other extreme radicals scorned and denounced it as mercenary, time-serving, compromising, insincere and totally impotent, selfish and ineffectual, but a balanced historical view would give to the originators of the movement great credit for turning backward the tide of slavery influence which might otherwise have inundated Kansas.

The Guiding Personalities

Let us glance at the personnel of the founders of this Emigrant Aid Company. In Massachusetts Eli Thayer was the human dynamo who brought the Kansas crusade to pass. He was a genuine Yankee in his appreciation of thrift and industry and in inventiveness of mind. A highly respected citizen of Worcester, Mass., and a man of broad culture and intellectual force, he represented his community both in the state legislature and in the national House of Representatives. To Eli Thayer more than to any other one man belongs the honor of not only having seen the vision but of being practical enough to realize it in great measure. Mr. Thayer's admirably written book, entitled "The Kansas Crusade," is the best volume on the objects and achievements of the Emigrant Aid Company.

Closely associated with him was another Bostonian, Dr. Edward Everett Hale, then in the early and most virile years of his long, laborious and fruitful life. He lent to the cause his literary gifts and his capacity for imparting enthusiasm to others. He was severely criticized by many New England people in Kansas for his cautious and conservative utterances. He wrote a book setting forth the attractions of Kansas and Nebraska, going into considerable detail with regard to its topography and natural resources, the routes thither and other details relating to transportation and settlement. Some thirty-five years later Dr. Hale said, "I am more proud of my part in the settlement of Kansas, although it was only that of a subordinate, than I am of any public service I have ever rendered."

A third figure in the Massachusetts circle of believers in this method of making Kansas free was Dr. Charles Robinson, a physician in Fitchburg, a man of grave and dignified appearance, strong and versatile enough to weld together the various New England groups and in due time acquiring such influence that on Jan. 15, 1856, he was elected governor of the state under the Topeka Constitution, which was never recognized by the Federal Government. Though his house was burned and he himself imprisoned, he never bore arms. His life was often threatened. Cool, judicious, courageous, he held to his chosen policy of making Kansas free, if at all, by *bona fide* settlement, until that policy was triumphant. Incidentally it should be noticed that Robinson was a total abstainer at a time when many excellent people drank moderately.

Governor Robinson's wife, Mrs. Sarah T. L. Robinson, born in Belchertown, Mass., coöperated effectively with him and the other Kansas leaders. Her book, entitled "Kansas, Its Exterior and Interior Life," which ran through ten editions, is a valuable transcript of the events of these early and most stirring years.

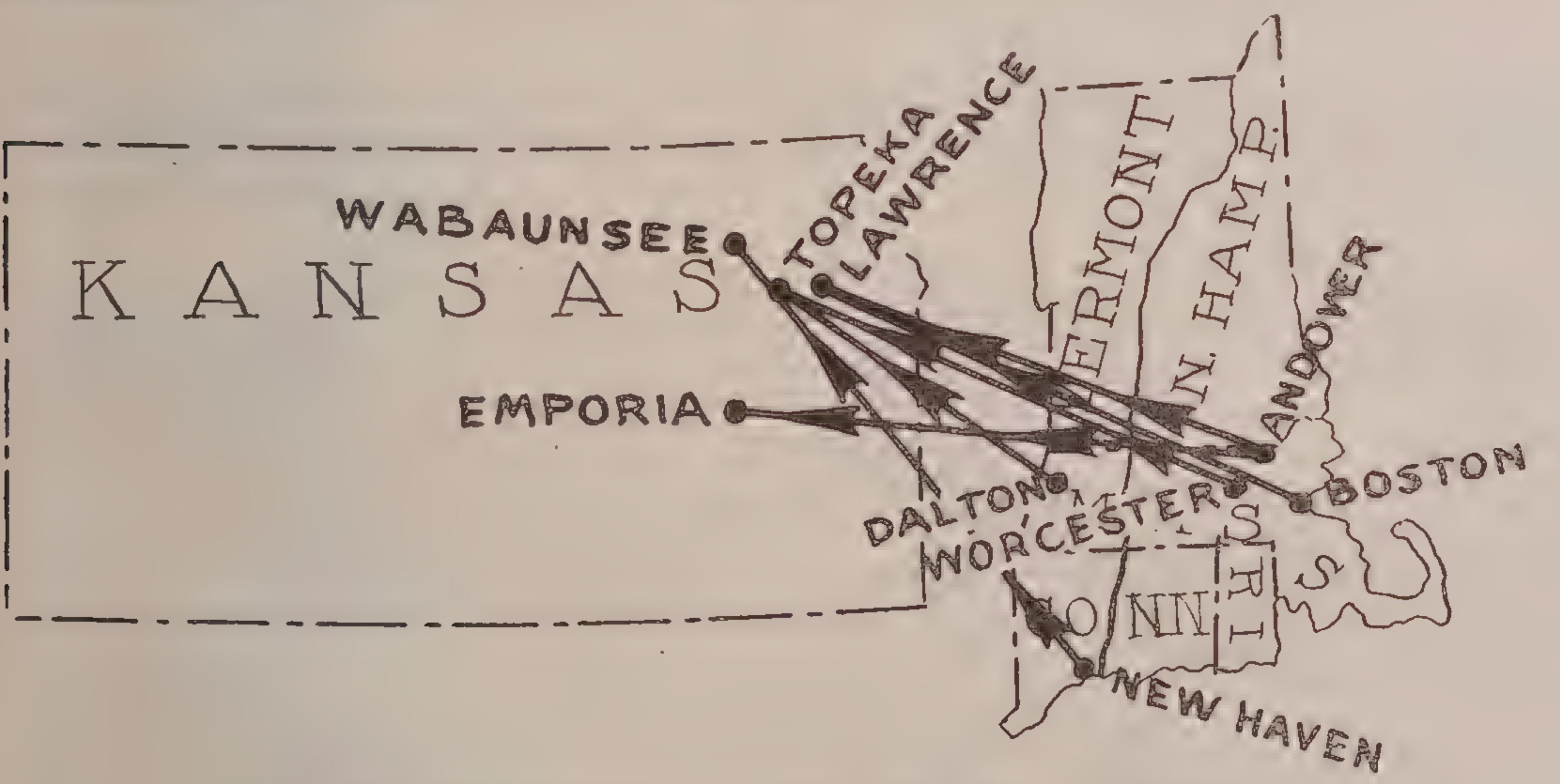
Other New Englanders who were willing to make the first venture and to express their faith in works to the extent of liberally subscribing for the stock included such sterling men as J. M. S. Williams, who subscribed the first $10,000, Alexander H. Bullock, Richard Hildreth, Otis Clapp, Amos Lawrence, Charles Francis Adams, Dr. Samuel Abbott, Jr., Eli Thayer and John Lowell of Boston or the vicinity, John P. Williston of Northampton, Nathan Durfee of Fall River and John Carter Brown of Providence, who was the first President of the New England Emigrant Aid Company.

The leader of the Connecticut colony was Hon. Charles B. Lines, a man of firm will, determined spirit, a temperance war-horse and a devoted Christian. He was just the one to lead his companions through the hardships and perils incidental to the journey and to the establishment of a center of free slavery sentiment in what is now the town of Wabaunsee.

Henry Ward Beecher's part in the energizing of this Connecticut colony was also noteworthy. His interest in this special colony arose from the fact that New Haven was his father's birthplace and the home of other ancestors. He was personally present in the North Church, New Haven, called "the Old Fort," on March 22, 1856, when Mr. Lines' company was being recruited, and then and there pledged twenty-five rifles as a gift from his own congregation in Brooklyn. Six days later he wrote a long letter to Mr. Lines, wishing the emigrants Godspeed and announcing the desire of a friend and parishioner to present to the company twenty-five copies of the Bible, thus matching every rifle with a copy of the Holy Scripture.

New England's Response

The rapidity with which companies of emigrants were recruited in Connecticut, Eastern Massachusetts, Southern New Hampshire and Maine is surprising. The second Boston Company leaving the city in August was three times as large as the first. In hundreds of communities Kansas Leagues and Kansas clergymen of the standing of Leonard Bacon, Lyman Beecher, Edward Beecher anl T. Starr King united in a public appeal in behalf of the Emigrant Aid Company. Hundreds of solicitors supplemented the influence of urgent letters from the front urging other New Englanders to "come along." The Boston office of the Emigrant Aid Company became a clearing house of valuable information.



Sample Migrations from New England to Kansas

Boston sent to Lawrence and adjoining towns a number of parties under the auspices of the New England Emigrant Aid Company. New Haven colonized Wabaunsee and vicinity. Members of the Andover Band settled in Emporia and Lawrence. Washburn College at Topeka owes much to Ichabod Washburn of Worcester and Zenas Crane of Dalton.

In all about 3,000 emigrants were registered, and Mr. Thayer estimates that this number was doubled by accessions received on the way to Kansas. At first only men were enrolled. They joined with the understanding that they would not undertake to summon their families West for a year or two. They paid their own carfares, but profited by the facilities provided. By the end of 1854 the population of Kansas had been increased 8,000, more than half of whom went thither directly or indirectly through the influence of the Emigrant Aid Company. So many other immigrants poured in from the Middle States that by the end of 1856 the free state men were altogether in the majority, outnumbering the pro-slavery voters in a decided proportion. In all about $140,000 were expended by the Society.

Meantime the earliest groups sent out by the company were encountering not only the usual vicissitudes and dangers incident to frontier life but the opposition and wrath of those whose plans they had set out to foil. Border ruffianism had then reached its most acute stages of development. Pistols and bowie knives, tar and feathers, were its chosen implements. The Missouri River was at times blockaded against the colonists.

The New Haven group arrived fairly well armed, but the settlers, assisted by the Emigrant Aid Company, relied on peaceful methods almost exclusively. They brought with them steam engines, printing presses and machinery and sawmills and gristmills. They built hotels and boarding houses, established newspapers, schools and churches. The Emigrant Aid Company never bought a firelock, though undoubtedly individual members both of the parties and of the corporation did not ignore altogether the advantage of having a rifle at hand in a region seething with strife and destitute of the usual instrumentalities of defense on which law-abiding communities rely.

It is not well to claim for New England all the credit for making and keeping Kansas free and prosperous. In the development of railroads, commerce and industry, New England capitalists and engineers have had a large part, but Kansas owes much to the Middle West, from which were recruited many of its most sterling and useful citizens. Kansas was not the child of New England but of the entire North. Not all the expectations of those who participated directly or indirectly in the activities of the Emigrant Aid Company were met. Its financial transactions in Kansas itself were not always ably handled, but such a statesman as William M. Evarts said that he regarded his investment in the Kansas venture and the New England Emigrant Aid Company as the best he ever made, and Dr. Hale observed, "Our dividends came long ago in Kansas free, a nation free, in the emancipation of four million black men and the virtual abolition of slavery the world over."

The Kansas Band

Equally vital was the touch of New England upon the educational and religious life of Kansas. It was felt perceptibly in the earliest period when Andover Seminary, mother of other bands, organized in 1856 a Kansas band consisting of four members of the middle class, Sylvester Dana Storrs, Grosvenor C. I. Morse, Roswell D. Parker and Richard Cordley. Each was promised a salary of $600 "to proclaim the gospel in Kansas." Storrs, a graduate of Dartmouth College and a man of uncommon versatility and energy, was the guiding spirit. He was first on the ground, arriving at Quindaro in the autumn of 1857, organizing there at once a church and helping to complete a house of worship which had already been begun by the enterprising and religiously minded colonists. He also founded a church in the village of Wyandotte, now the First Church of Kansas City, and another at Olathe. He also helped to put the church at Atchison on its feet and then served effectively for twelve years as superintendent of missions, increasing the number of Congregational churches in the state during that period from 82 to 189.

Morse, born in Acworth, N. H., April 19, 1827, and a graduate of Dartmouth, was the second man to reach Kansas, casting in his lot with the young colony at Emporia. He aided in establishing the State Normal School and was instrumental in securing from the legislature appropriations for its support. Parker, the third member of the Band, made his beginning at Leavenworth and then did royal service during the war at Wyandotte. Cordley, the best known one of the four, became the outstanding figure in Kansas Congregationalism, being the beloved and honored pastor of Plymouth Church, Lawrence, for thirty-eight years, and the most respected and influential leader among churches of the Pilgrim type throughout the state.

Associated with these four names should be that of Lewis Bodwell, born in New Haven, Ct., Sept. 8, 1827, who reached Kansas a year before the members of the Band and apprised them well in advance of the conditions they would face. He was twice pastor of the Topeka Church and served several years as superintendent of missions, and was one of the founders of the Washburn College.

Plymouth Church, Lawrence, grew to be a kind of cathedral center for Kansas Congregationalism. One of its charter members, O. A. Hanscom, had been a member of Mt. Vernon Church, Boston. When the organization of Plymouth was being effected, he produced a copy of the Mt. Vernon manual on which the rules and covenant for the new enterprise were based. The records on that day were written on the crown of his beaver hat by Samuel C. Pomeroy, born in Southampton, Mass., in 1816. He was one of the agents of the Emigrant Aid Company and afterwards United States Senator. New Englanders from various localities were plentiful in and around Lawrence. A group of families from Groton were only five miles to the south. A leader among them was Deacon Charles Dickson, a graduate of Yale College, whose wife was a niece of Samuel J. Mills. Not far away was a group from New Haven, Ct. Prominent in the early activities of Plymouth was a family named Monteith from McIndoe Falls, Vt., members of which had an active part in the management of the Underground Railway. The editor of the *State Journal* was Josiah Trask, son of Dr. Trask of Fitchburg, Mass., the well-known crusader

THE AFTERGLOW

[*At Pigeon Cove, Mass.*]

By ROLFE COBLEIGH

I stood on a wind-swept hilltop
And bade farewell to the day.
It had come to a blazing sunset
In the west over Ipswich Bay.

Beyond the rippling waters
Reflecting the colors bright
The majestic sun sank slowly
Until it had passed from sight.

A verdant bank of uplands
Along the horizon line
Grew dark in the deep'ning twilight
When the sun had ceased to shine.

Old Ipswich Bay was changing
To a duller, grayer blue.
To north and east and southward
The waters were grayer too.

Twilight enwrapped the landscape,
And with it the wind grew chill.
A score who had watched the sunset
Left me alone on the hill.

The fire-edged clouds no longer
Blazed bright in the western sky;
Their light diffused and softened;
Their colors began to die.

Still the sky was robed in beauty,
Subdued and blending slow—
And then—in a radiant rush of light—
Came the flood of the afterglow!

It swept to far-flung reaches
Of cloud-enmantled space;
And from its thrilling glory
Heaven seemed to come apace!

Delicate rose tints and golden
Hues unknown to the day
Suffused the sky before me,
Casting their spell on the Bay.

And all around to seaward
An iridescence spread,
Adding its charm to the wonder
With which my soul was fed.

Oh, 'twas a scene for an artist!
But no brush could paint such light.
Oh, 'twas a scene for a poet!
But no words describe that sight.

I lingered long on the hilltop,
'Till the moon from the east grew bright,
And one by one the shining stars
Studded the vaults of night.

The dark'ning sea bore a rippling path
Of light from moon to shore.
The lighthouse beacons flashed salute—
And the afterglow was o'er.

My memory holds a precious prize,
To abide wherever I go—
The heavenly vision of that night—
It was God in the afterglow!

against tobacco. Judge Jesse Cooper of Wyandotte, a native of Vermont, was another strong force in the early days. Justice David J. Brewer of the United States Supreme Court, whose mother, of the famous Field family, was born near Boston, served Kansas, where he resided so long, not less effectively than he did the nation.

IN THE FIELD OF EDUCATION

The earliest Kansas records show, as was to be expected, deep interest in education. The first private school in the territory was opened in Lawrence by James F. Legate of Massachusetts. Washburn College at Topeka, now one of the leading educational institutions of the state and of the trans-Mississippi region, came into being largely through the efforts of New England men. On its faculty, its board of trustees and among its benefactors throughout the years, have been many men and women of New England antecedents. It owes its name to Ichabod Washburn of Worcester, Mass., who in the early days gave $25,000. Another New England layman who gave the observatory and funds aggregating over $100,000 was Zenas Crane of Dalton, Mass., who concealed his name until his death. Today Washburn shows eleven substantial structures upon its 160 acres, beautiful for situation, a plant representing one and a half millions of dollars. Its catalog indicat[illegible]rollment of over eight hundred students. The State University at Lawrence, the State Agricultural College at Manhattan and the State Normal at Emporia all have a similar background of initiative. The seal of the State University bears the name of Amos A. Lawrence, the Boston philanthropist, who contributed the first ten thousand dollars for the institution. The Agricultural College looks to Roswell D. Parker as one of its important early friends and Grosvenor C. Morse of Emporia was the true father of the State Normal. Fairmount College at Wichita has many links with New England. The Haskell Indian School of Lawrence is so named because of the part Congressman Dudley C. P. Haskell, born in Vermont, had in bringing it into being. He and his brother had much to do also with the founding of the State University.

The days when "bleeding" Kansas aroused the pity of New England, when bazaars and public meetings were held by the hundred with a view to furnishing relief, when migration westward was organized on an unprecedented scale, and on an entirely new basis, seem now far distant. Fading rapidly into the past, also, are recollections of those days in the 50's and early 60's when bitter sectional enmities found expression in intemperate and vituperative speech, in curses and maledictions, and in lawless outbreaks. That such days as these have gone never to return, that peace and plenty, intelligence and virtue are found throughout the borders of the fair state of Kansas, is a matter for rejoicing on the part of the entire, and now unified, nation, and not, least of all, on the part of New England, which modestly thinks it "had a hand in it all."

League of the New Day

Next Week's Readings and Prayers

Week of Sept. 27–Oct. 3.

Monday. In Egypt. Jer. 43:1-13.

Tuesday. Christ Magnified. Phil. 1:1-20.

Wednesday. Life and Death. Phil. 1:21-30.

Thursday. Working Out Salvation. Phil 2: 1-18.

Friday. Paul's Helpers. Phil. 2:19-30; 4: 2-3.

Saturday. The True Assurance. Phil 3: 1-16.

Sunday. Peter's Confession. Mark 8:22-38; 9:1.

Object for Intercession

For Teachers in the Opening Days of School:

O Lord, remember all who have responsibility for others and especially those who teach the children in the first days of the new school year. Give them wisdom, patience, courage and that affection which opens the eyes upon opportunity. And make their work effective and rewarding, both now and in the years to come.—*R.*

An English Radical on Soviet Russia

A Former Communist's Disillusionment

By Arthur E. Holt

Bertrand Russell of England has written a series of articles for the *Nation* which has sent a shock through the American radical papers and brought them all "up standing." Most of them deny the shock and say that they have always believed what Russell now writes about the Communist Movement in Russia. Russell is a British scholar, a mathematician and a philosopher, and incidentally, an English radical who spent considerable of his time in prison during the recent war. He is consequently a good deal of a "bell-wether" among the radicals. He has considered himself a Communist and no one charges him with being a conservative. Consequently what he has to say about Russia has sent a thrill through the radical circles in America which the writings of few other men have ever effected since all who have so far criticized Russia have been accused of a conservative bias.

The *New Republic* says it is what it has always believed about Russia. They further describe the articles of Mr. Russell in these words:

"They reveal Russia as a country governed by a war dictatorship consisting of two factions—one tending toward Bonapartism, the other tending toward a radical amendment of the original Communist theory. The articles show further that the Bonapartist faction thrives on war, and they prophesy that the evolutionist element would thrive on peace. They point out that the government of Russia is not democratic, and that there is privilege, corruption, bureaucracy and militarism. They show also the immense danger to the world which would come from the imitation of Bolshevism by the Socialist and Labor parties of other countries. They argue that the Third International thrives on intervention, war, blockade and censorship. The articles themselves illustrate the immense effect of permitting a convinced and sincere radical to disillusionize himself by seeing Russia through his own eyes."

Even the Seattle *Union Record* chimes in that its own opinion is also that of Mr. Russell. This rush of the American radicals to affirm their doubts about Russia now that Mr. Russell has led off is extremely interesting.

MR. RUSSELL'S INDICTMENT

But it may be interesting to study for a few moments the indictment which Mr Russell brings against Communism in Russia. Mr. Russell started on his trip through Russia on the 11th of May with the British Labor Delegation. His experiences with the leaders of the Russian Revolution and with the people gave him a pretty intimate view of conditions at the present. On the basis of this study, he makes a good many observations, the chief ones of which we will try to tabulate.

He notes first "the profound difference between the theories of actual Bolsheviki and the version of those theories current among advanced Socialists in this country (that is, England). Friends of Russia here think of the dictatorship of the proletariat as merely a new form of representative government in which only working men and women have votes and the constituencies are partly occupational, not geographical. They think that 'proletariat' meant 'proletariat,' but 'dictatorship' does not mean 'dictatorship.' This is the opposite of the truth. When a Russian Communist speaks of dictatorship he means the word literally, but when he speaks of the proletariat, he uses the word in a Pickwickian sense—the Communist who sincerely believes the party creed is convinced that private property is the root of all evil. He is so certain of this that he shrinks from no measures however harsh which seem necessary for constructing and preserving the Communist state."

In commenting on this, Mr. Russell says, "These views are the familiar consequences of fanatical belief. To an English mind they reinforce the conviction upon which English life has been based ever since 1688 that kindliness and tolerance are worth all the creeds in the world."

AUTOCRATIC MILITARISM

The second indictment which the writer brings against Bolshevism is that it is, "internally aristocratic and externally militant. The Communists have all the good and bad traits of an aristocracy which is young and vital. They are practically the sole possessors of power and they enjoy innumerable advantages in consequence. Most of them though far from luxurious have better food than other people. In a thousand ways the Communists have a life which is happier than the rest of the community." Mr. Russell tells us that in a population of 120,000,000 there are only about 600,000 Communists. This gives us some idea of the comparative few who enjoy special privileges in the new state set up in the name of larger opportunities for the common man.

The most vigorous indictment which is brought against the new régime is that in seeking to promote social equality by war it inevitably promotes exactly the opposite. We give the indictment in Mr. Russell's words: "The Third International is an organization which exists to promote the class war and to hasten the advent of revolution everywhere. My objection is not that Capitalism is less bad than the Bolsheviki believe, but that Socialism is less good. At any rate in the form which can be brought about by war. The evils of war, especially of Civil War, are certain and very great. The gains to be achieved by victory are problematical. In the course of a desperate struggle, the heritage of civilization is likely to be lost, while hatred, suspicion and cruelty become normal in the relations of human beings. In order to succeed in war, a concentration of power is necessary and from concentration of power the very same evils flow as from the Capitalist concentration of wealth. *For these reasons chiefly, I cannot support any movement which aims at world revolution.*

Again Mr. Russell finds fault with the Russian experiment on the basis that it is not a real experiment in the Soviet system. As he says, "The Soviet system is moribund. No conceivable system of free election would give majorities to the Communists in either town or country. Various methods are therefore adopted for giving the victory to government candidates. In the first place the voting is by show of hands so that all who vote against the government are marked men. In the second place, no candidate who is not a Communist can have any printing done, the printing works being all in the hands of the state. In the third place, he cannot address any meeting because all the halls belong to the state." The government of Russia has thus become an intensified bureaucracy.

When Mr. Russell analyzes this bureaucracy he finds it made up of three important classes. The first and most important element are the old revolutionists who have stood the brunt of the fight for a more liberal Russia. They furnish the enthusiasm and the driving power of the bureaucracy. The second class is that group of office-holders which has come over from the old régime which includes the whole army of policemen, spies and secret agents whose chief function it is to sell their services to the ruling political order. The third faction is made up of successful men of affairs who always believe in adjusting themselves to conditions as they are and who cannot be relied upon to have any motive except the practical motive of "business first" in any situation. They are employed by this present order as they were employed by the old order.

Of Lenin Mr. Russell says, "He is dictatorial, calm, incapable of fear, extraordinarily devoid of self-seeking, an embodied theory. I think if I had met him without knowing who he was I should not have guessed that he was a great man. He struck me as too opinionated and narrowly orthodox. His strength comes, I imagine, from his honesty, courage and unwavering faith—religious faith in the Marxian gospel which takes the place of the Christian martyr's hope of paradise except that it is less egotistical. He has as little love of liberty as the Christians who suffered under Diocletian and retaliated when they acquired power. Perhaps love of liberty is incompatible with a whole-hearted belief in a panacea for all human ills. If so, I cannot but rejoice in the skeptical temper of the Western world. *I went to Russia believing myself a Communist but contact with those who have no doubts has intensified a thousandfold my own doubts, not only of Communism, but of every creed so firmly held that for its sake men are willing to inflict widespread misery.*"

A Tercentenary Hymn

(*Tune: Onward Christian Soldiers*)

Followers of the Pilgrims,
Heirs of faith and fame,
Ours the great endeavor
Ours the glorious name;
For our brave adventure
Loyal hearts and strong:
Christ our Lord and Leader,
Christ our Joy and Song.

Chorus

Let the word be, Forward!
Let your hearts be strong.
Christ our Lord and Leader
And our triumph-song.

As the Fathers carried
Freedom o'er the sea,
Ever in our vision
Let new freedoms be.
As the Fathers ventured,
Venture we, to win
Brothers for the kingdom,
Bring new justice in.

Chorus

From their liberal sowing
Harvest fields have grown.
Age on age shall bless them,
Reap where they have sown.
All men shall be brothers,
Wars and fears shall cease,
Christ be guide and leader
While the years increase.

Chorus

We shall still remember,
We shall still aspire,
Kindled to his purpose,
Burning with his fire.
Helper of the Fathers,
Lead their children on,
Till our work is ended,
Till thy goal is won.

Chorus

—Isaac Ogden Rankin.

The New Negro in the New South

Encouragement in Present Conditions

By Rev. Rodney W. Roundy

Looking once on the seal of a Southern state which represented a Negro sleeping on a bale of cotton, Wendell Phillips remarked, "What will the people do when the Negro wakes up?" The Negro has awakened. Many are wide awake, thinking and acting for themselves as never before. Dr. George E. Haynes, Director of Negro Economics in the United States Department of Labor, has said: "The Negro wishes to be an American citizen with full American opportunities. This fundamental desire has been driven deep down into the hearts of all Negroes—even the workingman on the street. The Negro people have been misunderstood as clamoring for some special privileges for themselves, when they simply want things applied to them as they are applied to others."

This motive as well as the allurement of higher wages is still bringing Negroes North. The better element of the South is alive to the driving impulses of the new Negro and in terms of simple justice is seeking in many parts of the South to meet the reasonable demands of a new life. Principal Moton of Tuskegee says that "There never were so many white people in the South who are not merely desirous that the Negro should be fairly and justly dealt with, but who are determined that he shall have a fair chance."

LYNCHING

Lynching must stop! The New South makes this plank the first necessity of simple justice. On the surface of things the story of the last year and a half is not promising. Exclusive of deaths in riots there were seventy-seven lynchings in 1919. Seventy of these were in the South, fifty-two in the Southern South. It is a horrible record.

An increasing number of thinking, energetic, law-abiding Southerners realize that such lawless outbreaks are uncivilized disgraces and national menaces. The continuance of mob violence against Negroes means the harboring of a spirit which may break loose anywhere—in a Boston riot, a murderous up-rising against Italians in West Frankfort, Ill., the delectation of German movie audiences by picturing the details of an American lynching scene and the taunt of Mexicans about the lack of safety of American citizens in America itself.

SOUTHERN GOVERNORS

In the name of law and order, Southern governors are using strong, effective methods in the suppression of violence. The political triumph of Governor Roberts of Tennessee two years ago was a victory comparable with that of Governor Coolidge in Massachusetts last fall. There are those who say that a lynching cannot now take place in Tennessee. Certainly there has been none in 1920 and only one in 1919. New laws with teeth in them, an effective state police force and a governor constantly on the job have wrought wonders. Governor Roberts publicly proclaims as fundamental American principles the rights of all men, colored as well as white, to the protection of life, of property and of the choice of places in which life is to be spent. His broad-mindedness is evidenced by his interest in all phases of Negro welfare and by his appointment to the State Commission of Child Welfare of Pres. F. A. McKenzie, the efficient head of Fisk University.

The use of machine guns by Governor Morrow at Lexington, Ky., to disperse the mob and similar action more recently by Governor Bickett at Graham, N. C., have inspired new hopes and new faith among Negroes. Governor Brough of Arkansas has appointed an inter-racial state commission to get at the fundamental remedies for such outbreaks as the one at Elaine. Were the Governor of Texas on his job in the same way, eight out of the twenty-four lynchings so far in 1920 would not be the black mark against the name of his state. Vigorous action of governors, mayors, sheriffs and policemen backed by a wholesome popular sentiment means at no distant date the lessening, even the suppression of mob violence. May God and man together speed the day!

THE NEW DAY

Even though Harlem in New York City is the largest and most congested colored district in America, if not in the world, the South still remains the chief habitat of the Negroes in the nation. An increasing number of Southern white men and women are thinking seriously about improvement in race relations. If the Negro is kept down, suppressed into the ranks of poverty, forced into hopeless servitude in multiplying numbers, the weight of the social burdens will increase geometrically. But the Negro is rising in education, in ownership of property, in self-respect, in all worthy avenues of achievement. Of necessity this means co-operation of the Booker Washington kind, in which the races are as separate in many respects as are the fingers of the hand; together in fundamental and energizing things as are the fingers in the clenched fist.

GRADUATING CLASS, BALLARD NORMAL SCHOOL, MACON, GA.

INTER-RACIAL COMMITTEES

The community idea for inter-racial understanding through the joint leadership of white and colored people in each community has spread into many Southern cities and towns, and has resulted in many practical reforms. The War Work Council of the Young Men's Christian Association has given men and money for the fostering of this program. Chambers of Commerce in Nashville, Memphis and Chattanooga, Tenn., in Norfolk, Va., in Atlanta, Ga., and in many other cities have put inter-racial plans into operation or actively co-operated.

Recent accomplishments in the State of Louisiana are typical. At the spring session of the legislature a bill was passed creating a normal school for Negroes in the northern part of the state. Another bill carrying appropriations of $30,000 for 1920 and $50,000 for 1921 provides for the construction of an institution for the deaf, dumb and blind Negroes of the state. The annual appropriation for Southern University, the Negro State School at Baton Rouge, was raised from $65,000 to $265,000 for the years 1920 and 1921. In June at Alexandria, Io., a state-wide organization for improving conditions among Negroes was definitely brought into existence and its plan of work, backed by leading white and colored men and women of the state, is to be carried on through twelve distinct committees.

New Orleans has a Colored Civic League duly chartered Dec. 19, 1919. The New Orleans Association of Commerce has a committee of three who are *ex-officio* members of the Board of Directors of the Colored Civic League. This arrangement means effective co-operation through responsible bodies whereby welfare agencies can be promoted, justice in courts and industrial conditions assured, schools built and maintained, recreation provided, the poor cared for, friction removed, to the great benefit of the city's 100,000 Negroes and all its large white population.

The Inter-racial Committees of local communities provide plans and methods of law and order, justice in the courts, better housing, care for the sick, provisions for sanitation and recreation, better schools, school buildings, and teachers, economic justice, improvement in street cars, aid for and interest in the farmers and the promotion of varied interests of Negro welfare. The Christian agencies, colored and white, are particularly enlisted. It was a great step forward when white Southern men and women met with leading colored men and women to confer and plan together. Certainly here is one result coming out of the war of far-reaching promise for good. There are many Northern centers where Negroes are multiplying which may well take notice of this method.

PROGRESS IN PUBLIC EDUCATION

Recent years have recorded real progress in public education for Negroes in the Southern states. In some states the advance has been remarkable. Southern Superintendents of Education are most thoroughly alive to the South's shortcoming in public schools for Negroes and to the necessity for improvement. Dr. Buttrick of the General Education Board speaks of the change in this respect during the past twenty years as revolutionary. In two decades the enrollment of Negroes in public schools has advanced thirty-five percent. There are 400,000 more Negro children in public schools than there were in 1900. The length of school terms has been changed from three months to five months—there is still chance for improvement. The valuation of school property has jumped from a 91 per cent. increase in Georgia in a decade to 204 per cent. in South Carolina. In the same time each Southern state reveals a half or three-quarters of a million dollars advance in school property values. This means the construction in the aggregate of a vast number of new school buildings.

Negro teachers are receiving much larger salaries. State records range from 64½ per cent. total increase to 159 per cent. New normal schools are being built and old ones conducted on more thorough principles of modern education. During each summer a network of summer schools and institutes for Negro teachers cover the Southland. Trained instead of untrained teachers are being employed. Public funds along with aid from the Jeanes and Slater funds has meant the establishment of over one hundred county schools. These are schools of secondary grading and are fruitful in training teachers for work in elementary grades.

Mission Schools

In terms of missionary education what does this mean? It means that those schools for Negroes most strategically located must persist. They cannot continue on a basis of former equipment and former methods. They have won one battle for better American life in their contention that the Negro is a worthy subject of education. They must now have the strong leadership and support which will still keep them in the vanguard.

No race can rise without leaders, without Christian leaders. Missionary schools and colleges are the ones which will aid in producing many of the finer spirits and the greater souls. The demand for trained teachers and ministers is far from being supplied. To help meet this need the Southern Methodist Church has in contemplation the founding of a training school for teachers and ministers in a strategic center of the Southland. Many more trained physicians are needed. More Negro lives would be saved each year, especially children's lives, with proper application of sanitary and hygienic laws than are now lost to the Northland by the large annual emigration. Negro social workers in multiplied numbers should be supplied. Christian schools of social service furnish the only proper place for such training.

The Pulpit and Press of the South

The pulpit of the South is taking a new attitude on the race question. Instead of silence there is a voice. This is especially true of leading preachers like Drs. Ashby Jones and Plato Durham of Atlanta, Dr. McCaslin of Montgomery, Dr. John S. Jenkins of Augusta. Dr. Dillard cannot say as he did a year ago in New York City that "the white preachers of the South avoid the problem." Many still do, but the tide is turning. A new spirit of understanding, helpfulness and justice is truly in evidence.

A similar story of good things should be chronicled of the Southern press. Papers like the Atlanta *Constitution*, the Memphis *Commercial Appeal*, the New Orleans *Times-Picayune* and the San Antonio *Express* have justly had reputations of interest and fairness. The last year their statements on better things for Negro life have been more frequent and effective than ever, while many other papers of lesser circulations but of importance locally have gone far in moulding public opinion into new channels of co-operation.

A Rediscovery of the Mayflower

Listening Under the Framework of the Famous Ship

By Dr. Chester C. McCown

This afternoon I have been sitting in the cabin of the *Mayflower*. To be sure, it was upside down. But none the less we were looking at the very timbers that had carried the Pilgrims on their long journey across the hostile sea. As Dr. Rendell Harris unfolded his story of the search for the evidence that has led to his sensational discovery, we felt convinced that we were sitting under the great central beam that had to be repaired on the voyage by the aid of a great screw the Pilgrims had brought from Leiden to save the ship from foundering in mid-ocean. I can only give a hasty summary of the brief sketch of the evidence which Dr. Harris presented this afternoon. About the first of September it will appear in book form, and its weak points as well as the strong will be patent to all. I am rather concerned to picture the historic occasion of the first public announcement of the discovery.

Informal Occasion Made Impressive

In a drenching shower we rode from London to Seer Green Halt. But the fates altered their inauspicious mood. The rain ceased just before we alighted and we walked under clearing skies through the winding lane, running with water and lined with dripping green hedges and magnificent trees to Old Jordan's Hostel, now belonging to the Society of Friends. We were in Buckinghamshire, where the Lollards flourished, where the people came to know the Bible in their own English tongue through the "broadsides" of Wycliffe's Bible. It was in soil thus prepared that Puritanism flourished, and later, a generation after the *Mayflower*, the region become a great center of Quaker faith. We passed the little meeting-house beside which lie William Penn, his two wives, and five children. Walking up the lane we came to the hostel quadrangle, formed by the old farmhouse, an old barn now turned into a dormitory and refectory for the conferences which meet here, and, on the southwest side, the barn we had come to see, now used as a conference audience room.

Rendell Harris made the very informal occasion dignified and impressive. Standing on the rough platform that fills one end of the barn, his combination of venerable gray beard and hair, soft collar with long points that fell over the lapels of his tweed overcoat, sprightly humor and incisive speech made him an unforgetable figure. He is not at all dogmatic in his statement of the case; he recognizes certain weak links in the chain of evidence. But the cumulative effect of many details is almost, if not quite, decisive.

Briefly stated the case is this: Some two years ago, when Dr. Harris was attending a funeral of a dear friend in the cemetery near by, some one chanced to remark that that old barn was made of timber from the *Mayflower*. After a short time he began to investigate, thinking that this local tradition was at least worth looking into. First of all, there can be no doubt that the barn is made of ship's timbers, as are many others in this part of England. The curve of many of the beams, the mortises and holes for trenails where none are called for, the evidence of the action of water on some parts, are conclusive evidence. Several professional shipbuilders have examined it, and they agree on this point. One estimated the ship to have been a schooner, ninety to one hundred feet long and of about one hundred and fifty tons, not far from the size of the *Mayflower*.

Second, the evidence seems to prove that the farmhouse and barn were built between 1618 and 1625. The bricks of the barn's foundation are of a size which was illegal after 1625. In the kitchen of the house back of the fireplace is a large metal coat-of-arms of King James I., bearing the date 1618.

Third, in the Admiralty records there is an appeal from three of the four owners of the *Mayflower*, dated May 26, 1623, asking for an appraisement of the ship, which is "in ruinis" —the document is in Latin—in order that they might receive their proportion of its value. The names of the four appraisers are given, but not of the fourth owner. The evidence is conclusive that the original *Mayflower* was then already taken to pieces, and that the *Mayflower* which came to New England later on was another ship. Her records have been discovered.

Most Difficult to Solve

The fourth point is the most difficult, the task of connecting the *Mayflower* with this barn at Old Jordan's. Two of the owners have been discovered in the parish register. Another, the captain, lived at Harwich. Dr. Harris believes the fourth, whose name is not mentioned, was Richard Gardner, one of the original band, who returned shortly to England and died. This property at that time belonged to the Gardner family. It was this man, or his heir, who bought out the other owners of the *Mayflower*, and in a time when timber was scarce in England, used the seasoned beams of the ship to build a barn which has stood for three hundred years.

While waiting for the fuller statement of the evidence, one feels he must, provisionally at least, accept the veteran scholar's conclusion and award him the palm for another discovery as interesting as any he has made.

Examining Evidence at First Hand

After listening to Dr. Harris' statement and questioning him with regard to certain details of it—a process which revealed the fact that he had back of his statements much evidence he had not been able to touch upon—the company broke up into groups to visit and examine at first hand the material evidence on the spot. We looked at the piece of metal on one of the uprights in the barn and a similar piece on a door-jamb in the farmhouse, in both cases utterly irrelevant to the present uses of the wood. According to Dr. Harris, these were pieces of the keel of the *Mayflower*, and the presence of one piece in the house and the other in the barn helps to prove that house and barn were constructed at the same time. We examined the metal bar that had been used to repair the split central beam, which he believes to have been the handle of the "screw" press which the Pilgrims had brought with them from Leiden. In the back of the barn on a beam are carved the letters, now very dim, H A R, which are believed to stand for Harwich, the port of registry of the *Mayflower*. On the back of a door in the house are three braces decorated with flowers with long curved stems and thought to resemble the hawthorn blossom, which is the "Mayflower" in England. They may have been ornaments of the cabin of the little vessel. We got down on hands and knees, lit matches and examined the blackened plate on which were embossed the arms of James I. and the date 1618. The kitchen has sacred associations entirely apart from the *Mayflower*, for here George Fox and other Quakers worshiped, and from it some of them were dragged off to prison and persecuted for preferring conscience to conformity. Indeed, to an American, the afternoon was one of most unusual interest, even if evidence should be discovered to discredit Rendell Harris' discovery.

Our Pilgrim Fathers for Church Union

Their Attitude toward the Church of England

By E. Victor Bigelow

When the Puritans on the way to settle in Salem in 1629, were sailing past the western tip of England, Rev. Francis Higginson declared, "We will not say as the Separatists were wont to say at their leaving of England, 'Farewell, Babylon, Farewell, Rome!' but we will say, 'Farewell, dear England, farewell the Church of God in England.'" But Higginson's company had not felt in their own persons the inexcusable brutalities from the crown and the Church of England, which had been suffered during a half century by many other groups of Puritans just as patient and as leal as themselves. A farewell of hatred was in many cases well deserved by Elizabeth Tudor and James Stewart, by the blood-guilty bishops, Bancroft and Laud; but Higginson was mistaken about some of the Separatists. Instead of hatred they cherished a patient love for the Church of England.

After reaching Salem and learning at first hand how the Pilgrims of Plymouth really felt toward that church Governor Endicott wrote to Governor Bradford: "I rejoice much—touching your judgments of the outward form of God's worship—being far different from the common report that hath been spread of you touching that particular."

Higginson's Puritans, although they cherished fondness for the Church of England, nevertheless quickly bundled off the Brown brothers on the homeward trip as soon as they tried to establish a prayer-book service in Salem; while the Plymouth settlers, opprobriously called Separatists, kept two English churchmen, Lyford and Oldham, for a whole year and then banished them only because of rankest treason.

Long Standing Affection of the Pilgrims

This amiable attitude toward the mother church was not the softening effect of years but the original and steadfast forgiving spirit of as fine a group of Christians as ever lived. Let the words of Governor Winslow, one of the early members, speak to this point! "The foundation of our New England Plantation was not laid upon schism, division or separation; but upon love, peace and holiness. They say 'the church of Plymouth which went first to Leyden, were schismatics, Brownists, rigid separatists, having Master Robinson for their pastor who made and to the last professed separation from the other churches of Christ.' For answer to this aspersion, he that knew Master Robinson either by his doctrine daily taught; or hath read his Apology, or knew the practice of that church of Christ under his government, might easily take off the aspersion. For his doctrine, I living three years under his ministry, before we began the work of the Plantation in New England, it was always against separation from any of the churches of Christ; professing and holding communion both with the French and Dutch churches; yea tendering it to the Scots also; ever holding forth how wary persons ought to be in separating from a church; and that till Christ the Lord departed wholly from it, man ought not to leave it, only to bear witness against the corruption that was in it. . . . And if any joining to us either in Leyden or since we came to New England, have, with the manifestation of their faith and profession of holiness, held forth therewith separation from the Church of England: I have divers times heard either Master Robinson or Master Brewster stop them forthwith; shewing them that we required no such things at their hands; but only to hold forth faith in Christ Jesus, etc. . . . leaving the Church of England to themselves and to the Lord before whom they should stand or fall; and to whom we ought to pray to reform what was amiss amongst them. . . .

"But if any object, he separated from the Church of England and wrote largely against it; I acknowledge he wrote largely against it; but yet let me tell you he allowed hearing the godly ministers preach and pray in the public assemblies. Yea he allowed private communion not only with them but with all that were faithful in Christ Jesus in the Kingdom of England and elsewhere. Yea he honored them (godly Anglican clergymen), for the power of godliness above all the professors of religion in the world. Nay I may truly say his spirit cleaved unto them . . . which was no small motive to him to persuade us to remove from Holland to where we might not only continue English, but have and maintain such sweet communion with the godly of that nation."

John Robinson's Admonition

Winslow quotes a bit of farewell advice from Mr. Robinson: "I should be glad if some godly minister (from the Church of England) would go over with you before my coming; for there will be no difference between the unconformable ministers and you when they come to the practice of the ordinances out of the Kingdom."

"He advised us by all means," says Winslow, "to endeavor to close with the godly party of the Kingdom of England and rather to study union than division."

When the time came to negotiate with the London Virginia Company for a landfall in America, Rev. John Robinson and Elder William Brewster wrote seven articles covering the whole question of the loyalty of the Pilgrim Church to the faith of the Church of England and to the government. Assenting to the Thirty-nine articles, desiring to keep spiritual communion, obeying the king, conceding his right to appoint Bishops and their authority in civil matters. These two sincere and devout men without concealing their own method of church government, went so far as to offer to take the Oath of Supremacy "if it be required and if convenient satisfaction be not given by our taking the Oath of Allegiance."

It seems very clear that neither political nor ecclesiastical separatism can fairly be charged against our Pilgrim Fathers. They were brutally driven out of their homes for holding prayer meetings and for preaching the New Testament among their own friends and neighbors. In their sufferings while exiles in other lands they resented the name "separatists" and still clung to an unbroken communion with the saints at home. They discovered moreover that they were a completely effective and sufficient body of Christ, able to keep the oracles of God and to mediate salvation to other souls, and this possession they and their descendants will never deny nor abridge though they may claim and exercise unity with any or all other churches of Christ.

South Church,
Andover, Mass.

Church Federation

Dear Mr. Editor:

It is with some hesitancy that I ask to appear in your columns among the ministry to suggest church reform, since my profession is that of a lawyer, and I am one of the laity; but I have decided to make the venture.

While I realize that the Christ spirit in the church and the world today has been the moving spirit which caused the several splendid organizations to work in harmony and with united effort to do the great work they have done to aid in winning the world war, and while I would not purposely unjustly censure the Church, it does seem that, largely because its energies and funds have not been applied in such a manner as to get the best results, it has come far short of accomplishing the great purpose for which Christ came into the world, to wit: To save the world, to lift the human race to a higher level, and to establish the universal brotherhood of man.

We have churches and churches, yes, too many inefficient, weakling organizations, struggling on and on year after year in competition with each other, yes, in competition, in trying to see which can get the most members, erect the finest building, install the best pipe organ, get up the best banquet, organize the biggest choir, or do something to excel along material lines, entirely losing sight of the real purpose of the Church in the world.

A few people had caught the vision of the universal brotherhood of man before the war, but because of this competition and the denominational selfishness of a majority of the members the churches have hampered themselves and blocked the very purpose of their existence.

It is worse than the Chinese Puzzle to the Chinaman himself, and to other Orientals where missions have been established, to understand why there are Presbyterian, Congregational, Baptist, United Brethren and other church denominations and so many kinds of Christians. The heathen, as we call him, seems to think that all Christians ought, at least, to have the same name. Strange, isn't it, that the heathen caught this idea before the highly educated, enlightened Christian himself?

Why should there be dozens of different church denominations? I think of numerous *causes*, but not a single *reason*, not one. All these numerous denominations ought to be federated and harmonized into one great system, working through one channel, spreading out into the missionary and other various fields of labor.

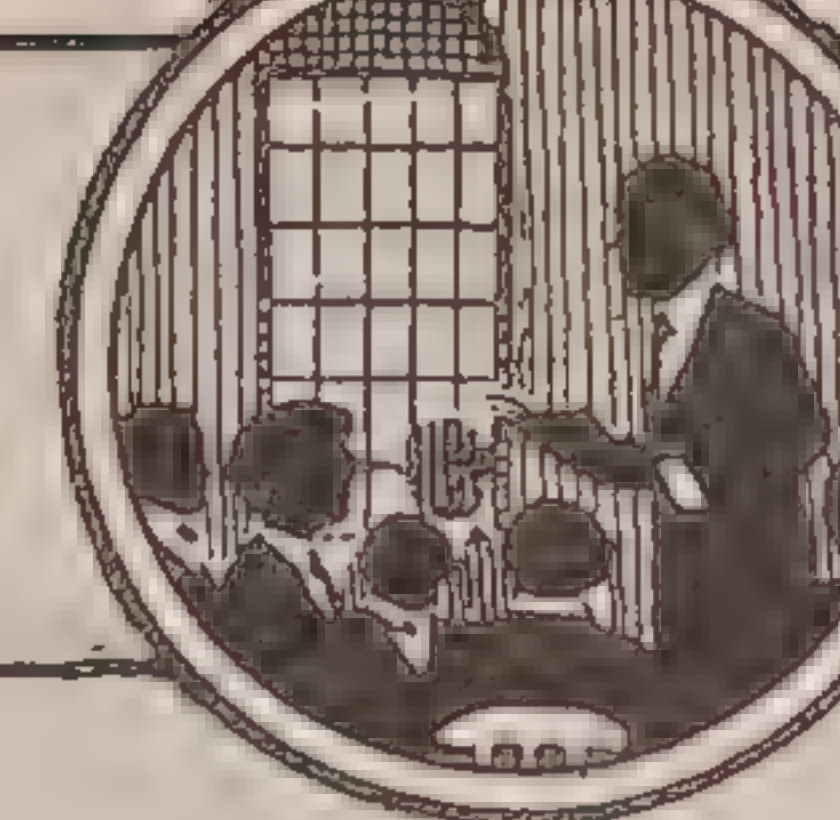
When the United States Government needed greater efficiency in transportation, it took possession of all the different railroads and merged them into one great system, and, with all the other almost impossible tasks of the war, the purpose was to organize in such a way as to create the least possible loss of time and labor, or waste of money and energy.

The Protestant Church, if it ever expects to perform its mission in the world, will not longer allow the selfish whims and caprices of its members, who, like the Pharisees of old, insist on strictly adhering to the narrow, circumscribed rut in which they have long been going, to block the Church and keep it from accomplishing the great purpose for which Christ came into the world.

I believe the time is coming, yea, near at hand, when the numerous Protestant churches will unite their efforts under one combined system, thus stopping the prodigious waste of both energy and funds.

York, Neb. M. M. Wildman.

IN THE CHURCH SCHOOL



DR. DAVIS' BIBLE CLASS

Birth and Childhood of Jesus

International Sunday School Lesson for Oct. 3. Matt. 2: 1-15.

It is a great pleasure to turn for six months to the study of the life and message of Jesus as it is set forth in the good news of the Kingdom of God. The life and words of Jesus never lose their charm and power. However familiar a passage may seem as we begin it, we never end any serious bit of study without making some fresh discovery of truth. So we shall be going over familiar paths during the next six months; but they will lead us to ever more beautiful visions of truth.

1. *The World's Quest.* This is what the wise men represent. Humanity is yearning and eager for new truth. All that the schools have taught does not completely satisfy that native and urgent desire for truth by which to live, of which we are always conscious. Do you not feel it yourself? What signs of it do you find in history and in the world today? What are the surest and quickest ways in which to arrive at truth? Give some concrete experience by which you feel that you have found truth in Christ. Notice that these different men were seeking a common object. Their common yearnings were greater than any differences that separated them. What does this fact signify in our complex modern life?

2. *The Flame of Envy.* It is a quick spring from the earnest search for truth on the part of the wise men to the envy anl treachery of Herod. He was selfish. To him only one matter was important, the preservation of his personal power. Like all selfish and envious men, he set himself in opposition to the whole world. He could not consent in any program that would promote the common welfare if it interfered with his own privileges. Envy burned like a destroying fire in his soul when he learned that there was a possibility that he would be compelled to surrender any of his personal authority. He was not jealous to guard the welfare of others; he was concerned only with his personal prestige. How important is the command, "Thou shalt not covet"? Does envy still bar the path of Christ with positive opposition? Give a concrete example from modern American life.

3. *God's Use of Common Things.* The reason that men were not looking at such a small village as Bethlehem for the coming of the Messiah was because they had forgotten how God uses small things and obscure places for the realization of his plans. Of course the religious and political leaders—and in the time of Jesus they were the same—were looking to the schools and the official classes for their leaders. That is the range of vision that generally marks the privileged groups. And God is always disappointing them by going outside these classes and finding the leaders of his cause in the unexpected place. Give an illustration of this from history. Does this fact have any relation to the prospects of the boys and girls in the small villages in America? What lesson does it bring to those who are inclined to boast of their official position or privilege?

4. *Love's Offering.* Those gifts laid out before the wondering eyes of Mary stand for the offering that our love ought to be willing to render to Christ. Go over the items of our obligation to Christ. What has he brought to us which evokes our gratitude? Mention knowledge of God, true appreciation of ourselves and of others, courage and comfort, and many other gifts. Now what are we giving back in return for all this to show our love and thankfulness? Mention some of the ways in which we can show our gratitude and devotion. There is our time and personal power to help others, our thought and imagination. What is the best gift that you can think of to render to Christ this coming week? Make it specific and practical.

5. *God's Unthwarted Purpose.* Herod probably went to sleep that night feeling that he had put up a clever scheme that would work well on the unsuspecting old men who were not used to dealing with politicians. And perhaps he would have worked out his selfish and wicked program if it had not been for one fact that he entirely left out of his reckoning. He forgot God. And God is still engaged with human life. His plans are still the most important item in the whole program of life. Men are strong and clever. But it is God who still lives and reigns. So the wise men fail and the strong men are conquered, while those sincere and trusting souls who ally their lives with God succeed. This is a fact that upsets all our clever programs. The great achievement is to find out the will of God and then work with it, not to shape up a big program and then push it through by sheer human strength. The Herods are always going to sleep satisfied with their clever schemes and waking up in the cold gray morning to find their crafty devices in ruins because God has been at work during the night. When we are once convinced of this it brings us great comfort and joy. It does not make much difference whether or not we are rich and strong; but it makes an infinite difference whether we are working with God or against him.

Ozora S. Davis

Chicago Theological Seminary.

The Distortion of the Bible

The Bible is a wonderful book. It still exists in spite of much maltreatment by its friends. It teaches Presbyterian, Baptist, Methodist, Episcopal, Dunkard, Holy Roller, Roman Catholic, Christian Science, and Mormon doctrines and the doctrines of all the other sects. At least all these claim to found their teachings upon the Bible and are likely to insist that their teachings are the most important and result from the truest interpretation of the book.

Emphasis and point of view make a deal of difference. If we only take our Old Testament we will find no disapproval of polygamy. If we try to prove certain theories by individual Scripture texts and then literalize, allegorize or spiritualize at will, we can prove from the Bible the pre-millennial second coming, the post-millennial second coming, that Christ is already here, predestination or its opposite, inbred sin, total depravity, universalism or eternal damnation, even infant damnation, and all absurd dogmas of the various so-called Christian sects.

Difference in emphasis and point of view together with difference of method are to a considerable extent responsible for the splitting of Protestantism into a large number of groups and develop such absurd attitudes as that taken by one denomination which refused to give anything to one of its colleges because two of the faculty believed in "alien immersion." It reminds one of the two churches standing on opposite sides of the street in a large city. They were cousins denominationally. Some one asked the difference between them and was told that one believed that Adam was a good man and fell and the other believed that he was a bad man all the time.

> Why is the Bible held responsible for all the hobbies and fantastic, divisive "isms" of the various denominations?
>
> What false emphasis and point of view have made it teach outrageous things in direct contradiction to the spirit and teaching of Jesus?
>
> *The Bible grew.* Thus there is in it that which was outgrown. Failure to recognize this fact and to test all by the spirit and teaching of Jesus are responsible for much of the distortion.

As a result of emphasis and point of view, which give us so much sectarianism, we have all sorts of unseemly denominational competition with a good many over-churched situations, where we profiteer on the community in our endeavor to build up denominations at the expense of the Kingdom of God. At the same time, this waste of energy leaves other needy fields uncared for. As a matter of fact, practically none of the things which divide Protestantism have anything whatever to do with essential Christianity or with our salvation.

What kind of an interpretation of our Bible are we living by? And what kind of an interpretation are we giving to our boys and girls? Are we teaching from our Bible that which is contrary to the essential spirit and teaching of Jesus? Are we denying the Master of our salvation by building again religious points of view which he gave his life to destroy? This book should be the divine charter of human progress. Some people have persisted in interpreting it in such a manner that it palsies thought, develops artificial barriers and sets people to chattering about doctrines which have little value except to turn us away from the real work of building a Kingdom of God in the earth.

How did we ever get into such a situation? And more important, how are we going to get out? Before attempting to answer that question in a direct manner, let us ask ourselves where and how we got our Bible.

The Bible was put in its present written form during a period covering approximately one thousand years. Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, David and Solomon had no Bible. What these men did have was great experiences with God. They felt his presence; sought to know and do his will. There is no evidence or indication that accounts of these experiences were written down at the time, but they did tell them to other members of their families and to members of the clan. For years and even centuries these accounts of experiences with Jehovah were thus passed on from one generation to another.

You would hardly suppose that these stories were always told in exactly the same words with the same emphasis and for the same purpose. They were human, helpful incitements inspiring those to whom they were told to seek like experiences with Jehovah that they might know and do his will. Not till the seventh to the fifth centuries B. C. did the religion of the Old Testament begin to become the religion of a book and ideas of verbal infallible inspiration begin to make the revelation rigid and correspondingly external and legalistic. Even then the Jews never held to a dead level of inspiration, but placed the law first, the prophets next and the Hagiographa, or writings, as the least highly attested.

Likewise New Testament Christianity was first of all an experience, a way of life, which people talked about and to which they gave loyal allegiance. Jesus, Matthew, Mark, Luke, and Paul, and even the early church had no New Testament. There is not the slightest indication that Paul and most of the New Testament writers had any idea that their writings were to become the New Testament and a part of the Bible along with the Old Testament.

The whole thing grew. Jesus lived his marvelous life; taught his matchless message; and sealed both with his death upon the cross. So far as we know, he did not write anything. He did not lay down a lot of rules. He fought literalism and external conformity. He sought to give a new attitude to life, a new inner purpose, a new motive. He seemed to be more interested in persons and life and the contagion of the right kind of life than to give explicit or detailed instructions about things. One almost wonders, as he breathes the free air of the Master's life and message, who could dare to literalize the teachings of the Christ and make an external law where he sought to impart a new inner life.

In the following articles we hope to indicate a way of approach to the Bible which shall discover the great essentials and eliminate devisive non-essentials.

Next week we shall consider Essential Christianity and the Christian, and following that, What is the Bible?

Questions and suggestions are welcomed.

FRANK M. SHELDON.

Knowing Your Own Town

By W. H. Morse, M. D.

The girls returned from the Northfield Conference full of missionary ambition. They had listened to inspiring addresses and were eager to offer themselves for the mission field. It made little difference which field, if they might only go. They had graduated from the high school in June, and at that time had very indefinite life plans. The probabilities were in favor of their becoming teachers, and both had cherished ideas of taking the course at the state normal school. Much as they would have liked to go to college, their parents' circumstances would not admit of their doing so, and the normal course was planned to take its place. But after Northfield it was put aside in favor of the missionary enterprise.

"Never mind it!" they said. "Never mind the normal or a training school! Lots of the best missionaries never had either. We have given ourselves to the missionary work, and one of the lecturers said that a consecrated life is what counts. And we are consecrated to it. So!"

The pastor smiled pleasantly, gave them missionary literature, and furnished the addresses of the missionary secretaries. Then he suggested that during the time that they would have to wait for appointments, it would be a good idea to take up a course of reading, religious, classical, and historical. This was pleasing, and forthwith they entered upon it under his instruction. China came nearer to being their objective than any other field, and the historical reading had to do with that country. For the classics Marcus Aurelius was taken. In religious reading the great missionaries of the Bible were studied, and in this connection the life of St. Augustine, who was chosen as a representative early missionary. Although it was the summer vacation season, the reading was fascinating, and was not neglected even for a day. The pastor invited them to come to him at any time and "talk it over;" and they gladly did so. And as they read their missionary aspirations grew.

In due time the missionary secretaries wrote to the pastor concerning the applications. Yes, teachers were wanted, normal graduates, who must first have teaching experience. The minister laid the letter aside. Instead of taking up the matter with the girls, he took up his camera and went forth. One evening, in the following week, he sent for the girls. It was "about the reading course," he said over the phone, that he wanted to talk with them. They came gladly, and for an hour they talked.

"And now," he said after a while, "let me show you some pictures."

Mounted on yellow board, thus giving it the appearance of age, he showed a picture marked "Marcus Aurelius." The girls were delighted. Then another, mounted in the same way, was "Moses, the Lawgiver." Then a third—"Saint Augustine." And a fourth—"Confucius." The girls' delight increased. A Roman, a patriarchal Jew, a Negro, and a Chinaman—four pictures.

"How good of you to get them!" the girls said. "We had often wondered how they really did look."

Placing the pictures in his pocket, the minister suggested a walk. Down on Broad Street, as they strolled along, they stopped in front of a Chinese laundry, and watched a "Charley" ironing. Crossing the street, they came to the shop of a Jewish tailor, where, outside in a chair, sat the tailor's aged uncle. The minister shook hands with the old man, and they passed on. A little further up the street they stopped at the "hot waffles" wagon, where the Negro proprietor sold them some of his "hot eats." Several blocks further on, the minister responded to a bow from a Neapolitan barber who stood in his shop doorway.

"Fine looking fellow!" the minister said.

Then both girls made the same remark.

"He looks like —"

There they interrupted themselves for one to say, "And that old Jew —," and for the other to exclaim, "And the nigger —." Then, both together, "The Charley chink —."

"Well?" the minister asked.

"How much they resemble the pictures you showed us!"

He took the pictures from his pocket, and showed that which was written on the back of each one. "Marcus Aurelius" had "Tony Addio, tonsorial artist." "St. Augustine"—Pete Gunn, Hot Waffles." "Confucius"—"Charley Lee." "Moses"—"Sol Klein, aged 92."

"Their autographs, all except Charley's, which I wrote!" the minister said.

"And they really and truly looked like—" the girls chorused.

"Yes," was the quiet reply. "Aurelius a 'dago,' Confucius a 'chink,' Moses a 'sheeny,' Augustine a 'nigger'! Still with us." Then, "Come back into the study a moment."

On the study table he arranged the pictures. Then he read the secretaries' letters to the girls.

"Oh, oh, oh!" Then, both together: "We will take the normal course! And we will teach, after! And—oh, say, while we are at the normal, and after, can't we—?"

The minister interrupted, "Yes, you can be home missionaries, and get good experience among the brothers and sisters of Marcus Aurelius, Moses, Confucius and Augustine."

At the New Britain (Ct.) State Normal School the two girls are in their second year, and in their room are the four pictures on the wall. At the parish house of the South Congregational Church they are workers in the International School which the Rev. Dr. Ozora S. Davis established when he was pastor of the church, and in the classes they teach the Augustines, Marcus Aureliuses, Confuciuses and Moseses. And the names of the girls will one day be on the list of foreign missionaries.

Hartford, Ct.

Pie Plates Furnished

By Mary Davis

"I'd as soon make a pie for you as not," said Mrs. Foster frankly, "but I never get my plate back so I'll give you money instead."

"Yes," chimed in Mrs. Minot, "I imagine there are *at least* a dozen of my plates in the church kitchen. John is always in such a hurry to get home that he won't let me go into the kitchen and look for them. And if you don't get them that night—" she stopped and waved her capable little hands expressively.

"Well!" said the President of the Ladies' Benevolent Society, and she ceased soliciting for food and went down town and bought fifty pie plates. These are distributed the week before the supper and inevitably come back with a pie on them. It is an idea worth copying as the average woman dislikes to lose her dishes.

Another church society which has a splendid reputation among the men of the town for its suppers, cooks all its food by certain standard recipes. The women of this church are extremely progressive and harmonious. Mrs. Cushing, whose veal loaf was very popular, gave a demonstration in the church kitchen and the women of the society wrote down the rule. Next Mrs. Hammond made one of her lemon pies and a Swedish cook was persuaded to come in and teach her famous salad dressing. The women like the plan and the food is of a uniform grade and excellence.

This church, too, provides for a certain number of people. Each place at the table is numbered and one ticket is sold for that place. The tickets are gobbled up greedily a fortnight ahead. This way of running a church supper is much easier and more satisfactory than letting people sit down at all times. Everybody gets the same amount of food, too.

The women of a third church paid for a new heater in a rather novel way. The Chamber of Commerce was accustomed to have a supper every month. The local caterer was unable to serve the supper one month so the church ladies volunteered to save the day for the town. The Chamber of Commerce liked their supper so well that it asked them to take charge of the supper at a good profit.

The church supper has a place in the church because there is something about eating bread and salt, or rather cake and coffee together, that makes people feel as if they were really acquainted. We modern folks need to realize that the church is just one big family, the way that our pioneer fathers and mothers did. In a city church, where there are many young people who have no home in town, the women serve cocoa and wafers after the evening service. There is such a genuine spirit of friendliness that the extra work and steps on the part of the busy Marthas pay them richly.

THE HOUR OF PRAYER

Christian Honesty

Comment on the Midweek Prayer Meeting Topic for Sept. 26—Oct. 2

BY ISAAC OGDEN RANKIN

Scripture Passage. Rom. 13:1-14.

Is the World an Honest World? The apostle associates dishonesty with darkness. We are to walk honestly, as in the day. The words come after full recognition of obligations in all sorts of directions, toward authority and toward those with whom we live and work. A good test of our honesty is whether what we are doing and paying and giving will bear the light. Now the immediate answer to our question whether this is an honest world is the recollection how widely it is the policy of many people to keep things in darkness. It is difficult, as everybody knows, to buy an honest basket of fruit. It is not difficult for a man like Ponzi to get money out of other people's pockets into his own by offers which do not make clear how the money is to be used. We all know, I suppose, many people whose word on any subject that interests them we expect to discount, ten, twenty, fifty per cent.—all the way up to those whom as the saying is, we would not believe on oath. The world is not all in the darkness of dishonesty, but there are black patches everywhere.

Are We Honest with Others? We have to face that situation of dishonesty in the world and as followers of Christ we have to face it with our own unquestionable honesty. And the root of that is in a complete recognition of the rights of others. It is all "briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." The only way we can get perspective for an honest vision is in complete detachment from ourselves. That is a part of our witness in the world. Did all Christians walk in the light of a complete honesty it would immeasurably raise the standard of respect for the church and make its witness effective.

Are We Honest with Ourselves? Honesty of conduct comes out of an honest heart. And an honest Christian heart has no concealments to itself. One trouble with us is that we do not tell the truth to our own selves about ourselves. We lack humility, for one thing, and are very unwilling to face anything that shows us up to ourselves in an unworthy attitude. We cover up actions which we find easy or profitable in the darkness of refusal to consider and test them. The way of self-examination may sometimes lead to a morbid conscience if it is self-regarding only. But we need to test our thoughts and words and acts in the clear light of the second of the great commandments.

The Practical Difficulties of Honesty. We must not think that honesty is easy, especially at first. The set of the current in which we are afloat may be heavily against us. It may require a pretty complete overturning of habits and character to "walk in the light." But it not only pays, it transforms. It pays even in competition with dishonesty. We all try to avoid a liar in trade. We all like to deal with people who tell us the truth. The difficulties are there; but they are part of the adventure and the education of Christian faith and must be faced and overcome.

Closet and Altar

CHRIST IN THE HEART

If any man hear my voice and open the door, I will come in to him and will sup with him and he with me.—Rev. 3:20.

Christ is so related now to the souls of them that receive him, that he is present with them in all places, at all times, bearing witness with their spirits in guidance and holy society; a friend, a consoler, a glorious illuminator, all that he would or could be if we had him, each to himself in outward company.—*Horace Bushnell.*

His righteousness does not merely mean righteousness like his, but his own very righteousness. We must receive himself into our hearts, and then his righteousness will spring up within us and overflow all our doings.—*F. J. A. Hort.*

Turn in, my Lord, turn in to me,
  My heart's a homely place;
But thou canst make corruption flee
  And fill it with thy grace;
So furnished it will be brave,
  And a rich dwelling thou shalt have.
—*Christ Church, Ms., in A. H. Bullen's "More Lyrics from the Song-Booke of the Elizabethan Age."*

The best answer any one of us can make when questioned for proof of the Resurrection of the Lord is the humble, but irrefutable, one: "Christ liveth in me."—*J. Stuart Holden.*

There is no man whatever that hath any want in reference to the things of God, but Christ will be to him, that which he wants—whether it be life, or light, power or joy, all is wrapped up in him.—*John Owen.*

The opening of the heart is man's, the entering into it is his. He enters the spirit home the moment its doors are thrown open, bringing with him spiritual entertainment. The guest becomes the host, for when Christ comes he comes as a King, bringing his own rich entertainment with him, and sharing it with us.—*James M. Campbell.*

O thou, true Light of the morning and the evening, shine upon our souls and dispel our darkness. When the day dawns, may we awake with thee. In work and pleasure go with us that we may refer all questions to thy wisdom and know thy rejoicing in all that we enjoy. Gird us for toil. Keep us from lassitude. Enrich us with patience. Let our courage be full of cheer and the light of laughter come to rest our minds. When the day is over and we turn to rest, afford us some sweet thoughts of thy loving kindness and some lively hopes of overcoming by thine aid. O thou who hast prepared the rest that remaineth for the people of God, let our sleep of the night become a foretaste of that refreshment and our work a preparation for its joyful service. Blessed be thou by whom we live, in the morning and at noon and at eventide, forevermore! Amen.

—*Isaac Ogden Rankin.*

To Love and Serve

Comment on the Christian Endeavor Prayer Meeting Topic for Oct. 3-9

BY CHARLES ERNEST WHITE

Topic: Our Church Privileges and Obligations. Ps. 84:1-12. (Consecration meeting).

Light from the Bible Passage

The writer of this Psalm was hungry for his church. How hungry the first two verses show. Whether he represented many people we do not know. Undoubtedly a larger *per cent.* than of our people today. To him it meant life, refuge, worship, strength, rare delight, unique gifts. He rejoiced that he might dwell in the church. It was the place where he took his joys and his sorrows. There he especially found the God who answers our prayers. To him it was not alone a place for worship but one where he could also serve. even it it be no more than as a doorkeeper. From it he got the inspiration for his daily life, the characteristic of which is that he walked uprightly and carried himself in a righteous way.

Leads for the Leader

The closest point of contact Endeavorers have with the Kingdom is through their own church. The society was founded with that idea uppermost. It was never intended to stand or live or work *apart from* its own church, but *in it.* This meeting gives us a chance to set this idea out again in strong relief, and then think and pray ourselves into better achievements along this line.

Our privileges are in part:

1. It gives a place for *united worship.* What is its value over private?

2. Also for *united inspiration.* The value of communion of ideas and ideals.

3. For *united good will.* How much more comes through this?

Our obligations:

1. *Loyalty* in attendance, in "advertising," in support as far as we can.

2. *Service* (1) in the church itself. Young life in action makes a church go. (2) In the broader interests in the community. (3) In doing something for your church in the country and in the world.

Thoughts for Members

Many have died for the church. The call of the hour is for millions to live for it.

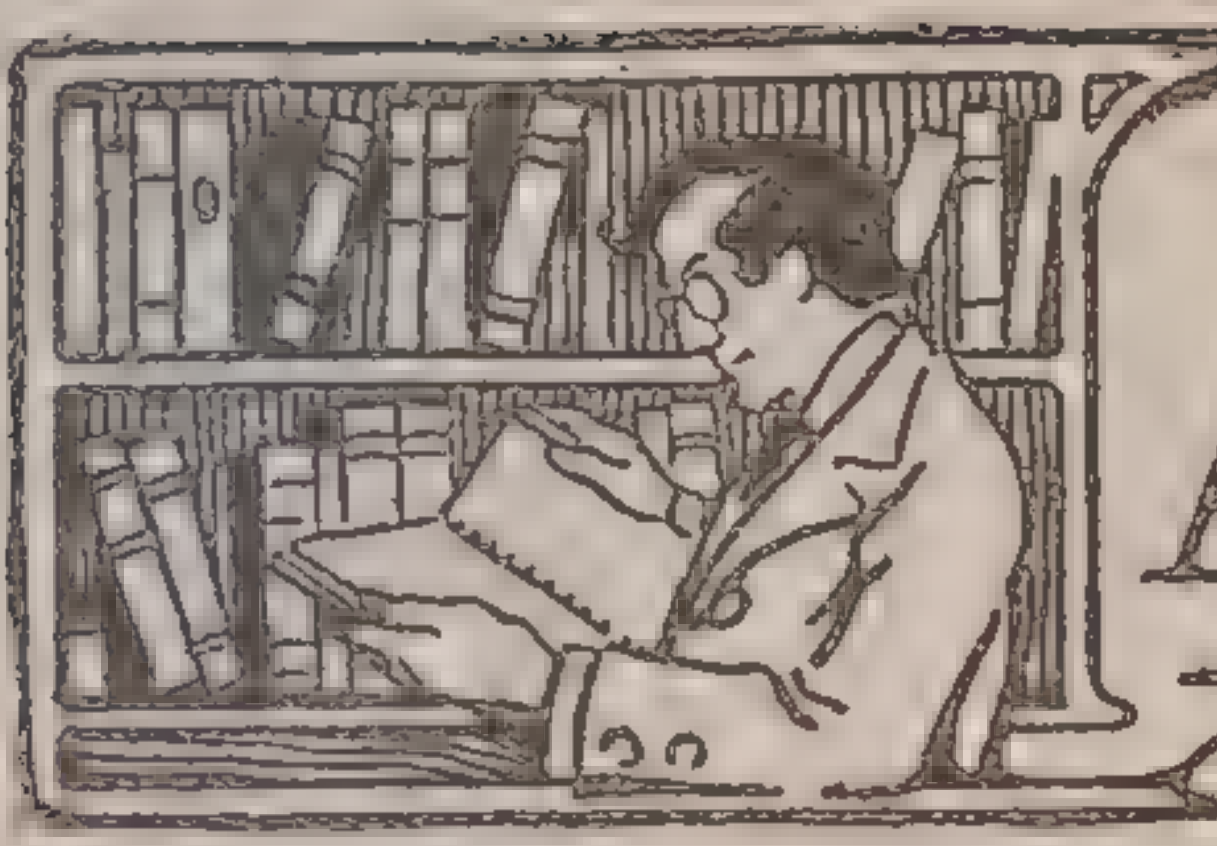
My contributions of love and gift and service may be small, but are they made with a single heart and mind?

If my church is "dead," what have I, as an Endeavorer, done to bring it back to life? Anything more than to be a "knocker"?

"What is needed is not a new church but a new spirit among its members," wrote a soldier from the front.

A Moment of Prayer

O Father, teach me, who am always ready to sing "I love thy church, O God," to do the things that will truly show my love. Through me may others who care less become concerned afresh with the church which our Master gave to the world. In his name. Amen.



AMONG THE NEW BOOKS

Concerning America

THE RAILROAD BUILDERS, by JOHN MOODY, and THE MASTERS OF CAPITAL, by JOHN MOODY (Yale University Press). These are volumes 38 and 41 in the admirable Chronicles of America series. The first volume tells entertainingly the wonderful story of the development of the great lines of railway, beginning with a brief introduction on the century as a whole and then in successive chapters describing the history of the New York Central, the Great Pennsylvania System, the Erie Railroad, and the transcontinental lines. It closes with a discussion of the American Railway Problem. The second volume deals with the questions of High Finance, The Rise of the House of Morgan, The Iron Masters, Standard Oil and Wall Street, The Steel Trust Merger, Wall Street and the World War, etc. Both volumes review the building up of colossal enterprises and the making of enormous fortunes in the most spectacular period of the development of the country. Little or nothing is said of the ethics of methods employed. Both volumes are well illustrated with maps and portraits.

THE COLLEGE AND NEW AMERICA, by JAY WILLIAM HUDSON (Appleton). To find out what we Americans really intend to make of this American order—to make this the supreme motive of our entire educational system—to subordinate the old idea of scholarship and the new tendency to vocationalism. These phrases express the purpose of the series of studies on our present educational needs. One of the great, persistent purposes of the founders of this nation has been the establishment of educational privileges. Corresponding to that must arise the sense of duty and training in its performance. Some hindrances are described but most of the book is devoted to the question of what the American ideals really are and what the colleges may do to promote them. In these days of world gloom it is good to read that "the two chief American virtues are optimism and courage." Even better is the hope that "true education may yet mean the reasonable transfiguration of life, morally and religiously."

THE CONSTITUTION AND WHAT IT MEANS TODAY, by EDWARD S. CORWIN (Princeton University Press). This little book contains the complete text of the United States Constitution with the Amendments up to date and the author gives an explanation of the meaning and scope of every passage that is in the least obscure. The important court decisions and popular practice in relation to the various subjects referred to are thus indicated, in brief, handy reference form.

OCCASIONAL PAPERS AND ADDRESSES OF AN AMERICAN LAWYER, by HENRY W. TAFT (Macmillan). A collection of able and illuminating discussions of important subjects, largely political, by a distinguished lawyer, brother of ex-President Taft.

DARKWATER, by W. E. B. DU BOIS (Harcourt, Brace & Howe). A collection of brilliant, poetic and tragic studies and sketches on the race problem, revealing much of the author's own experience and suffering as a sensitive, high-minded colored American.

HISTORY OF JOURNALISM IN THE UNITED STATES, by GEORGE HENRY PAYNE (Appleton). The story of newspaper progress in this country from its beginning to the present day, introducing the great journalists and the events and causes with which they have had to do.

THE RED CONSPIRACY, by JOSEPH J. MERETO (National Historical Society). An attack on radicalism, consisting mainly of quotations from *The Call, The Appeal to Reason, The Social Democratic Herald, The Eye Opener*, and other Socialist organs, together with extracts from press reports of public utterances by certain labor leaders. Some chapters are devoted to conditions in Russia, Germany and other European nations, but mainly the author desires to warn Americans of the movement at home to overthrow the Government by rebellion.

MY NEIGHBOR THE WORKINGMAN, by JAMES ROSCOE DAY (Abingdon Press). Chancellor Day has a caustic pen as well as a facile tongue. He claims to be a friend to the workingman but he certainly does score "the blind guides who have spoiled his unions by plotting to use them for selfish purposes."

AMERICAN DEMOCRACY VERSUS PRUSSIAN MARXIANISM, by CLARENCE F. BIRDSEYE. (Revell). A strong argument for the theory that Marxian socialism is Prussianism.

For Boys and Girls

THE MYSTERY OF THE SEA-LARK, by RALPH HENRY BARBOUR and H. P. HOLT (Century). A first-class boy's story. Jack Holden buys a sloop that had been cast ashore in a storm and deserted. He repairs the boat and devises a scheme for earning money. The plan works well but certain unprepossessing appearing men, for some mysterious reason, hang around the boat and make much trouble. The mystery is eventually solved satisfactorily. Not all was clear sailing. One terrific storm is well described. Any boy, especially one who loves the water, will greatly enjoy this story.

MR. FRIEND-O'-MAN, by JAY T. STOCKING (Interchurch World Movement). A delightful book for children from six to twelve, and for their elders. In it, in story form, Mr. Wise-and-Wonder-Man teaches Queery-Queer why one should go to church, who are "the Best People," whose names should go on the city's Honor Roll, and various other lessons involving right standards. It is admirably done.

HERO STORIES OF FRANCE, by EVA MARCH TAPPAN (Houghton Mifflin). A thrilling review of the great events in the history of France, told in a series of chapters on its heroes, from Vercingetorix, who fought against Cæsar, Saint Denis the missionary who brought Christianity, Clovis the first king, Charles Martel, Pepin, Charlemagne, Roland to Lafayette, Napoleon and Foch.

BOBBY AND THE BIG ROAD, by MAUD LINDSAY (Lothrop, Lee and Shepard). A book for the very youngest readers. It describes life in the country, the squirrels and rabbits and birds and trees and flowers, playmates and interesting experiences of a small boy. It is beautifully illustrated with full-page colored pictures.

THE GIRL WHO SAT BY THE ASHES, by PADRAIC COLUM (Macmillan). An Irish Cinderella story told with the literary charm of a prince of story-tellers, working in the beautiful folk lore with which his country abounds. The volume is richly and abundantly illustrated with pictures of exceptional artistic merit.

WHEN I WAS A BOY IN PERSIA, by YOUEL B. MIRZA (Lothrop, Lee and Shepard). The author, a Persian, served in the United States Navy during the Great War. After receiving his discharge he wrote this little volume telling the story of his own boyhood in the far-away land where he was born, describing the habits, customs and mode of living of his own people. It is well written, well illustrated and will doubtless be as well enjoyed as any volume in this admirable series.

WHEN I WAS A BOY IN SCOTLAND, by GEORGE MCPHERSON HUNTER (Lothrop, Lee and Shepard). The author was born in Glasgow but is now a clergyman in Delaware. He describes pleasantly his boyhood days, games, holidays, queer customs, stories from Scotch history and much else which all boys and girls will enjoy reading about the beautiful and interesting land from which he came.

THE MAN OF TOMORROW, by CLAUDE RICHARDS (Crowell). A book for the boy who is thoughtful and ambitious to make the most of his life. First it shows clearly the great advantage of laying a broad foundation, keeping at school as long as possible. Then it describes briefly but attractively the various vocations which may be open before him and aids him in making a choice.

ELIJAH, by E. B. TRIST (Macmillan). The Story of Elijah told for children. The work is exceedingly well done, the type is large and there are numerous excellent illustrations, some of them full page and colored.

Some Little Books

THE NURSERIES OF HEAVEN, by G. VALE OWEN (Dutton). A book of selections from spiritualistic literature for the comfort of bereaved parents.

THE CHURCH AND THE COMMUNITY, by RALPH E. DIFFENDORFER (Interchurch World Movement). Home Mission study.

THE VACATION RELIGIOUS DAY SCHOOL, by HAZEL STRAIGHT STAFFORD (Abingdon Press). A handbook for teachers in a thoroughly graded vacation school.

THE RELIGION OF JUDAH, by JOHN BAYNE ASCHAM (Abingdon Press). A companion volume to the Religion of Israel, this begins with Rehoboam and traces the history of Judah through the Maccabean period.

METHODS OF CHURCH SCHOOL ADMINISTRATION, by HOWARD JAMES GEE (Revell). A valuable handbook of advice for organizing and administering the larger Bible schools.

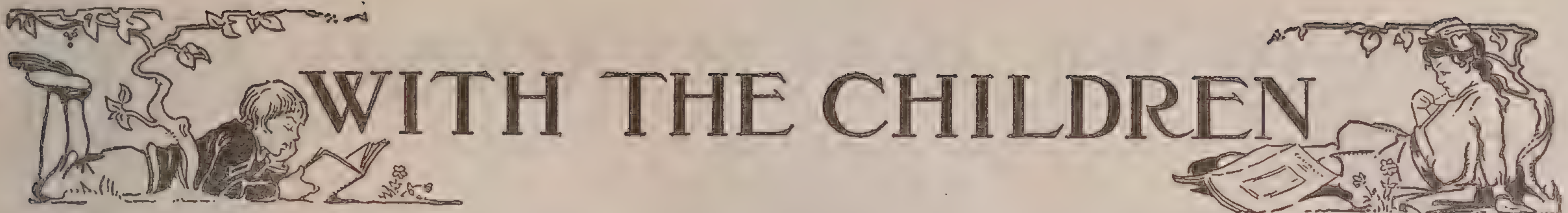
THE CHARM OF FINE MANNERS, by MRS. HELEN EKIN STARRETT (Lippincott). "A series of letters to a daughter" by a former principal of a school for girls.

HANDBOOK OF AMERICAN GOVERNMENT, by WILLIAM H. BARTLETT (Crowell). A standard book, brought up to date. It explains our form of government, the Declaration of Independence, the Constitution and its Amendments.

HANDBOOK OF BUSINESS ENGLISH, by GEORGE BURTON HOTCHKISS and EDWARD J. KILDUFF (Harpers). A revised edition of a guide for business correspondence.

THE LISTENER'S GUIDE TO MUSIC, by PERCY A. SCHOLES (Oxford University Press). A book for readers who "do not know a thing about music," giving them in untechnical terms information about how a composer works, the principle of design in music, the sonata or symphony, program music, the orchestra and its instruments, etc.

POLITICAL SUMMARY OF THE UNITED STATES, by ERNEST FLETCHER CLYMER (Dutton). A handy volume of tabulated facts concerning the origin of parties, biographies of presidents, and votes at presidential elections.



WITH THE CHILDREN

The Mayflower Cat

By Anna Deming Gray

PART I.

In the first place, it was only as large as a good-sized kitten, and in the next place, it was not a real live cat at all, but a doorstop, which had belonged to Mr. Abner Morton's grandfather.

Nancy Patience Palmer lived at the end of the same street where Mr. Abner Morton's old, many-windowed house stood, in Plymouth town. And this story has quite as much to do with Mr. Abner, and his sister Charity as it does with Nancy and the cat. Since long before Nancy was born, Mr. Abner had lived in the old house with its many windows, and its wonderful flower garden at the back. Indeed, she sometimes wondered, if when the Pilgrims had landed on the great Rock which she could see when she swung on the gate and looked down toward the Bay, they had not even then, found Mr. Abner there in the old house, with its flaming garden of flowers.

The friendship had begun when Nancy was only three years old, and the flower garden began it. Mr. Abner lived with his twin sister Charity, in the home where their father and grandfather before them had lived. He was a stooped, little old man, with a face like a winesap apple, and sharp, twinkling eyes. The children of Plymouth town were a little afraid of him, in spite of the twinkle in his eyes, for they had heard it said that Mr. Abner was getting "queer."

His flowers were his greatest pride and no one was allowed to tend or pick them but himself, not even Miss Charity. As for Nancy, she was not in the least afraid of him, for she loved flowers herself, and when the other little girls, playing in the wide shade of the linden trees, would run away when he came thumping by with his cane, she always stood her ground and smiled up at him as he went thumping by.

And then one morning, peeping through the garden fence, she found that the golden marigold had come into a perfect riot of bloom over night. She wriggled her fat little body under the picket fence, and there being no one in sight to ask, she gathered her hands as full of the flowers as they would hold, and wriggling back under the gate, ran home to give them to her mother.

And she had not the least idea that all the while Mr. Abner was watching from the back window. You may imagine what a commotion was started when she reached home!

Her father was a deacon in the Plymouth Meeting-house and a stern man, built after the severe pattern of his Pilgrim forefathers, and when she told him that Mr. Abner had too many flowers in his garden—so many that they were crowding over each other—he only looked at her very hard over his glasses, and said, "The human tongue is full of deceit, and the heart conceiveth evil. I will take you to Pastor William and see what had best be done." And Nancy, near tears, felt that she was in a very bad way indeed.

"Nay, William Palmer," said her mother gently, "the wiser plan would be to send the child back to Abner Morton with the flowers, that she may confess her sin."

And back trudged little three-year-old Nancy, and though the glowing sunshine of an early August morning was all about her and the blue waves were dancing down in the Bay and the birds of Plymouth town were singing in the trees, she saw very little of the beauty about her.

When she reached Mr. Abner's house, the garden gate stood wide open as if waiting for her, and Mr. Abner himself was cutting great bunches of flowers. She told her story in a faltering voice, and with her curly head bent so low that he could hardly hear her. And though he said only a few words in answer, in the child's heart was born that day a respect and an understanding for the rights of other people, which she never forgot. He took back the yellow marigold and gave her a bunch of late roses to take to her mother. This was ever so long ago, when Nancy was only three, and now she was almost eight, but they had been fast friends ever since.

Miss Charity was gone now, and Mr. Abner, much older and much more feeble, still lived in the old house and tended his garden. But times were very different with him now, for all he had left was the old house.

His friends of Plymouth Meeting-house looked after his needs, and Nancy's mother, from her home farther down the street, often sent her with a loaf of bread or a baked custard for his supper, but it was whispered about that he was more "queer" than ever, now that Miss Charity was gone. It was said that he dug in his garden, even after dark and his old lantern had been seen bobbing up and down long after nightfall.

He would sit almost all day by the window, brooding and looking out toward the blue waters of the bay and Duxbury, where the tall white shaft above the grave of Miles Standish on Captain's Hill seemed to be watching over the harbor. Sometimes Nancy sat on a little stool at his feet, while he told her tales of the early days of Plymouth, and of how the great linden trees which the children loved were brought from England when they were tiny twigs and planted there. The one at the far end of the street was planted by Mr. Abner's grandfather when he was a child no older than Nancy, and had always been known as the "Morton Linden."

But her favorite story was the one about the Morton strong box. In it was kept the seven hundred dollars in gold, left by Mr. Abner's grandfather to Abner and his sister Charity. He always got so excited when he told this story that he would thump on the bare floor with his cane, until all the dishes on the highboy would fairly rattle. "Charity was powerful set in her way—a Morton, through and

(*Continued on page 382*)

The Comrades' Corner

Dear Comrades:

Our little game of hunting up a misspelled word in *The Congregationalist* has undoubtedly stirred some of our *Comrades* to watch and see whether there are others. Margaret Anderson of East Orange, N. J., is one of these and she found in one of the advertisements recently a man's name spelled "Earnest," but states, "I have seen it spelled 'Ernest.'" Of course both of these are used. I happen to know some one whose name is spelled in the latter way and he is very much troubled when some one spells it the first way. Perhaps he doesn't wish to be considered as being an example of the word. They may expect too much of him. By the way, do you live up to the meaning of your name? Unless it is most unusual, you will find it defined in a list in the back of the dictionary.

Are you getting tired of names? Some of our *Comrades* apparently are not, for Martha J. Haywood of Keene, N. H., sends in an unusual list "of names of children in one family, all of whom were baptized by my father during his pastorate of fifty-six years. Five were baptized at one service." Now the names are these: Cloris Manlius, Cornelia Lestine, Ralsamon De Witt, Rondo Remon, Ulric Adzera, Anza Meronius, Clerus Shuebiah, Marion Wiltshire, Conrad Rodolphus." I wonder if they were all called in the morning by their full names.

The pleasant little note from this *Comrade* says, "I knew Mr. Martin, your predecessor, and my brother, Samuel Burnham, was one of the editors of *The Congregationalist*, at one time taking Dr. Dexter's place when the latter was abroad."

Well, when is the best time to kill a mosquito?

I thought some one might suggest that it is best to let the "skeeter" fill up and then kill him. They used to tell me that when I was a boy. Still I never quite enjoyed the experience, even though the bite was *certain* not to swell up and itch! I did not feel very pleasant about letting *her* pull out my valuable blood that way and I never found that it worked the way they said it would.

Comrade Susie T. Taplin of East Corinth, Vt., says, "Before they hatch, if possible." From Groton, N. H., *Comrade* Lucy Sanborn writes: "My grandmother thinks that the best time to kill a mosquito is before it spawns. I quite agree with her but I don't know how to tell whether a mosquito has spawned or not, so it is about as bad as before. In June or July they bother the most here, so I suppose we should take more care of swamps and such places during the spring so that the mosquitoes will be killed before they are big enough to bite."

These two *Comrades* are on the right track. The "best time" is before they hatch into full-sized and full-armed villains. They are born in moist places—swamps and stagnant pools and the like. Nowadays big efforts are being made to fill up and clean up such places. Tin cans and bottles, rain barrels and old boxes, are just the sort of "cradles" they like. Hollows in trees and stumps are breeding places, too, and open cesspools. Spreading kerosene on the water does the job but my! the expense at the present price of the kerosene! The experts tell us that a campaign of doing away with these breeding spots is the only "best way" to get rid of these troublous creatures. Boy Scouts and Girl Scouts can do much in this way.

The best time to kill a mosquito, then, is before he, or she, is one.

Next week I am going to announce the winners of our "Beast, Bird and Fish Contest," and also give a few of the lists sent in. They have all been interesting.

Comradely yours,

Mr Alden

IN THE CONGREGATIONAL CIRCLE

How They Do It

An Exchange of Methods in Church Work

Effective Use of Bulletin Board

The public will read display signs. If it were not so, the advertising world would not use them. If they are out of the ordinary in form or location or subject matter, they will get more attention. People are curious and people will read. Here is an opportunity for the church in giving its message. Instead of using the bulletin board merely to carry announcements, make it also a wayside pulpit, preaching a constant message.

Following out this idea, NORTH, BERKELEY, CAL., Rev. R. B. Larkin, pastor, makes the bulletin board a definite part of the preaching activity of the church life. It is a large display board, standing seven feet and more in height, its posts solidly set in cement. It is designed to arrest the attention of the passers-by and constantly to present a vital message. This is usually in the form of editorials, both original and quoted, which seek to say in a pointed manner things the church wants to say to the community. The results of the experiment are encouraging. The editorials are read with interest. People get the habit of looking for them.

The board stands almost immediately at the inner edge of the pavement. Typewritten matter is easily read. Many people will stop and read and think who rarely or never enter a church. It seems to be an effective way of getting a message to them. It is the aim to have the subject matter vital and forceful and sympathetic, with the hope that it may be a means of disarming prejudice among a class that has little idea of what we are talking about inside the church. It is aimed to have the subject chosen cover a wide range of human thought, whether spiritual, ethical, social, economic or scientific.

The following is typical of the editorials presented:

What is God to You?

A Guess? A Hypothesis? A Hope? Or an Experienced Reality?

If God is to you only a guess or a theory, it will not do you very much good. Do not rest until you have reached certainty through personal experience.

The first and fundamental requirement is sincerity—utter, downright, unmixed sincerity.

A man has achieved an enormous victory within himself when he achieves sincerity.

When a man is wholly sincere, he is wholly obedient to all the light he has.

And when he is obedient to the light he has, the light increases and floods his soul.

People do not relish being told that they are insincere.

They do not like insincerity in others and they do not want to believe that they themselves are guilty of it.

And yet it may be that there is more darkness in men's souls and more doubt and more distress and more moral defeat through insincerity than from any other cause.

Because men do not play fair.

They do not play fair with truth. They see it but do not obey it.

And that is insincerity.

They do not play fair with God. They believe in him but do not obey him.

And that is insincerity.

Jesus said, "If any man wills to do his will he shall know of the teaching."

An Easter Sunrise Service

Just as during the war Greenwich, Ct., led New England in being the first town to begin noon-day prayers for the soldiers, with the ringing of the church bells and town bell, so it is the first town in New England, as far as we know, to have the unique Easter Sunrise Service with the trumpet playing from the church spire at sunrise, and the people singing Easter hymns among the graves of the churchyard. This year was the third annual service, which has greatly endeared itself to the church people of the community. It is such a service as is observed in many English churches, and at old Oxford University, and has also been held among the Moravians at Bethlehem, Pa., for many generations, and in California.

The trumpeter began to play from the spire of the Congregational church just as the sun began to rise over the eastern hills. This was at 5.33 A. M. He played Handel's air from the Messiah, "I know that my Redeemer lives," once to the east, then to the west, then to the north, and finally to the south. The people, gathered at the foot of the spire among the graves of the churchyard, and near the monuments of Dr. Joel Linsley and Dr. Walter M. Barrows, former beloved pastors of the church, were led in the Scripture, prayers and meditations by Dr. Oliver Huckel, and special jubilant Easter hymns were sung by all. These hymns included, "Rise, glorious Conqueror, rise, into the native skies," "For all the saints who from their labors rest"—(in memory of the departed)—and "Christ, the Lord, is risen today, Alleluia!" The ancient Easter morning greeting was given by the minister, "The Lord is risen," and the response by the people, "The Lord is risen indeed."

The public generally was invited to this service on Easter morning, following the gospel example: "And very early in the morning, before it was day, they came." It was arranged that in case of stormy weather, the service would be held in the memorial chapel of the church which has the beautiful Tiffany mosaic of the Angel of the Resurrection.

Poet's Evening

NORTH COLLINS, N. Y., Rev. A. J. Miller, pastor, has tried the plan of having a poet's evening on the last Sunday night of each month and has found the arrangement successful. The topic is the religious ideas of the poet in question. Mr. Miller, who was formerly a professional reader, then gives a reading. The response of the young people has been especially encouraging.

Fathers and Sons in the Ministry

"BLOOD WILL TELL"

The Blomfields

REV. FRANK BLOMFIELD

REV. STANLEY F. BLOMFIELD

After varied experiences in England, Canada and the United States, Rev. Frank Blomfield is now continuing his life of service as pastor of the church at Berlin, Vt. A year ago Mr. and Mrs. Blomfield celebrated their golden wedding anniversary and had the pleasure of having with them on that occasion their six sons and daughters, all of whom were born in England but who early in life came with their parents to America. Here they were given a college education, five of them at Olivet and one at Kalamazoo.

The elder Blomfield as a young man commenced training for the Christian ministry but was forced to relinquish for a time his hope of a college course and devote himself to business. Later, however, he was ordained in a lumber town in Michigan, where he served for several years. He held pastorates in several other towns in that state, his last charge there being at Highland Park, Muskegon. He then removed to Montpelier, Vt., and preached for a while in East Barre, in 1910 accepting a call to the Berlin church which he now serves.

Stanley F. Blomfield also felt the compelling call of the ministry and was trained for this work at Olivet College and Yale Seminary. He was born near London, England, but crossed the Atlantic while still a youth. He has held pastorates at Boulevard Church, Detroit, Mich., Stony Creek and Woodbury, Ct., and Montpelier, Vt. He is now pastor of the church at Easthampton, Mass.

From East to West

VERMONT

Barre Welcomes New Members

At the last communion 16 persons united with BARRE; seven by confession and nine by letter, a total of 67 since Jan. 1.

Bethel Pastor Married

Rev. F. R. Dixon, pastor of BETHEL, and Miss Madeline E. Halford of Pittsfield, Mass., were married Aug. 17. Mr. Dixon is under engagement for missionary work at Mt. Silinda, Africa, but the time of his service is uncertain and he will continue at Bethel for the present. Mrs. Dixon was graduated from Middlebury College last year and is an accomplished violinist.

Pastor's Ford Car Stolen

On the night of July 4 a thief entered the barn of Rev. C. R. Hamlin of CORNWALL and stole his Ford car, and no trace of it has been found. It had just been overhauled at an expense of more than $100. An effort is being made by friends in the parish to purchase another car for his use.

Derby Also Remembers Pastor's Wife

FEDERATED, DERBY, has increased the salary of the pastor, Rev. F. E. Davison, $200 and in addition the Ladies' Aid Society has pledged $120 to be paid to the pastor's wife.

Raise Fund in Memory of Organist

Eleven young people united with WEST GLOVER in July. A gift of $200 has been received as a memorial fund for Miss Clara Young, former organist of the church.

Gift for Northfield Church

An electric motor for the organ has been recently installed at NORTHFIELD. The church has received a gift of $1,000 from C. M. Davis, the income from which will be used to care for the church grounds.

Whiting Makes Repairs on Parsonage

The parsonage at WHITING is undergoing repairs, including a new piazza, cement walk and other necessary improvements. The pastor, Rev. B. L. Chase, is holding afternoon services at Leicester with encouraging results.

Wilmington Has Old Home Week

Old Home Week, an event held once in 10 years, beginning in 1890, was celebrated this year by WILMINGTON. About 500 former residents of the town were registered. A former pastor, Rev. W. A. Estabrook, now of Brimfield, Mass., preached the sermon of the occasion, and Rev. J. D. King of Rupert gave an address in memory of the five men who lost their lives in the World War. The first man born in the town, Rev. Zedekiah Swift, born in 1771, became a minister. Seven other men born between that date and 1812 entered the Congregational or Presbyterian ministry.

New Pastor for Stowe

Rev. C. E. Hayward, who recently resigned the pastorate of North Troy, has begun work with STOWE. Three denominations have united at Stowe, so that there will be but one community church in the town, and the prospects for community work are encouraging.

F. E. D.

MASSACHUSETTS

Lowell Churches Federate

The congregation of ALL SOULS, LOWELL, is again worshiping in their church after a year of absence. Few buildings in New England are more attractive than this renovated edifice. The auditorium of the church, formerly High Street, has been so changed as to seem entirely new, with stucco walls, slate roof and altered

The Finest Dish

Breakfast ever brings

Grains puffed to bubbles, eight times normal size. Made into food confections which, with cream and sugar, seem like fairy foods: Never were cereals made half so delightful.

Queen of All Grain Foods

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approaches, with lowered floor, extended auditorium, pews from the Unitarian building, a new organ, with echo section, given by the family of Jacob Rogers, new panels and windows presented by the White family, and a new color scheme. The new parish house is modern in every respect. It is expected that the committee in charge will soon recommend in the matter of a pastor. The community follows with interest the progress of this federated Congregational-Unitarian Church. A. S. B.

Bicentennial at Oxford

First, Oxford, Rev. C. F. Luther, pastor, celebrated Aug. 29 the 200th anniversary of the founding of the church. Under the brightest of summer skies and with every circumstance favoring, nearly a thousand people gathered on the lawn in front of the church to witness a commemorative pageant written and directed by the present pastor.

Congregational Church, Oxford, Mass.

Oxford shares with many other towns of this section the honor of having been visited by John Eliot preaching to the Nipmuck Indians. In 1674 Eliot came to Oxford and this event was the subject of the opening episode of the pageant. The town is unique in having been the location of a settlement planted by the Huguenots when they were driven from France at the revocation of the Edict of Nantes, making it in the estimate of Oliver Wendell Holmes second only to Plymouth in point of early historical interest. The permanent English settlement dates from 1714, and consisted of 30 families from Framingham. These events were presented in the second episode.

The main part of the pageant represented the efforts of the English settlers to secure a minister for the young settlement and the circumstances of the "laying in" of the foundation. Oxford church and town are alike fortunate in having complete and detailed records of the early years, so that the writer of the pageant took the opportunity offered of clothing the several events in the language of the period, and in many cases, in the exact language of the actors of two hundred years ago. Leading characters were impersonated by members of the church, not a few of them direct descendants and in some cases bearing the family names. Episodes three and four presented the action of the settlers in securing a minister, following closely the church and town records in language, personnel and incident. In the scene depicting the signing of the covenant, the ministers present from Mendon and Woodstock, Ct., were represented by the pastor, Rev. C. F. Luther, and the present pastor of Woodstock, Rev. F. B. Harrison.

A fifth episode in lighter vein depicted the coming of the bride of Rev. John Campbell. About 75 characters were in the cast, the chief part of Capt. Richard Moore being taken by Mr. A. F. Putnam, and that of Lieut. John Town by Mr. Homer S. Joslin. The exact anniversary date will be Jan. 18, 1921, and other exercises will be held at that time. The presentation of the pageant marked the date of the acceptance of the church's call by John Campbell, its first minister. F. D. T.

Missionary Messages at Worthington

Possessing the strength of the hills is Worthington in Western Massachusetts. When the pastor enters his pulpit there he has a special right to announce the hymn, "On the mountain's top appearing." This has been a delightful summer's season, and the pastor, Dr. N. I. Jones, has found a summer assembly right at his church door. An interesting missionary meeting was held on the church lawn Aug. 26. Lunch was served by the Ladies' Society, and was followed by addresses by Dr. William Vincent, who told of work in Siam; Dr. Weld, who brought tidings from India; Dr. Pyke, who represented a China mission; and Dr. Merrill, president of Aintab College, who has just returned from Turkey. The arrangements were in charge of Mrs. Stevenson, wife of Dr. J. R. Stevenson, president of Princeton Seminary. Dr. Stevenson has his summer home in Worthington, as have also Dr. Allison of New York, and his son, who is pastor of a Presbyterian church in Bridgeport, Ct., all of whom have occupied the pulpit with the pastor of the local church on recent Sundays. Dr. Jones began his pastorate in Worthington last spring.

NEW YORK

Resignation of Mr. Hanscom

Following the communion service at Lewis Ave., Brooklyn, Sept. 12, Rev. F. I. Hanscom read to the congregation a letter resigning his pastorate of the church to take effect Oct. 1 and asking that a church meeting be called as soon as possible to take action in the matter. Mr. Hanscom came to Lewis Ave. in November, 1913, from Pilgrim, Providence, succeeding Dr. R. J. Kent. During his first year 100 new members were received into the church and the membership has remained at about 1,000, in spite of the great changes which have taken place in the neighborhood during the last seven years. An indebtedness of $10,000 on the

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IS PREACHING FUTILE?

Dr. Lyman Abbott, in the "Outlook," says:

"JOHN SPARGO, the most spiritually minded of modern Socialists, has contributed to The Christian Century, of Chicago, an article entitled, 'The Futility of Preaching.' I wish that this article might be reprinted in leaflet form and sent to every preacher, Protestant or Roman Catholic, orthodox, liberal or Jewish, not because I agree with it, for I do not; but because it presents with great clearness and in an admirable spirit the reason why so many men and women of fine ethical ideas and genuine religious spirit do not attend our church services."

Mr. Spargo's widely discussed article, together with three honor replies to him chosen from more than sixty manuscripts, Mr. Spargo's reply to his critics, and Doctor Abbott's article in the "Outlook" will be reprinted as a supplement of The Christian Century of Sept. 30. Copies of this issue and of two subsequent issues will be sent free to any minister in the United States, not now a subscriber. Others, not ministers, may accept this offer for 35c.

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church was paid off soon after Mr. Hanscom took charge, and the benevolences have increased nearly 100 per cent.

At the outbreak of the war, Mr. Hanscom felt the call for some active service and upon the resignation of Dr. S. P. Cadman as chaplain of the 23d Regiment—later a part of the 27th Div., U. S. A.—he was appointed his successor and was commissioned on May 1, 1917. Mr. Hanscom at once went into camp with his regiment and followed his "boys" to Spartanburg and then overseas and was with the regiment in all its battles and engagements. He was cited for bravery. After the regiment was mustered out, Mr. Hanscom returned to Brooklyn and resumed the active pastorate of the church; but he believes that it will now be possible for him to undertake, with greater promise of results, work in some new field.

Celebration at St. Mark's, Brooklyn

Beginning Sept. 12, ST. MARK'S, BROOKLYN, had a series of Sunday celebrations in honor of the extensive improvements and repairs made upon the church edifice during the summer. Electric lights have been installed; the entire interior has been redecorated; a new carpet has been laid; a dynamo and organ-blower have been put in, and the organ itself rebuilt; besides necessary repairs upon the roof and in the basement. The total expense will be about $5,000, most of which has already been paid or subscribed. The sermon on Sept. 12 was by the pastor, Dr. Charles W. Dane, who took as his subject, "The Holiness that Becomes God's House." Dr. J. P. Huget of Tompkins Ave. was the visiting preacher on Sept. 19, and on the morning of Oct. 3, a special Old Folks' Service will be held with Holy Communion and reception of members.

Dr. Dane is just beginning his fourth year of ministry with St. Mark's, which has great opportunities for service in the community in which it is situated. During Dr. Dane's pastorate the membership of the church has increased by some 250, about 75 per cent. of the accessions being on confession of faith, and the benevolences have been doubled. B. A.

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Lockport Churches Join Forces

EAST AVE., LOCKPORT, and FIRST, LOCKPORT, have consolidated, the new union church thus formed to be known as the Plymouth Congregational Church of Lockport. It is to worship in the building of the former East Ave. Church. This is the newer of the two buildings. Services will be begun Sept. 12, Dr. N. L. Pratt, who was minister of First, has accepted the call to the pastorate of the new enterprise.

Community Church for Calcium

CALCIUM, formerly Evans Mills, has a church building which has been used on alternate Sundays by Methodists, Disciples, and Baptists. Now, by common consent, these various bodies are uniting to form a Community Church. The community is being canvassed for that purpose. A resident pastor who shall be a Congregational minister is being sought.

Rededication Services for Binghamton

EAST SIDE, BINGHAMTON, has renovated the interior of its building during the summer. It will hold rededication services Oct. 26, in which Rev. G. A. Brock, Assistant State Superintendent, will assist. Rev. J. C. Luke is the pastor. E. A. B.

OHIO

Church's Missionary on Furlough

FIRST, MARIETTA, welcomes Rev. C. A. Stanley, foreign missionary supported by this church who, with his family, has returned to this country for his second furlough year after 14 years' service in China.

First recently presented its pastor, Rev. W. L. Goldsmith, and his wife, with 100 one-dollar bills as a gift upon the occasion of their tenth wedding anniversary.

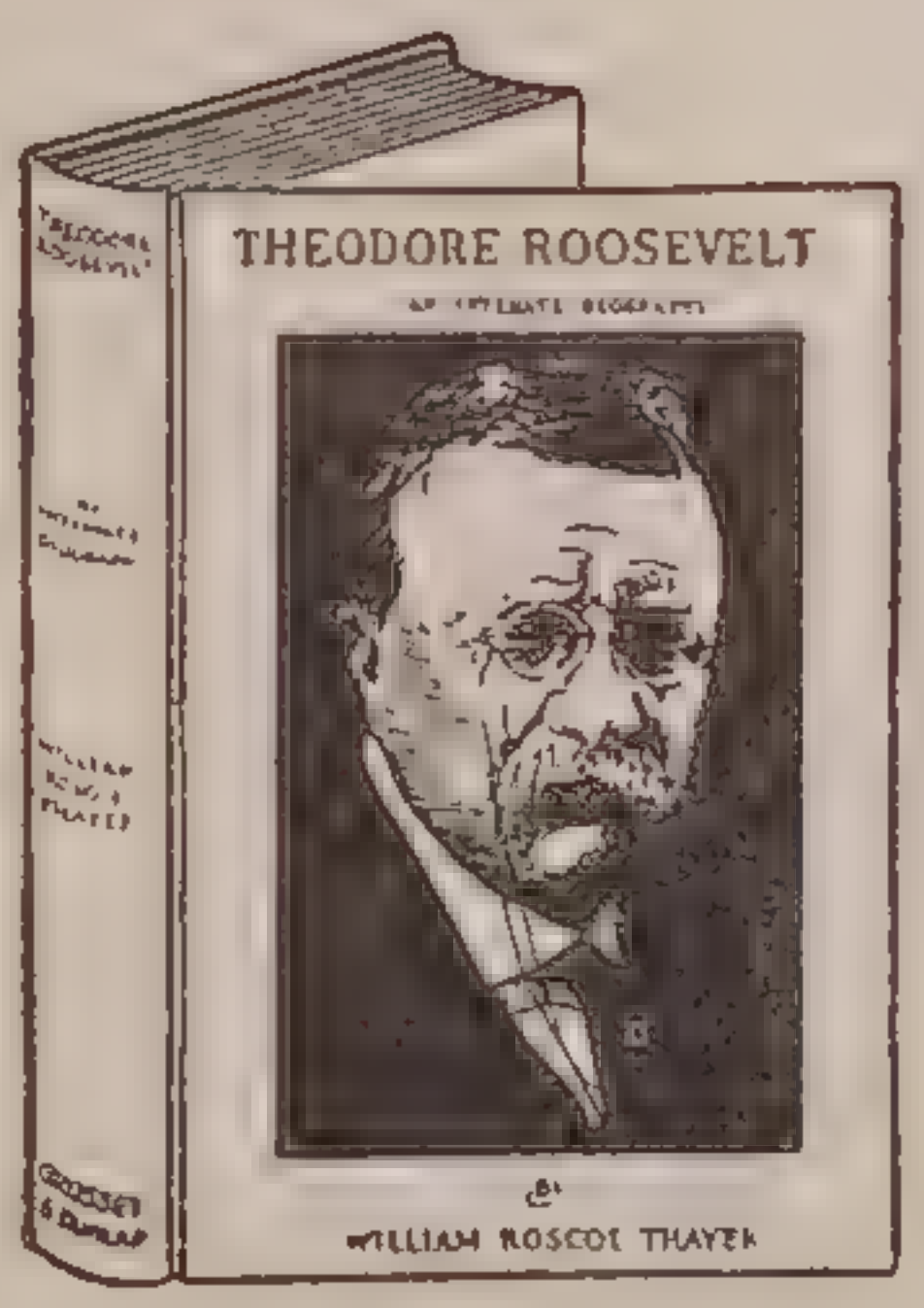
IN THE SOUTH

Summer Campaigning

Excessive summer heat is said to militate against aggressive campaigning in churches of the North, but in the cooler South, utilizing the pause in August between crop cultivation and harvest, it is quite the custom to stress evangelistic campaigns.

At Rainey, Tex., Rev. J. W. Riley, pastor, with the assistance of former pastor, Rev. J. W. Saucier, meetings lasting two weeks filled the church every night despite unfavorable weather and muddy roads. Community interest increased, several professions were made, some have united with the church and there is a prospect of others joining soon.

During the associational meetings of the northern churches in Louisiana, Rev. Samuel Holden, general missionary under the Extension



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Societies, was present for two weeks of the most strenuous ministry. Evangelistic meetings were held for a brief period in several churches and at rural preaching points. Crowds attended. Interest was keen. Mr. Holden presented not only the appeal to decisions but to better organization, more adequate support and a larger teaching ministry. Everywhere his messages were received with fullest sympathy, resolutions of approval were adopted, committees were appointed, and delegates assumed responsibility for definite amounts for their churches. Subsequently these appropriations were presented to the churches for approval and adopted. Mr. Holden reports that in all his experience in the ministry he has not seen greater need, larger opportunity for real evangelization nor more earnest and sincere response to the appeal of higher standards than in these fields of Northern Louisiana. Here Rev T. A. Edwards has been spiritually bishop of a diocese 20 or 30 miles in extent, covering five or six stations, and with the help of others, like Rev. J. W. Spillers of Eros, the gospel has been proclaimed to large congregations, although the preaching points are all rural. The most genuine sacrifice is exhibited. Mr. Spillers reported, as the custom is, to the association, as though it were but the expected in the days' work, that during the year he had traveled, in making his appointments, 1,200 miles, preached 75 sermons, made 87 calls and received in salary payments from the churches $102! For personal, sacrificial service can this piece of work be surpassed?

When Sunday Comes
By John Andrew Holmes

In New Testament times a village became a town as soon as it had ten men who would agree to be regular attendants on the religious service. Such men are still the sort of people that make a town.

Rev. R. C. McCoy is pastor of the dual field of Manchester, Okla., and Waldron, Kan., two villages nine miles apart. Recently evangelistic meetings have been conducted in Waldron, a cousin of the McCoys helping, and the pastor reports 70 conversions, the prospect of 50 accessions to the church and the reasonable likelihood that a parsonage will be acquired and that Waldron will make a bid for the full-time service of a minister, which is urgently needed. Similar efforts are soon to be put forth in Manchester, and the outlook is that each church will develop into a self-supporting community organization, serving effectually the religious, educational and social interests of a wide constituency.

A. E. R.

ILLINOIS

New Pastor of Warren Avenue, Chicago

Rev. W. H. North, who has just taken up the pastorate of WARREN AVE., CHICAGO, was born in Canada and had his education in the public schools of Illinois and at Illinois Wesleyan University. He began his ministry in the Methodist Church and became a Congregationalist in 1903. He served the church at Emington, Ill., four years, the Home Missionary Society a year, working in East Moline, Ill.; the church at Little Falls, Minn., for three years and for the last nine years has been pastor of First, Billings, Mont.

During this period Mr. North has been one of the leading men not only of Billings but of the state in all moral and religious movements. He has given to his church and to the denomination painstaking and devoted service. He has been a member of the Board of Directors of Billings Polytechnic and was pastor of the Polytechnic Church for a number of years. During the war he was active in Red Cross work, served as a member of the Montana Recruiting Committee of the Y. M. C. A., and had five months' service in France and Germany with the A. E. F. During his pastorate about 500 members have been received and the church property has been greatly improved.

The membership of Warren Ave. has been somewhat depleted by the removal of many leading members to the suburbs and it is in some sense a down town church. Mr. North has talents of mind and heart that put him in the succession of the strong ministers who have done valiant service at Warren Ave.

Church and Ministerial Record

Calls

BACHELER, G. H., Vicksburg, Mich., to Bethlehem, Cleveland, O. Accepts.

BARTHOLOMEW, N. O., South, Rochester, N. Y., to St. Louis, Mo. Accepts.

BEGGS, D. M., Burwell, Neb., to Ashland. Accepts to begin Oct. 17.

DE MOND, A. L., Plymouth, Charleston, S. C., to Second, Memphis, Tenn. Accepts to begin Oct. 1.

HAYWARD, C. E., North Troy, Vt., to Community, Stowe. Accepts and is at work.

HINES, H. H., Cambridge, Mass., to Woodstock, Vt. Accepts and is at work.

LOUGH, D. A., recently of Canada, to be acting pastor, Riverside, Dedham, Mass. Accepts and is at work.

MCKAY, C. A., First, Brockton, Mass., to First, Gardner. Accepts to begin Oct. 17.

PIKE, DAVID, Georgetown, Mass., to Mt. Vernon, O. Accepts.

REID, JOHN, formerly of Franklin, Mass., to South, Peabody. Accepts and is at work.

WILLIAMS, T. E., Odell, Ill., to First, Niagara Falls, N. Y.,

WILLISFORD, E. H., Glendale, Cal., to First, Houston, Tex. Accepts and is at work.

Resignations

BARTHOLOMEW, N. O., South, Rochester, N. Y.
BEGGS, D. M., Burwell, Neb.
DE MOND, A. L., Plymouth, Charleston, S. C.
FERRIS, F. H., Pulaski, N. Y.
HANSCOM, F. I., Lewis Ave., Brooklyn, N. Y.

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Hayward, C. E., North Troy, Vt.
McKay, C. A., First, Brockton, Mass.
Nightwind, R. S., First, Cortland, N. Y.
Perry, W. H., Ogdensburg, N. Y. Accepts chair of history and economics in Adrian College, Adrian, Mich.
Scott, H. H., Port Leyden, N. Y., to take up teaching.
Williams, T. E., Odell, Ill.
Willisford, E. H., Glendale, Cal.

Accessions

	Conf.	*Total*
New York		
Homer	2	2
Vermont		
Barre	7	9
Franklin	2	2
Grafton	3	4
Middlebury	6	11

Personals

Bissell, W. F., has withdrawn his resignation from West Townshend, Vt., for the present and will remain with this church through the winter at least.

Hatch, David P., of Lancaster, Mass., will serve the church at Pomona, Fla., during the winter season only, beginning Oct. 4 and continuing to June 15. His people at Lancaster have allowed him this leave of absence "on the consideration that he returns next summer."

Maclane, D. B., formerly of Wilbraham, Mass., is in Utica, N. Y., in charge of the new Congregational work there, for which a chapel has been provided upon lots in the western part of the city by the New York State Church Field Extension Society. He is at present making a religious canvass in the new territory and it is probable that services will be begun in a few weeks and steps taken to organize the proposed new Congregational church.

Merrill, C. H., St. Johnsbury, Vt., recently celebrated his golden wedding. The Congregational ministers of the state, in their convocation at Middlebury, recognized the event by appropriate resolutions and a present of $50. Dr. Merrill has for many years been the beloved secretary of the state conference.

My Note Book

By Rev. Bromide Smith, D. D.

I have been going over the notes of my prayer-meeting talks for the last two years. Before burning them I thought I should jot down some of the ideas which I find seem to have strayed into them. Perhaps they will be seed-ideas to some prayer-meeting-goer as they have been to me.

Here on an old sheet is a sketch of the first talk in the fall to the young people of the church. Subject: *"What We Have Done: What We Can Do."* For the last part of the topic the headings are SEE, FEEL, ACHIEVE, THINK. What would Shakespeare see, or Jesus feel, or Edison achieve, or Emerson think in your position? What could you achieve if a mad bull was after you? There is. It is Time.

"English, Irish and Scotch Religion" is the heading of the next sheet. Irish Catholic strays into Scotch Presbyterian Church, no cross, no altar, no images, no praying on knees; nothing but a man in a box speaking to people in a room. No religion. Scotch Presbyterian strays into Roman Catholic Church, idolatry everywhere, mumbling of Latin, meaningless superstition. No religion. Irish Catholic strays into English Episcopal Church. No authority. No religion. Why not give up that attitude of mind? Irish give us Mysticism and Authority. English give us the Authentic and Orderly. Scotch give us the Intellectual. Be all.

"Half-baked" is next text (Hosea 7:8). Consider the rich too rich and the poor too poor in the next blocks in N. Y. Or our Sundays full of meetings and our weeks full of meanness. Worst of all think of our culture. "Guests in taxi-cabs only will be admitted to the church," said a wedding invitation. Beware of half-bakedness!

"Our Boys" comes next. A boy is made up of a little of his father (that's the Man), a little of his mother (that's the Child), and a little of his ancestors (that's the Monkey). S. Smith said, "All little boys should be drowned." This probably is too severe, but either do this or trust to the man in him, remember the child in him, and love the monkey out of him.

"Human Nature" is a good broad subject. Three points. (1) Everyone is so different from everyone else. (2) Everyone is so much the same as everyone else. (3) There is so much more good in everyone than anyone has ever found out.

"The World's Unknown Saints." The Saints of Toil, the Mothers of the world. The Saints of Renunciation, the Aunts of the world, and others. It's harder to be a Saint than a Hero. A saint is God's Hero. Be one!

"Magnanimity" has three sides to it. (1) You choose what you see. (2) What you choose to see changes you. (3) What you don't choose to see doesn't hurt you. 'Nuff preached.

"Things That Can't Go On" attracted a large meeting ready even eager for the worst. But the things that could never last were Carelessness, Insincerity, Extravagance. While Good Works and Love both last.

"The Three Things" were Come, Go, Stand. That is Humility (Come to Jesus for help), Service (Go into all the world), Consistency (Be on the spot).

Well that is the end of that pile! How they do collect in the barrel! Use them at your prayer meeting some time. We have at ours!

There is need for service to our country and our civilization today, more insistent even than in war. It is a call not from the high emotion and glamour of war, but a call for citizenship based upon daily obligation to the community, not upon privilege to exploit it.—*Herbert Hoover.*

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Two Letters on the League

This League or Some Other

Dear Mr. Editor:

One of the most unfortunate circumstances in connection with the criticisms, *pro* and *con*, of the action at Boston, is found in the fact that so many people seem unable to recognize that it was not the act of the Council but of the American delegates.

The question was not before the Council and had no business to come before the Council for official action; but because of that as well as for other reasons, it was pre-eminently a fit and proper matter for the American delegates to act upon, if they so desired—altogether Congregational and democratic.

In fairness to our British brethren we ought to try to keep clearly in mind the scrupulous, almost pathetic attitude of opposition which they assumed toward any official act on the part of the Council, that would involve them in even seeming to dictate to the American Government in state or nation, upon the League of Nations, Prohibition, or any other question. If all American public men, as well as some other folk, were as scrupulous in the matter of minding their own business, a good many of us would not feel humiliated as often as we do.

In connection with this whole problem, one sometimes gets a bit weary of the pharisaism which in effect says:

"I am in favor of *a League;* but not *this League.* I want a League conceived and constructed in the atmosphere of prayer and other holy and exalted monitions."

That would seem to mean, would it not, that the prayer must be not only of my own country and language with the proper accent, but of my own political party as well. Any other prayer would only serve to vitiate the atmosphere. Me und Gott!

A. W. GERRIE.

Torrington, Ct.

Why I Shall Vote the Republican Ticket

Dear Mr. Editor:

I have been vastly disappointed in the failure of the Republican Senate to support the proposed League of Nations. I have so regretted the inaneness of both the Republican platform and its candidate's address of acceptance as to feel no enthusiasm for either. I heartily appreciate the sentiment of a trusted Congregational leader that the Republican party richly deserves a rebuke for its pitiful failure to lift on its standards the ideals needful for the hour. I believe that President Wilson, in spite of his desperate errors, will go down to history as the ablest and most consistent champion of such a League of Nations as would secure world peace. If I could believe that Democratic success would realize this ideal I would gladly give it my vote. But I shall support the Republican ticket:

1. Because Democratic success affords to me no hope or possibility of such achievement. As Mr Taft has clearly shown, the votes for that end would still be lacking.
2. Because I believe such a League as will function for world peace, such a League as has had the support of Colonel Roosevelt, Senator Lodge and ex-President Taft, is far more likely to be realized under a Republican than under a Democratic administration.
3. Because, though Mr. Cox resolutely protests that he does not represent the "wets," it is an outstanding fact that he is counted upon and is being vigorously pushed, by wet leaders, as the chief hope of those who seek, by a modification of the Volstead provision, to nullify the Eighteenth Amendment.
4. Because President Wilson's royal capacity for high ideals and his splendid conception of world liberty and peace, have been, unfortunately, eclipsed by a superior capacity for political blundering.

As an idealist, Mr. Wilson commands my grateful admiration; but, as a politician, disappointment akin to contempt. His failure to take counsel, in a matter of such vast import and national concern as the League, with any but favorites of his own party; his failure to invite the support of senators on whose sympathetic concurrence all success would finally depend; his pitiful but abortive appeal to the country for the support of his party as the one path to the desired end; his spiteful refusal to afford to either Colonel Roosevelt or General Wood opportunity to serve the nation in France; these are a few among many considerations which dwarf the stature of the idealist to the meager dimensions of the ungenerous, narrow-minded politician.

Briefly, then, the clear avowal that Mr. Cox will pursue a course wholly consistent with that of Mr. Wilson; the far greater promise of Republican support for the integrity of the Eighteenth Amendment; together with, what seems to me, a far stronger hope for achieving a consistent League of Nations, constrains me, albeit with small enthusiasm, to support the party through which so great victories for righteousness have been gained in the past, and which has, once more, confirmed such reputation by the action of twenty-seven Republican Legislatures, as compared with but nine Democratic, in conferring upon the women of the nation their well-deserved but long delayed right of suffrage.

PASTOR.

Three Little Shavers

Three kids upon a city square
  Made friends with me the other day;
Three little shavers playing there,
  Had each a special speech to say.
One asked me for the funny sheet;
  One for the band on my cigar;
One sat a wheel, and from the seat
  He scarce could reach the handle bar.
No mere material things asked he,
  No inroad on my purse or love,
'Twas but a simple courtesy,
  He craved the kindness of a shove.
None rendered formal thanks to me;
  These were not verbose little men;
But six young eyes right merrily
  Said, "Mister, we'll be friends again."

—*Baltimore Sun.*

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REV. THOMAS SIMMS

After months of most painful and trying illness, Thomas Simms, pastor of First and South Churches, Ipswich, Mass., entered into rest Aug. 27.

Leaving Gorham, Me., after seven years of service, in the fall of 1918 he undertook the pastorate of the "yoked" churches of Ipswich. The task was one demanding full manly vigor and wisdom and though Mr. Simms assumed it with high purpose and dauntless courage, the ravages of the foe which finally laid him low, to a large degree prevented his realizing his worthy ambitions. As long as it was possible he heroically fulfilled the duties of his office, and when strength failed and retirement from service became imperative he valiantly yielded to the Divine will.

Weeks upon weeks of increasing weariness and suffering ensued and through them all the same cheer and fine heroism characterized his spirit. He loved life and had cherished high hopes as to enjoyments that might be his when the activities of the settled ministry should be laid aside. But these he loyally surrendered to the will of the Father. It is altogether possible that the spirit which revealed itself in those months of confinement, and which emanated from the sick room, will exercise a mightier influence than could have resulted from the pulpit's message.

Mr. Simms was a man of broad vision, keeping abreast of the religious movements of his time but remaining truly and sanely evangelical. In a final letter to a friend he wrote that if he were going through life again he should "follow the Christ, preach his gospel, and look after the suffering ones."

Through the trying days the loyalty and devotion of the people of the community, whose hearts he had already won, were a very great comfort.

The funeral service was held in the First Church, Ipswich, Monday, the 30th. It was conducted by Rev. Benjamin Swift of Princeton, Mass., who was assisted by Rev. Mr. Ward of the Baptist Church, and by Rev. Mr. Littlefield of Lynn, a college friend. The interment was in the Ipswich Cemetery.

Mr. Simms was born in Bath, England, in 1854, and came to America at an early age. He graduated from Wesleyan College in 1883. The first years of his ministry were given to the Methodist Episcopal denomination; after which he served Congregational churches in Norwich and South Manchester, Ct., in Middlebury, Vt., in Gorham, Me., and in Braintree and Ipswich, Mass.

In 1887 Mr. Simms married Nellie B. Swain of New Haven, Ct., whose fine service in the different parishes greatly enriched his ministry. Four children were given them: Herbert L., now with the Banker's Trust Co., New York; Henry S., class of 1920, M. I. T., just beginning work with the Rockefeller Institute; Ruth H., teacher of Domestic Arts, Hathorne School, Danvers; and Helen, wife of Arthur T. Vaughn of East Orange, N. J.

Many persons in the churches Mr. Simms has served through the years will hear with deep regret of his going and will be ever grateful for his ministry. B. S.

At the National Capital

(Continued from page 361)

it or not, you have to admit was clean cut and decisive as well as incisive.

Secretary Houston, who was glad to be shifted from the Department of Agriculture to the Treasury Department, is making his mark. He is not a tooter for himself, is not popular with the reporters, and he seldom gets much publicity. But what he knows he knows, and what he does not know he knows where to get it. He is keeping as many of the experts as he can who served during the war, and he is asking no questions as to their politics. To Europe's pleas for aid he answers "yea" when the law allows; but he will not give away Treasury funds or loan what he has no authority to so treat. Buttressed by the Federal Reserve Law he sits and twiddles his thumbs and smiles when Wall Street tries to resume its traditional condescending patronage of the Treasury. What McAdoo began he is finishing.

Washington, D. C.

Events to Come

American Board, Annual Meeting, Marietta, O., Oct. 12-15.

Woman's Board of Missions, monthly meeting, Pilgrim Hall, Oct. 1, 10.30 a. m. Speakers, Mrs. Charles M. Lamson, Auburndale; Miss Carolyn T. Sewall, Tientsin, China; Miss Helen B. Calder.

World's Sunday School Convention, Tokyo, Oct. 5-14.

Federal Council of the Churches of Christ in America, Quadrennial meeting, Boston, Mass., Dec. 1-6.

American Missionary Association, Annual Meeting, Springfield, Mass., Oct. 27-28.

Brotherhood of St. Andrew, 35th annual convention, St. Louis, Mo., Oct. 6-10.

Congregational Publishing Society, Annual Meeting, 14 Beacon St., Boston, Mass., Sept. 28, 2.15 p. m.

Congregational Education Society, Annual Meeting, 14 Beacon St., Boston, Mass., Sept. 28, 2 p. m.

Boston Ministers' Meeting, Pilgrim Hall, 14 Beacon St., Boston, Sept. 27, 11 a. m. Speaker, Rev. A. R. Stephenson of Melbourne, Australia. Subject, The Economic and Religious Conditions in Australia.

Suffolk West Association of Churches (Mass.), Fall Meeting, Sept. 28, Tuesday, 2.45 p. m., Waltham, in connection with the 100th Anniversary of the First Congregational Church. Chief subject, "Do We Face a New Young People's Problem?" Supper, 6 p. m. Anniversary Sermon, 7.30 p. m.

Fifteenth International Congress against Alcoholism, Washington, D. C., Sept. 21-27.

State Conferences

California, Northern, Oct. 19-21.

Georgia (white), Woodbury, Oct. 28-31.

Idaho, Weiser, Oct. 5-8.

Louisiana (white), Roseland, Oct. 12-14.

Missouri, Kansas City, Sept. 27-29.

Montana, Billings, Oct. 12.

Nebraska, York, Oct. 18-21.

North Dakota, Grand Forks, Sept. 28-30.

Oregon, Forest Grove, Oct. 12.

Texas (white), Port Arthur, Oct. 26-28.

Washington, Spokane, Oct. 5-7.

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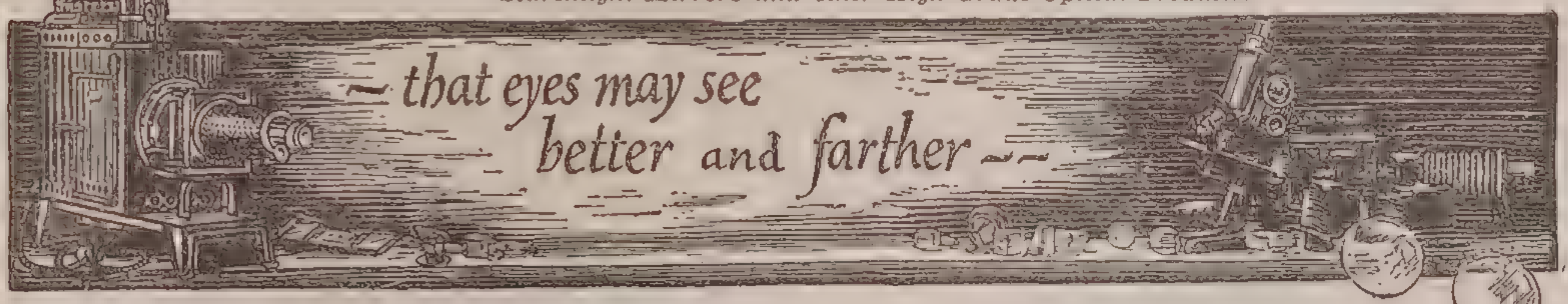

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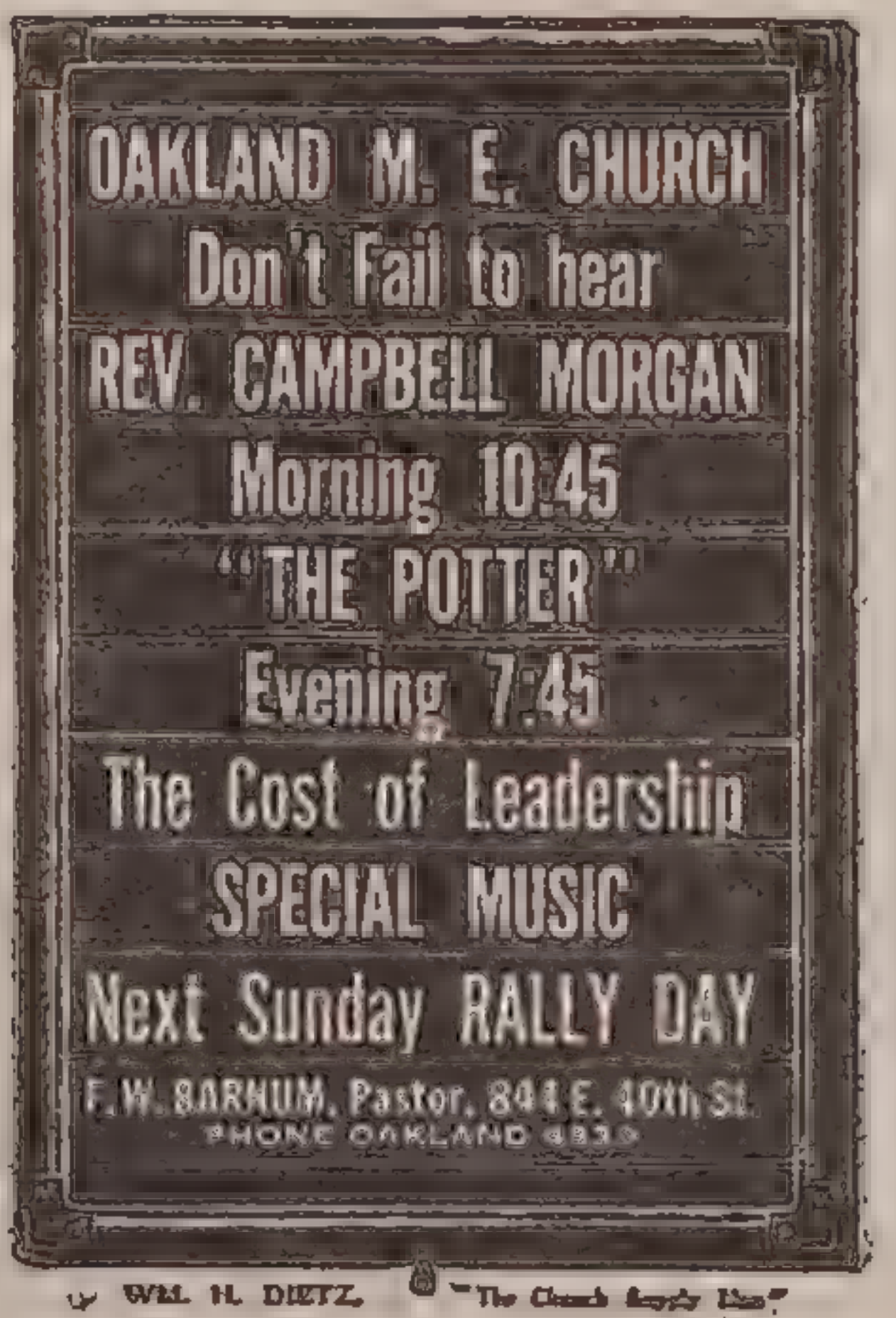

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The Mayflower Cat

(Continued from page 373)

through—and she never put faith in savings banks. We had put that money by for our old age, and now here am I, Abner Morton—the Mortons of Plymouth town—and on charity my last days! The day after she hid the strong box she had her stroke and never spoke again. I used to take my lantern and dig all over the garden hunting for it after dark. That's why I never let anybody set foot in there but myself. But don't you tell no one, child, or the whole of Plymouth will be up here a-diggin.' "

And as he went over the story, Nancy would sit listening breathlessly at his feet, her knees hunched up to her little pointed chin and her eyes on Mr. Abner's excited face. She always cuddled the Mayflower cat in her arms while he talked, for it was one of her games that the doorstop cat had once been alive, and had been changed into china by a wicked fairy.

Nancy was a dreamer and her world was full of fairies that peeped from Mr. Abner's flowers, or hid among the crumbling stones on Burial Hill, where the children loved to play. But the Mayflower cat has been kept out of this story quite long enough, for the cat is really the leading character and not Nancy nor Mr. Abner.

Enter the Mayflower cat! He was quite a lapful for Nancy to hold, for he sat up very straight, his two little front paws on the floor and his long tail curled about him. He was a white cat with a black stripe down his back, and two black ears that stood up very straight as though always listening; there was a black spot on his forehead, and you could see the tiny point of his pink tongue. Nancy thought him a really beautiful cat.

Underneath his tongue was printed in black ink, "Two Feet West of M. L. T." She often wondered what the words might mean, but though they talked of the cat and how Mr. Abner came by him, the words underneath were never spoken of.

"Hold him carefully, Nancy, child," he would say. "You see my grandsir' brought him over in the sea chest from Leyden when he came with his folks. He was just a little chap of four and that sea chest held all they owned and it wasn't so big neither. Nobody knew why in creation he had to bring that chiny cat, but maybe it was the only plaything he had and anyway they let him bring it. My mother set great store by it and Charity and me weren't allowed to play with it much. I don't even know if it was a doorstop, for I suspicion the Pilgrims thought about that later. But mayhap there isn't another chiny cat like it in all Plymouth town nor in Boston neither." And he would smile down with real affection upon Nancy, as she sat on the little stool, the Mayflower cat cuddled in her arms.

But there came a day when her affection for Mr. Abner meant a real sacrifice for Nancy Patience Palmer.

(To be concluded next week)

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Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address. Keyed ads. (care *Congregationalist*, Boston) cost fifteen cents additional.

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Teachers wanted for public and private schools and colleges. Calls coming daily. Good positions for good teachers. Send for circulars. Albany Teachers' Agency, Albany, N. Y.

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MISCELLANEOUS

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For Sale—Harvard Theological Review, vol. 1 to 6, bound half leather, 7, 8 unbound, $10. K. O. Thompson, Knowlton Ave., Cleveland, O.

Wanted—A medium size used Pipe Organ. Federated Churches, Pullman, Wash.

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RISIBLES

"You didn't know who I was this morning!" "No? Who were you?"—*Harvard Lampoon.*

Annie—"So Jack is engaged, is he? And is Mabel the bride-to-be?"

Fanny—"No, she is the tried-to-be!"—*London Tit-Bits.*

The Rev. Mr. Cooper continued to hold services in Omaha every Sunday for several months, and on week days he earned an honest living by working in Jones' stone quarry.—*Omaha News.*

She (exasperated)—Upon my word, I often wish God had made me a man.

He (risking it)—Perhaps he has, Gertie. Haven't you ever thought about me?—*Sydney Bulletin.*

An automobile driver slowed up on Second Avenue Tuesday to let a woman cross the street in safety, and she fainted and had to be carried to the hospital. Drivers, kindly take warning.—*Seattle Post-Intelligencer.*

"I really believe I'm in luck this time. My new maid is a perfect treasure—clean, energetic, economical, easily managed and capable as can be!"

"Ah! And how long have you had her?"

"She's coming tomorrow."—*Success.*

Evidently a too close proximity of deaths in a certain Catholic Woman's Order had inspired the following preamble to a set of Resolutions published on the first page of a Vermont paper. It read:

"Whereas God in His Almighty Providence has seen fit to remove *again* from our midst our beloved sister, Mary Doyle, etc."

A furrier was selling a coat to a woman customer. "Yes, ma'am," he said. "I guarantee this to be genuine skunk fur that will wear for years."

"But suppose I get it wet in the rain?" asked the woman. "What effect will the water have on it? What will happen to it then? Won't it spoil?"

"Madam," answered the furrier, "I have only one answer: Did you ever hear of a skunk carrying an umbrella?"—*Success.*

A wounded Highlander in England was making no headway toward recovery. He was forever talking about his "bonnie Scotland." A piper was found, and it was arranged that he should pour forth the gems of Scottish music. When the doctor called the next morning, he asked the matron, "Did the piper turn up?" "He did, sir." "And how is our Scotch patient?" "Oh, he's fine! I never saw such a change." "That's splendid. It was a fine idea of mine," said the doctor. "Yes," assented the matron, "but the other thirty patients have all had serious relapses."—*Harper's Magazine.*

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Massachusetts Home Missionary Society, a constituent of the Congregational Home Missionary Society, represents the churches of Massachusetts in their home missionary work. Contributions not designated for specific work are divided between State and national work. The Society solicits bequests, pays annuities on conditional gifts, administers trust funds for churches. Frederick E. Emrich, D. D., *Secretary;* Rev. John J. Walker, *Acting Treasurer;* 609 Congregational House, Boston.

Congregational Board of Pastoral Supply, maintained by the Congregational Conferences of the six New England States, offers aid to churches desiring pastors or pulpit supplies in New England and elsewhere. Congregational House, Boston, Rev. Arthur J. Covell, *Secretary,* Rev. Watson L. Phillips, D. D., *Chairman.*

Massachusetts Board of Ministerial Aid. Solicits gifts from churches and individuals, also bequests. C. L. Zeigler, Treasurer, 1257 Columbus Ave., Roxbury, Mass. Apply for aid to F. E. Emrich, Congregational House.

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Woman's Board of Missions of the Interior, 19 S. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas., Friday Meeting, 10 a. m.

Woman's Board of Missions for the Pacific, 760 Market St., Room 421, San Francisco. Mrs. W. W. Ferrier, Treas.; Miss E. S. Benton, Secretary.

Congregational Woman's Home Missionary Federation, 289 Fourth Ave., N. Y. Mrs. P. S. Suffern, Treas.; Miss Miriam F. Choate, Sec.

Woman's Home Missionary Association (of Massachusetts and Rhode Island), Mrs. Amos L. Hatheway, Treasurer; Mrs. Mabel S. Badger, Sec., 607 Congregational House, Boston.

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Program for the coming year to include Missionary Education, Stewardship, and a Financial Campaign in behalf of our denominational work.

Annual Meeting
Congregational Publishing Society

In accordance with the vote of the Board of Directors at its meeting June 29, 1920, the annual meeting of the Congregational Publishing Society will be held in Room 500, Congregational House, 14 Beacon Street, Boston, Mass., Sept. 28, 1920, at 2.15 p. m., for the purpose of hearing reports and transacting other business requiring attention.

F. M. SHELDON, *Recording Secretary.*

Annual Meeting
Congregational Education Society

In accordance with the vote of the Board of Directors at its meeting June 29, 1920, the annual meeting of the Congregational Education Society will be held in Room 500, Congregational House, 14 Beacon Street, Boston, Mass., Sept. 28, 1920, at 2 p. m., for the purpose of hearing reports and transacting other business requiring attention.

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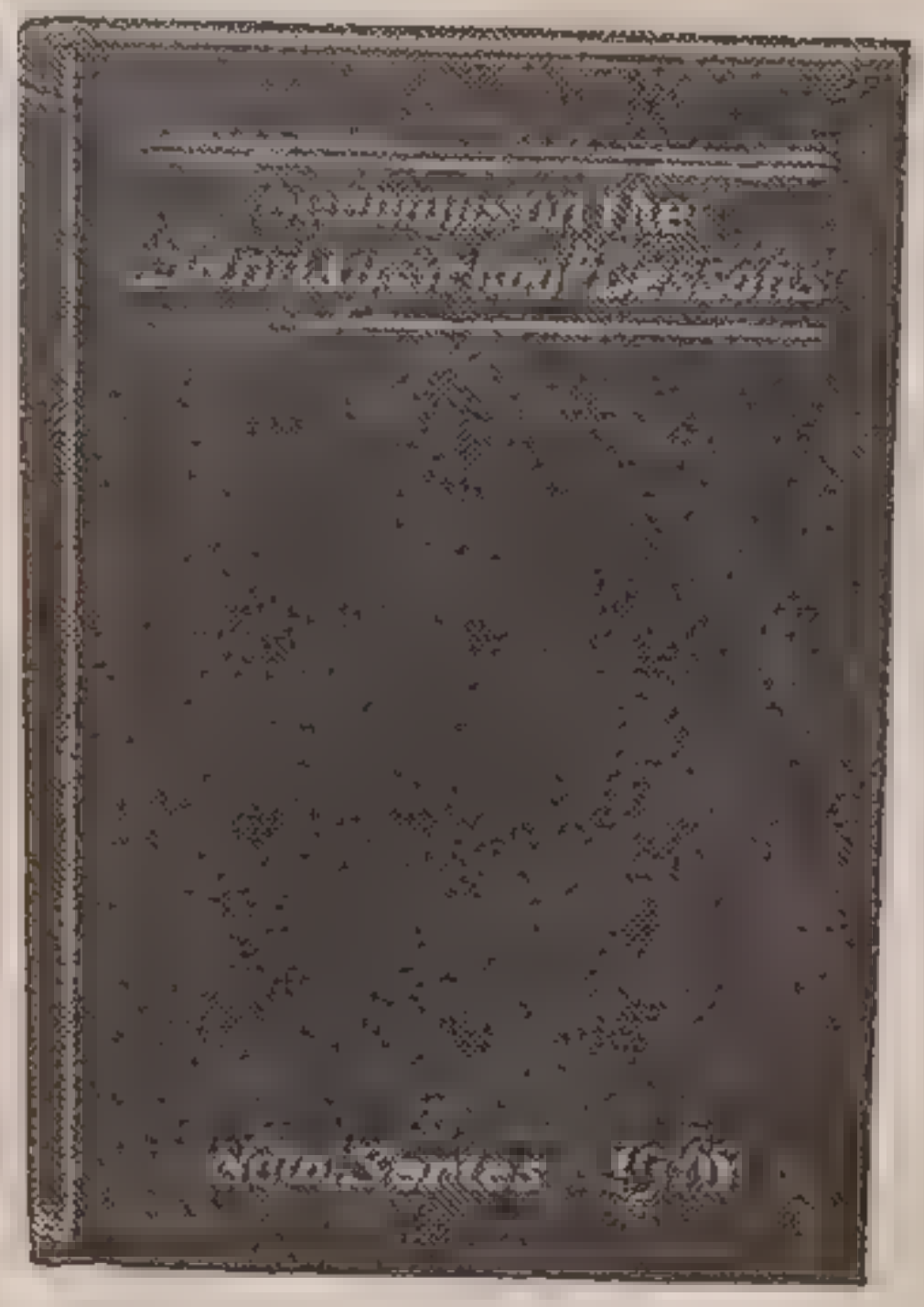

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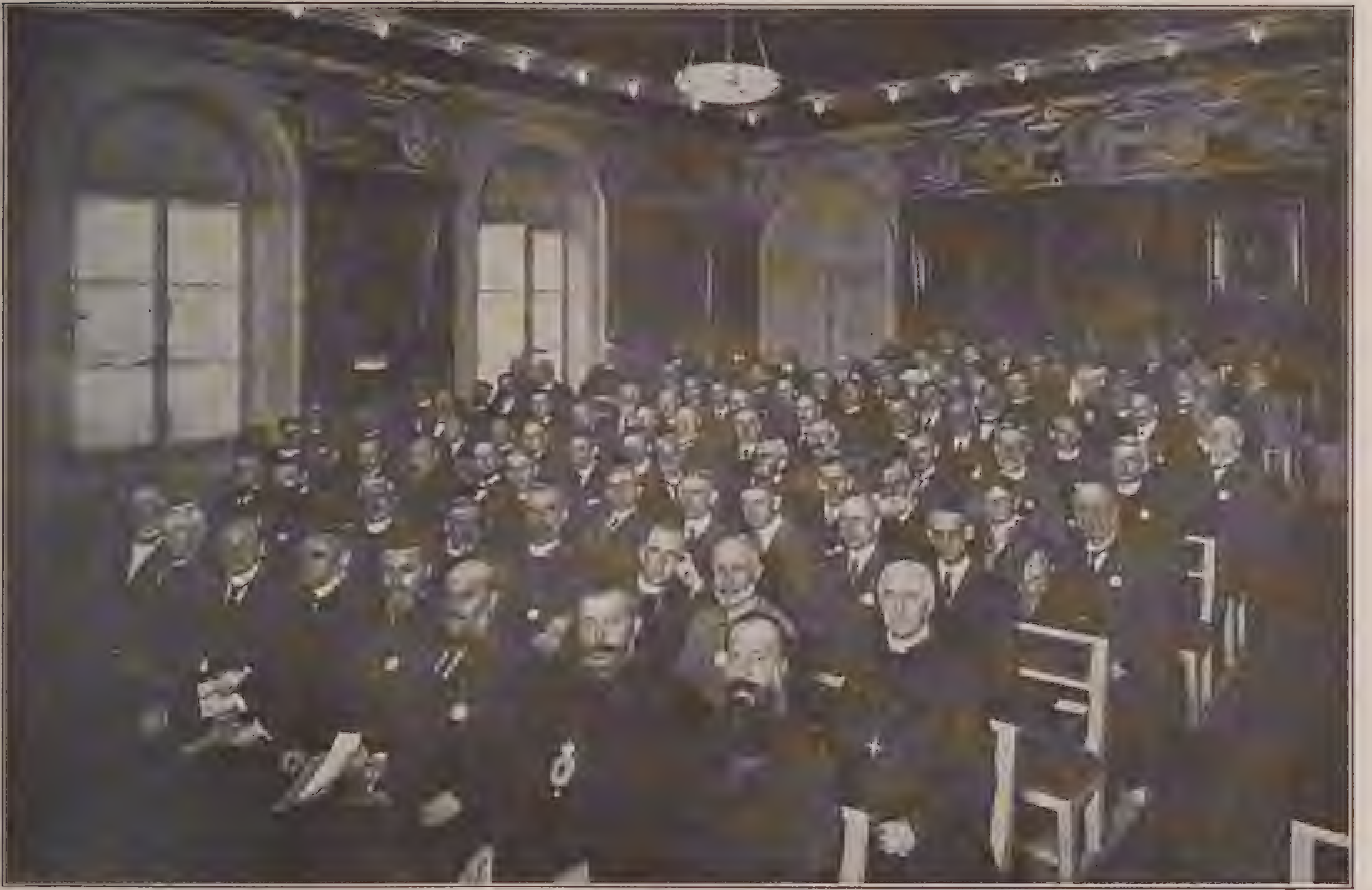

Photo by F. H. Jullien

DELEGATES TO WORLD CONFERENCE ON FAITH AND ORDER

The last four rows of seats were reserved for the general public. The only woman delegate, Lucy Gardner, representing the London Yearly Meeting of the Society of Friends, is seated in the fourth row.

THE CHURCH CONFERENCES IN SWITZERLAND

DRAMATIC SCENES IN AMERICAN CHURCHES, by F. Lauriston Bullard

A STUDENT CONFERENCE IN CZECHO-SLOVAKIA, by Sherwood Eddy

NEXT WEEK—CONGREGATIONAL WORLD MOVEMENT NUMBER

CONGREGATIONAL WORLD MOVEMENT

287 Fourth Avenue, New York City

The following is a list as reported of the churches in Michigan, Minnesota and Wisconsin that have secured pledges sufficient to cover their quotas for the Congregational World Movement. Two churches are added, one from Massachusetts and one from Pennsylvania, that have not been listed before.

Any churches in the States already reported whose names have not appeared in the lists published are urged to send word at once to the above address.

Are there not other churches in the States named below whose members would be glad to see their names appear in this "Roll of Honor"? Send us word as soon as you have reached your quota.

CHURCHES REACHING OR EXCEEDING QUOTAS:

(*STAR INDICATES CHURCHES WHICH HAVE EXCEEDED THEIR QUOTAS.)

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*Alpena
Ann Arbor
Athens
*Atlanta
Baldwin
*Baroda
Belding
Benton Harbor
*Bethel
Big Rapids, First
*Big Rock
Breckenridge
Chelsea
*Crystal
*Detroit, North
Detroit, Brewster
*Detroit, Highland Park
Detroit, Pilgrim
*Dexter
Dowagiac
Dundee
Durand
East Lansing
Flat Rock
Frankfort
Freeland
Gaylord
*Grand Ledge
Grand Rapids, Second
*Grand Rapids, South
*Grand Rapids, Smith
Grand Rapids, Plymouth
*Grand Rapids, East
Grandville
Greenville
Hartford
Highland
Hudson
*Hudsonville
Imlay City
*Jackson, Plymouth
*Jenison
Kalkaska
*Lake Odessa
*Lakeview
Lansing, Plymouth
*Lansing, Pilgrim
*Lansing, Mayflower
*Leslie
*Long Rapids
Mattawan
*Merrill
*Muskegon, First
Muskegon, Jackson St.
*Muskegon, Highland Park
New Haven
Nunica
*Olivet
*Onekema
*Otsego
Ovid
Owosso
*Perry
Pontiac
*Port Huron, First
Port Huron, Twenty-fourth
*Port Huron, Ross
Port Huron, Sturges
Portland
Port Sanilac
Rochester
*Rockford
Romeo
Royal Oak
*St. Clair
Thompsonville
Tipton
Traverse City, First
Traverse, Oak Park
Vanderbilt
Vernon
*Wayne
*Webster
Wheatland
Wyandotte

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*Akeley
*Alexandria
Appleton
*Backus
Bagley
Belview
*Birchdale
*Border
Brainerd, People's
Brownton
*Burtrum
*Callaway
*Cass Lake
Clearwater
Comfrey
*Crookston
Detroit
*Ellsworth
*Federal Dam
Fergus Falls
Fertile
Freeborn
*Glenwood
Grand Marais
Granite Falls
*Hackensack
Hasty
Hawley
*Indus Sunday School
*International Falls
Mahnomen
Mankato, Belgrade
Mapleton
*Matawan
*Medford
Minneapolis
Minneapolis, Pilgrim
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Montevideo
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*New Ulm
Pemberton
Rochester
Round Prairie
St. Clair
*St. Paul, Atlantic
St. Paul, St. Anthony
St. Paul, People's
St. Paul, Cyril
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Springfield
Stewartville
*Swanville
*Ulen
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*Waterville
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*Appleton
*Baraboo
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*Beloit, Gridley
Brodhead
Cashton
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Darlington
*Delvan
Dousman
Durand
*Eagle River
*East Pepin
*East Troy
*Eau Claire, First
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Fond du Lac
Fulton
*Hammond
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*Janesville
*Kruger
*La Crosse
Leon
*Longwood
Madison, Plymouth
*Mazomanie
*Menasha
Menomonie
Milwaukee, Sherman Blvd.
Mineral Point
Morrisonville
*New Chester
New London
*Oconomowoc
Orange
*Pleasant Valley (Dalton)
*Polar
Potosi
Prescott
Racine, Plymouth
Reesburg
*Ripon
River Falls
*Roberts
Saxeville
*Sheboygan
South Milwaukee
Sparta
Tomah
Trempealeau
Truax
Two Rivers
Walworth
Waukesha
Waupun
Wauwatosa
*West Salem
Whitewater
Wisconsin Rapids
*Wyoming

(Additional)

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PENNSYLVANIA

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The Congregationalist and Advance

September 30, 1920

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The Talk of the Sanctum

Who's Who in This Week's Paper

Sherwood Eddy, who describes "A Student Conference in Czecho-Slovakia," is the leader of student work in foreign lands under the Y. M. C. A. International Committee. He is a brother of Rev. Brewer Eddy of the American Board, and has recently united with the United Congregational Church of Bridgeport, of which Dr. William Horace Day is pastor.

F. Lauriston Bullard, who begins this week his series on "Dramatic Scenes in American Churches," has been for many years in newspaper work in Boston and is now the Sunday Editor of the *Boston Herald.* He is the author of several books and many magazine articles.

Pilgrim Sermon Topics

What are the ministers planning to preach about in connection with the Tercentenary anniversaries this autumn and winter? Our question is suggested by the fact that on page 400 of this issue appear two suggestive lists, one from a minister in the Pacific Northwest and another from one who has of late been serving a Florida parish. These brethren evidently believe in taking time by the forelock and their specific themes arranged in a cumulative order should be suggestive to other preachers.

May we not have soon a little broadside of topics for sermons on the Pilgrims? Let those who have worked out their lists follow the example of these two brethren and send to this office at the earliest possible moment their lists.

Pilgrim Celebrations

How will your church celebrate the Tercentenary? This is another timely question relating to church programs for the season on which we are just entering. Most of the projects this year have emanated from central sources. What we need now is initiative and action in a thousand local centers, and of course the church that prides itself on its Pilgrim ancestry should be one of the first organizations to put the idea into practical form. So let us have a symposium from our readers, with each communication brief and to the point, in reply to this question: What is your church doing to celebrate the Tercentenary? We hope many letters will pour in. They cannot fail to quicken the entire fellowship. Address Pilgrim Celebrations, *The Congregationalist.*

In the Circulation Department—

We have a plan for a *New Honor Roll* to be published weekly, and we hope you will help us develop it. It will include every church in which All the Church Officers subscribe to *The Congregationalist and Advance.* Of course we're counting on the ministers to check up their flock and send in the name of their church just as soon as it reaches the Honor goal.

Every one who is sufficiently interested in his own church to accept an official position surely wishes to be informed regarding the larger work of our Congregational denomination. Sympathetic understanding and knowledge of the activities in all our churches will help to strengthen and make more effective the progress of the individual church. Our leaders need the vision and stimulation which our church paper will bring to them week by week.

Help your church to win a place in the Honor Roll. We await with confident pleasure the first names for printing in our next issue.

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Industrial Zone of America
WHERE WE DO IT

The Congregationalist
and Advance

Wanted, More Leaders

THE biggest shortage in the world today is that of leaders. The need of them is even more desperate than the need of building materials and laborers.

In this country 20,000,000 men, and nearly as many more women, are now engaged in the task of selecting those who, as they sit in legislative houses, will guide this nation forward in the path of prosperity and peace.

One would think that in a population of 110,000,000 persons, many of whom are well educated and intelligent, it would not be hard to find capable and trustworthy leaders. There is an abundance of men who aspire to play the rôle, who are eager to sit on the front seats and make the speeches, who readily jump into the band wagon that seems best fitted to take them to the coveted goal.

But men who can think out our national problems ahead of the rest of us, who can see at least a little way into the future, who can untangle the industrial snarl, who can administer our common affairs economically and efficiently, who can go to the root of the difficulties connected with high prices and with the constant friction between capital and labor and outline a remedy that shall not be worse than the malady itself, are rare.

Yet if the democratic movement which has made such tremendous headway all over the world during the last decade is not to fall a prey to its own inherent weaknesses, democracy must raise up more leaders and must trust and follow them. They are harder to get than a succession of kings and czars in lands where monarchy holds undisputed sway century after century. Under such conditions children grow up with an inherent respect for authority and over-lordship.

But members of a democracy resent dictation from above. They discern instinctively the difference between a leader and a ruler. Moreover, they exercise freely, frankly and frequently their right to criticize and object. That is one of the reasons why good men who should be elevated for leadership often refuse to take public office. They are too thin skinned to stand censure and abuse. Nevertheless, it is the duty of such men to put aside personal feeling and to assume the leadership for which they are fitted; otherwise we shall have demagogues and time-servers in their places. Resentful though democracy is of one-man rule, insistent as it is that the leader shall be kind, fair, broad-minded and conciliatory, not going so far ahead on a single track as to lose "the common touch," democracy at heart yearns for leaders whom it can respect, admire and follow.

That is why with the passing years this nation pays every year increasing tribute to Washington and Lincoln. The American people will never long be satisfied with government by committee or cabal. They know that the Emancipation Proclamation was not penned by a commission and that almost every forward-looking piece of legislation now on the statute books of state or nation has been to a large degree the product of one inventive, courageous master mind.

A democratic church needs leaders. They, too, are hard to get. There are splendid men who will serve on committees and boards and whose faithful service in routine matters deserves more appreciation than it often gets. But the Christian Church in the future as in the past will need outstanding men within the ministry, and especially in the laity. Boys and girls in so-called Christian communities are suffering because the right persons cannot be found to be their Sunday school teachers, their Camp Fire Guardians, and their Scout Masters. Many a church is marking time because of the lack of leadership. What a difference it makes in the church when an earnest, devoted business or professional man comes into it, who knows how to enliven the atmosphere, create enthusiasm and discover new outlets for its expression, without at the same time causing consternation and disaffection in the ranks of the old timers!

American Congregationalism needs leaders. Several positions of the highest influence have long been unfilled because of the dearth of competent men willing to take them. One of the things for which Congregationalism should be profoundly grateful is that there are so few among us afflicted with the itch for office. We never wish to see anything approaching a bureaucracy in Congregationalism. But if our denomination in the twenty-five years before us is to play an honorable part in the field of organized Christianity, if it is to make contributions to Christian thought, to the Christian program and to Christian service equal to those which it has made in the last quarter of a century, we must produce, utilize and honor a larger number of able, unselfish, ministerial and lay leaders.

How admirably Dr. Herring met the test! His mind was always at work thinking out plans that might not come to fruition for a decade. Yet whenever a forward step was to be taken he was eager to ascertain the mind of the denomination. That is the quintessence of leadership either in the state or in the church—the ability to submerge self in the general good, to dream dreams and see visions, and yet to keep one's feet on the solid earth, the ability so to understand one's fellowmen to the end that one may help formulate their best thought and become the servant of their highest impulses.

God give us leaders who shall take the helm of the nation and of the states, and guide the American people past all quagmires and precipices out into the open road of mutual good will and service!

God give the Christian Church strong, courageous, Christlike leaders who shall help make it a more fit instrument for the fulfilling of God's plans!

God grant to Congregationalism in this tercentenary year the brotherly leadership that shall help our churches to renew their youth and meet the demands of the age!

And may every teacher who this autumn looks into the faces of the rising generations, every minister, every parent, every one else who has a chance to mold the life of the young, so instill into their minds the virtues of religion and the spirit of Jesus Christ that the democratic nations and the democratic churches of the world shall not lack in the high leadership that shall prove their salvation.

WHAT THE CHRISTIAN WORLD IS DOING

World Conference at Geneva

ON another page of this issue, our special correspondent gives an interesting report of what took place at Geneva from Aug. 9 to 12 when delegates from fifteen countries, including Germany, met there. The next conference, called a "Universal Conference of the Church of Christ on Life and Work," will probably be held in the summer of 1922, to which all churches of all lands will be invited to send delegates. The American members of the committee of arrangements for this conference are Rev. Peter Ainslie, Baltimore; Rev. Nehemiah Boynton, Brooklyn; Rt. Rev. Charles H. Brent, Buffalo; Rev. Arthur J. Brown, New York; Bishop James Cannon, Jr., Birmingham, Ala.; Rev. Samuel H. Chester, Nashville, Tenn.; Bishop John Hurst, Baltimore; Rev. Lauritz Larsen, New York; Rev. Frederick Lynch, New York; Rev. Charles S. Macfarland, New York; Rev. William P. Merrill, New York.

Future Relations with Germany

ON the first day of the Geneva Conference a division was threatened when a memorial was presented from the French Protestant Federation insisting on a declaration of repentance from the church representatives of the Central Powers for the crimes against humanity of their respective governments. Rev. Ernesto Giampiccoli of Rome, Moderator of the Waldensian Church of Italy, who had lost a son in the war, advised against these demands, counseling forgiveness and charity. At the evening session one of the Scotch delegates, Mr. McGilp, presented an appeal for prayer which is to be printed in different languages and distributed in various nations, the first sentence of which is as follows:

> The members of this preliminary International Commission at Geneva, drawn together by a consciousness of the painful and urgent need of the world, and by a conviction that only the Gospel and spirit and leadership of Jesus Christ can meet that need, and that only a Church united, consecrated, daring, and self-forgetful can form the body, through which this spirit may do his gracious and healing work—earnestly and solemnly appeal to Christians of every name and form, of every land and race, to pray now and continually for the coming of a fuller unity of spirit and of action in the entire Church of Christ throughout the world.

English Visitors During the Autumn

THE first of several well-known Englishmen who will visit America this autumn is Rev. T. Rhondda Williams, successor of Rev. R. J. Campbell in the pastorate of the Union Church at Brighton. He will speak before the International Congress of Free Christians and other Religious Liberals in Boston next Monday and will also speak at the closing demonstration in Symphony Hall on the following Thursday. On Sunday, Oct. 10, he preaches at Columbia University. The New York Congregational Club is trying to arrange a date with him, as is the First Church in Montclair, N. J. He will be in this country until early November. Soon after his departure, Dr. Alexander Ramsey, Rev. Robert C. Gillie, pastor of Marylebone Presbyterian Church in London, which was served at a former time by Dr. George F. Pentecost, and Canon Burroughs, are expected. They come at the invitation of the American Mayflower Council to address various celebrations of the Pilgrim Tercentenary in various parts of the country during the special week that has been set apart from Nov. 15 to 23. Two Frenchmen and one or two men from Holland and Belgium are also coming.

The Holland Tercentenary Celebration

OUR English and Dutch friends have had the advantage in their celebrations of the Pilgrim history that they come in the time of pleasant weather and lend themselves to summer commemoration. Holland celebrated the departure from Leyden and Delfshaven, which was at the last of July, a little later. Previous services were held in the great church of that city, the Pieterskerk, in which Pastor Robinson is buried. Dutch and American ministers took part, but the chief address was by Dr. R. F. Horton of London who said that John Robinson was a saint as well as a scholar, and proved the reality of his religion by the character he displayed. His achievement was out of all proportion to the fame that attached to his name. He would have been horrified at anyone calling himself a "Robinsonian," and his great service was that there was no "Robinsonian" upon earth, but that there were men who are nearer to Christ because John Robinson had lived.

On the Trail of the Pilgrims

THE next day a reception was held at Amsterdam, with speeches by Sir Harry Brittain, M. P., Dr. Hamilton Holt, editor of *The Independent*, and Sir Murray Hyslop, who claimed in his speech that the Free Churches of England were the lineal descendants of the Pilgrim Fathers, the inheritors of the Pilgrim traditions and the natural exponents of the Pilgrim ideals. Queen Wilhelmina had already received and answered a telegram of good wishes. The following day the route of the Pilgrims from Leyden to their port of embarkation was followed by canal and train and a service held in the parish church at Delfshaven, which has a memorial window of the sailing of the *Speedwell*, followed by an impromptu open-air meeting at the *Speedwell's* mooring place. Nothing could have been more conducive to cordial relation between the churchmen of Holland and the United States than these international celebrations, in which also English Free Churchmen took so prominent a part.

Great Days at Old Plymouth

THE celebrations at the English Plymouth were also highly successful. King George in acknowledging a message of greeting used the occasion to repeat "his fervent hope that the problems arising out of the reconstruction of the world may be solved in a spirit of mutual forbearance and understanding to the advantage of the English-speaking peoples." Premier Lloyd George sent a cordial letter. The celebration at Plymouth began with a pageant in which 550 took part. Fifteen hundred guests were entertained by the Mayor and Mayoress at the town hall. The Lord Chief Justice (Lord Reading) presided at a public meeting. The bishop of the diocese compared the state of the world then and now and dwelt upon the opportunity to sink religious differences which "men who had the courage of the Pilgrim Fathers should not fail to seize." The addresses on Sunday were by Dr. Cadman of Brooklyn and Rev. Arthur Pringle. In these crowded days of social and intellectual intercourse there was a broad spirit of Christian brotherhood and little or no effort to score points in favor of this or that communion or school of thought. The courage, breadth of foresight and historic results of the Pilgrims' migration afforded scope enough for all who had a part in the celebrations.

New Department at Union Theological

UNION Theological Seminary announces the opening of a new department under the direction of Prof. Gaylord S. White, to be called the Department of Home Service. The purpose is to meet the needs of a growing number of students who desire to fit themselves for certain specialized types of Christian service in the home field. Instruction will be provided in such branches as Home Missions, including city and rural church work; work among immigrant peoples and in the whole field of industrial conditions; Social Service, as represented in the institutional church, the social settlement and the work of denominational commissions on social service; Interdenominational Movements, as exemplified in the Federal Council, the Interchurch World Movement, the rapidly growing movement for the federation of local city churches and the work of the Young Men's and Young Women's Christian Associations; Religious Research and Publicity, including survey work and the utilization of the results; and the opportunity offered by the Chaplaincy of the Army and Navy, a field that must receive increasing attention from religious leaders. The Seminary desires to make this new department as useful as possible to the Church at large.

EDITORIAL

A Word for Our Times

What room have we for the Pilgrim temper and spirit in our modern Christianity? Time was once when people taunted the Church for being "other-worldly." Today, however, Christians of all schools grow absorbed in eager philanthropic efforts to realize God's Kingdom on earth. But in these preoccupations do they forget the overwhelming fact of immortality? How often do they muse on the saints' everlasting rest? We admit unreservedly our social duties; we respond to their corporate claim. Yet, after all, real religion begins, as it ends, in a relation between two persons—the single soul, and the God who made it.—*Sir W. Robertson Nicoll.*

The Lambeth Appeal and American Opinion

We must confess to a feeling of disappointment at the tone of the opinions which we quote on another page from the editorial columns of American religious papers in regard to the appeal of the Lambeth Conference in the matter of the unity of the churches. It is quite different from the first response of most English Free Church leaders from whom we quoted recently. And it is different, we think, because these American editors and correspondents seem largely to have missed the real point of progress, the real lamp of hope for brotherhood held out by these two hundred and fifty-two bishops of communions affiliated with the Established Church of England.

That sign of hope and progress lies in the assertion that the Universal Church of Christ is already in existence, that the sign of membership in it is the use of men and organizations of men by the Holy Spirit and that it is not co-extensive with or limited to the church organizations which have ministers episcopally ordained. So far, if we understand what seems to be the plain language of the Lambeth appeal, we are entirely agreed with its bishops. It is a matter of showing to the world that which already exists, and not of some new creation or submission. The common calling, the common hope, the heartfelt sense of brotherhood, the glad acceptance of work done in Christ's name and for his kingdom are already there. We have always felt them and we wish now, as we have always wished, to acknowledge and make them manifest to the world. "No man can say that Jesus is the Lord, but by the Holy Spirit. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord."

Here we think most of the commentators whom we quote have rather missed the real advance which has been brought about by the unanimous appeal of these bishops. This appeal has apparently committed the communions which they represent to a declaration about the Church that now is, the universal Church of Christ, which is inclusive and not exclusive, and which they agree is not identical with their own church or with any particular church or group of churches, just as we agree that it is not exclusively identical with ours.

If the appeal does not mean this, it means nothing new or hopeful. And if we are in any doubt as to its meaning that doubt is derived solely from the interpretation offered us by a school and party in the Episcopal Church. The comment in *The Living Church*, for example, interprets the appeal as a preparation for "the time long prayed for when Protestantism should break up and a general return to the Church should be possible." And further: "There is no trace of the popular heresy that all *denominations* are integral parts of that Church." Even here it is only by taking the words of the appeal in some non-natural sense that they can be wrested into a denial that all men in personal relations with Christ and manifestly used by the Holy Spirit are a part of his body.

Our opportunity in this overture of brotherhood from these Anglican bishops seems to us entirely plain and grateful. It is to get into the minds and hearts of all whom we can reach, and especially, let us say, of laymen and women, the fundamental thought of the Universal Church which already is and is the body of Christ. From that must spring the sense of brotherhood and the desire that our essential unity should be manifested in the sight of all the world. The feeling and desire of brotherhood must precede expression. That does not necessarily mean that we should all have one name, or one method of church government, or even that we should exchange pulpits or sit down together at the table of our common Lord. These things, though desirable, are not at the moment essential. We Congregationalists, for example, are not welcome at the celebration of the sacrament in most Baptist churches in America. Our ministers have no authority to consecrate and administer the Bread and Wine in Methodist churches without the presence and permission of a Methodist minister. But there is no denial of the validity of our ordination here, and these are matters of order and regulation and tradition which do not trouble our common sense of brotherhood.

The Church is already one. The manifestation of that unity is the aim to be held in view. It must begin in an acknowledged brotherhood, free from all taint of scorn and pride, ready to look not only on our own things but also on the things of others. When we have cleared our hearts of prejudice and pride and opened them wide to love of God and all his children, the matters that divide us will fall into their due place and proportion and we shall be ready for the Holy Spirit's guidance in the way toward unity.

Starting Our Campaign

The Congregational World Movement is being organized for the coming season's campaign. A setting-up conference for the eastern part of the country was held in Broadway Tabernacle, New York, Sept. 16. A similar conference for the western states, including the Pacific Coast, was held in Chicago, Sept. 23. At the New York conference the board secretaries and state superintendents were present and the final decisions were made regarding the more important matters of policy and methods, and a general program for the next few months. A campaign of education will be conducted, on the one hand lining up leadership and on the other assisting the churches in their work of developing missionary education, stewardship, evangelism, and recruiting, and ultimately the Every Member Canvass. It is announced that special attention to social service will be taken up at some later time, but this does not mean any check on the usual social service activities of the denomination which continue under the effective leadership of the secretary, Dr. Arthur E. Holt. The leadership training of the Congregational World Movement now is to be largely through conferences; the two recent national conferences being followed by regional conferences, and they in turn by smaller group conferences of the field men, who with the pastors are to be engaged in the special campaign immediately before us.

These first conferences reveal a surprising amount of misunderstanding regarding our relationship to the Interchurch Movement and the present status of the Congregational World Movement. The questions involved will be effectively answered in the next issue of *The Congregationalist and Advance*, which will be devoted chiefly to the Congregational World Movement. This will be an interesting and informing issue, covering a wide range of our denominational interests and relationships and may well be kept for reference. Meanwhile we should pass the word along to those who do not understand that the Congregational World Movement was not affected directly by the suspension of the Interchurch Movement. We are told that in some churches people who signed pledges for the Congregational World Movement thought that the suspension of the Interchurch Movement released them from pledges to our Movement. Evidently they do not understand that the money they had agreed to give was to go directly to our American Board of Foreign Missions, to our Home Missionary Society, to our American Missionary Association, to our Board of Ministerial Relief, to our needy Congregational churches, and the other Congregational boards and churches, and that none of it was directly involved in the Interchurch World Movement, which failed because the pledges to that Movement itself were not sufficient to cover expenses.

We should all understand fully that the large measure of success which we achieved in our Emergency drive of the Congregational World Movement last spring was made possible by the publicity and the surveys of the Interchurch Movement and that we shall continue to be beneficiaries of the Interchurch through the extensive and highly valuable surveys covering foreign missionary fields, American educational institutions, and to a less, but by no means unimportant degree, the home mission fields.

The united effort in which Congregationalists are engaged places, as it should, emphasis upon missionary education, and it is hoped that all of our churches will avail themselves of the opportunity afforded by this new organized enterprise to promote this subject, so vitally related to the Christian Church and the individual Christian.

The Commission of One Hundred recommended that the Every Member Canvass be held next spring, but churches are free to select their own date, and Congregational churches are pretty likely to follow their own preferences. Present indications are that a large number of the churches will have their canvass the first Sunday in December.

The financial goal for the year ahead of us is $5,000,000, and this takes the place of the Apportionment Plan, and differs from that in size and in a somewhat larger range of objects to be benefited. The recent goal of the Apportionment Plan was $2,000,000. We are asked to give a little more than double that. The need of the increase is imperative.

In addition to the seven national missionary societies which we know so well the Congregational World Movement undertakes to help a group of worthy educational institutions, for which we have definite responsibilities, and several other causes that we should be helping anyway and will find it more convenient to help by this group method.

The effort before us is one that challenges us to prayerful, earnest and intelligent support. May we clear the way for its complete success!

The Challenge of Terrorism

The explosion of a bomb in the street just in front of the United States Sub-treasury in New York is a direct challenge to our Christianity and our present form of civilization. It is an anonymous challenge, and therefore indicates the fear of those who made it and of their sympathizers. That they are a small, even a minute, though not quite negligible minority of the American people is shown both by their efforts to conceal their identity and by the practically unanimous reprobation of the American people. But then, terrorism is always the weapon of a minority. Majorities do not strike in the dark or assassinate by shooting in the back those who stand between them and the power to overturn and rule. Even in Ireland, though there is an undoubted majority in the South in favor of self-government, we refuse to believe that a majority are in favor of the methods aimed to create an atmosphere of terror employed by a minority.

This New York bomb explosion is, after all, somewhat logical in using the weapons which have been perfected by our modern science for use in war. This bomb, except in a certain malicious ingenuity which sought to kill as many innocent people as possible at an hour when they would be on the street, is not very different from the bombs which our enemies planned to drop upon New York from specially designed airships. It wrought no more destruction than one of them might have done if it had fallen unannounced in the same street at the same hour. It is a demonstration, therefore, brought within the range of every American citizen's imagination, of what war under modern conditions really is and does. It should confirm in the hearts of our people the determination to take every measure and engage in every hopeful form of co-operation which will henceforth make war, if not impossible, at least so dangerous and difficult that no group of ambitious men in any country (and such groups are always a minority) will take the risk.

How shall we deal at home with this challenge of a small minority bent on overturning our forms of law and social organization by terror? In the first place by not being afraid. The aim of terrorism is to create an atmosphere of panic. And not by creating our own atmosphere of fear by repression. We shall all have to put up with some restrictions on our liberty in consequence of this war against the republic which has been instituted by a dangerous few, just as we do on account of the continual war against crime. But it would be silly and wicked and just what these enemies of order desire to subject even our great cities to martial law. Not by closing our minds to all criticisms of the present order and praising what already is as the best that can ever be. It is a time to study the system we have inherited; but for its improvement and not for its overthrow.

The real answer to this challenge of anarchy working by terrorism is in a better citizenship. We boast of our numbers, but it is really quality which counts. One hundred million, two hundred, three hundred millions, as in China, will not give us a place of leadership in the world or make us a power for peace and righteousness, or even arm us against little minorities bent on having their way by threats and terror, unless we are strong and brave and righteous and are ruled and directed by good will toward others. The two great commandments are, after all, not out of date. If we could see Christians enthusiastic in their Christianity and faithful in their life we should be confident for the future of the nation, whatever changes come. But in so far as the salt has lost its savor, there may be troubled years ahead.

Dr. Herring and the Future of the Council

As Congregational forces reassemble and take up the work of the autumn, the gap in the circle occasioned by the absence of Sec. Hubert C. Herring of the National Council seems even larger than when he was so suddenly snatched away from us last August. The lull of mid-summer then prevailed, but now workers are girding up their loins for another season of activity. Dr. Herring more than any other man envisaged the entire field of denominational activity and his counsel and leadership will be missed at every turn in the road.

On the other hand, there is solace in the continued realization of what Dr. Herring was to the entire fellowship East and West, North and South. Since the special memorial number we printed in his honor communications, clippings, church calendars and poems also have come from many sources indicating how highly he was regarded. For example a recent letter from a California pastor says, "I have been corresponding with him only recently and he really gave time enough to make the best contribution to the subject in hand. Others contributed but his letter was by all odds the best." How characteristic that was of Dr. Herring! In the midst of pressing and large general responsibilities, he never was too busy to heed the call for help from any one. He often took long and wearisome journeys just to fulfill a single appointment, never sparing himself by night or by day, and drawing upon his unfailing fund of humor and playfulness to relieve the tedium of waiting at railway junctions.

Undoubtedly autumnal Congregational meetings in different parts of the country will be tinged with the thought of Dr. Herring. The Boston ministers devoted their first autumnal session to a memorial service, and his name will be affectionately mentioned at many a local and state gathering. The many and varied lessons from the life of this great Christian leader will not be lost or quickly forgotten.

We understand that the Executive Committee of the National Council expects soon to make an *ad interim* appointment to the secretaryship, but Dr. Herring's permanent successor will not be chosen until the biennial session of the National Council at Los Angeles next June. The requirements for that high office will be all the more severe in view of what Dr. Herring made it during the seven years of his service. It stands for more today and is more acceptable to all our churches because of the dignity and worth he gave to it. Yet as Rev. Charles F. Carter of Hartford said the other day, who as chairman of the executive committee of the Council knew Dr. Herring intimately: "He never cared much for denominational machinery save as it was the instrumentality through which great moral convictions and impulses were brought to realization." He certainly was as ardent a Congregationalist as any man in the fellowship, yet from the strictly ecclesiastical point of view he was very little of a Congregationalist. He saw the entire Church of Christ as potentially one and he gave unstintedly of his time, thought and energy to undertakings looking toward a larger unity.

Copyright, A. S. Burbank, Plymouth, Mass. THE PILGRIMS' FIRST CHURCH SERVICE ASHORE
Held at the "Common House" Jan. 21, 1621

Dramatic Scenes in American Churches

At the Pilgrim Church in Plymouth

By F. Lauriston Bullard

Safely ashore at last, crowded within the rude structure they call the Common House, their hearts full of gratitude and hope in spite of the perils they must dare and the deprivations they must endure, their memories lingering tenderly upon the friends and the beloved minister left behind in Holland and upon those fellow voyagers from whom already they have been called upon to part in their bold venture overseas, listening reverently while Elder William Brewster leads them in the worship of God—the Pilgrims at New Plymouth on Jan. 21, 1621, hold their first Sabbath services on the shores of that New World whither they have come that they "may not lose their language nor their name of English," that they may preserve their liberty of conscience and maintain their "covenant to walk with God, and one with another, in the enjoyment of the ordinances of God, according to the primitive pattern in the word of God."

The House of Meeting

The building is of rough logs, about twenty feet square, the cracks filled with mud, the roof thatched after the fashion at Scrooby, and now made secure again after the fire of the preceding Sunday. There runs the brook and there stands the wood whence they have carried the timber laboriously hewn for their dwellings. There rides the *Mayflower* safely anchored, their home for a third of a year. Clark's Island is near at hand, the refuge of the party which had found Plymouth Harbor for them, and where through the Sabbath the explorers had rested.

Just down the slope is the landing place, where, on Dec. 21, 1620, Standish, Bradford, Carver, Winslow, Tilley, John and Edward Howland, Warren, Hopkins and Edward Dotte had made the landing that was to become a great event in the history of America and of the world. Just above the Common House is the hill to be known to themselves as Fort Hill, but tragically known to those who have entered upon the splendid heritage of the Pilgrims as Burial Hill. And there is Cole's Hill where they are to plant a field of grain, lest the Indians count the graves of the fifty whom they lost that first winter.

Here in their "assembly hall," with the wilderness all unknown before them and the wide ocean behind, with savages always to dread and grim death week by week decimating their small numbers, they listen with swelling emotions to the fervent but simple ministrations of their elder. Psalms are sung, prayers are offered, the Scriptures are read and some brief exposition attempted. The service over, they separate, quietly to spend the day in meditation, personal devotions and rest. Soon they rear upon the hill the meeting house which they equip also as a fortress, and this serves until a new church is erected in 1637.

The Pilgrim Church-Going

One lingers upon the picture of their march to service:

> They assemble by beat of drum, each with his musket or firelock, in front of their captain's door. They have their cloaks on, and place themselves in order three abreast, and are led by a sergeant without beat of drum. Behind comes the Governor in a long robe; beside him on the right comes the preacher with his cloak on, and on the left the captain with his side-arms and cloak on, and with a small cane in his hand—and so they march in good order, and each sets his arms down near him. Thus they are constantly on their guard night and day.

One reads with curious interest the sermon, upon 1 Cor. 10 : 24, delivered by Robert Cushman, who after all had not been ordained to preach, on Dec. 12, 1621—a sermon which, when printed in London the following year, became the first sermon delivered in New England to be given permanent form. But one deeply wishes that he might know which Psalms were sung, what passages read, what petitions offered, in that hour of worship on the third Sabbath of January, 1621, in "the house which they had made for a generall rendevoze," by the Ruling Elder who had been appointed in Holland to represent the distant minister whom the Pilgrims considered the pastor of their church until his death in 1625. In imagination one strives to picture the scene, but with small success. You may think of Bradford as you choose for no one can tell if he was a Lincoln or a Douglas in stature. Sketch your own likeness of Rose Standish, for she may have been small and dainty or tall and stately. Much about their times and their manner of life and thought you may know, but their personal appearance you must provide almost entirely after your own reasoning and fancy.

How remote seems that world of only

three centuries ago! Reading and writing were rare accomplishments, lacked often enough by nobles, and free schools were unknown. The cottages of the people, thatched with straw, contained no stoves and had no chimneys. The tables bore no china nor tinware and pewter dishes were just coming into use. Steel reflectors served for looking glasses, there were no friction matches, the weaving was done by hand. England had no weekly paper. London still was to wait 100 years for a daily, 160 years for street lights, 200 years for railroads, cheap postage and illuminating gas. Letters traveled on horse back about five miles an hour and a day's wage was not enough to cover the cost. To hurry the tidings of the death of Elizabeth 190 miles from London to York required three days and three hours. Water pipes, sewage systems, pavements, wooden floors, carpets, fire engines—all were unknown. Fens and filth menaced health, smallpox was common, scientific medicine was far in the future, the death rate was one to twenty-three.

As to science: Galileo bore the punishment of the Inquisition for teaching that the earth was round and moved in space, during the period the dissenters from Scrooby were in Holland. The telescope in the early part of that century revealed the rings of Saturn, the satellites of Jupiter, and the phases of Venus, but the idea of the solar system had not found lodgment in the minds of many. The discovery of the law of gravitation was sixty years, and of the stratification of the earth a full century, ahead. The barometer had not arrived, nor the mercurial thermometer. Clocks with oscillating pendulums were not known, Harvey had not discovered the circulation of the blood, the sunbeam had not been split into its prismatic colors nor was the progressive motion of light surmised.

As to government and morals: The chief officer of the crown was the sheriff; London Bridge bore human heads almost every week; the gallows was common on the King's Highway; 200 offenses were punishable by death. Sports, the stage, social standards, all were coarse. "Witchcraft" was common, omens influenced the lives of most, the pulpit was narrow. Elizabeth, the great queen, was profane of speech, untruthful, vain as her mother, Anne Boleyn, bold as her father, Henry VIII. She accumulated 3,000 fine gowns, half dominated Spain, France and Holland, and governed England as well.

The Religious Story of Christendom

As to religion: Almost a century had passed since Luther had nailed his theses on the Wittenberg door and had defied the greatest power on earth. In the Low Countries the fierce struggle for liberty of faith and for toleration had raged for many years and England had been vastly influenced thereby. Holland in celebration of her victories was founding free schools and establishing universities. Political freedom was coming with religious freedom in spite of all the might of Spain, then the dominating state of the Continent, whose rulers sought to subjugate the world by means ever since execrated by mankind. The English State Church, great, rich, autocratic, came into existence as the result of the strategy of a king. Elizabeth played all parts to all men in questions of religion, seeking always to hold her kingdom secure, but softening the persecutions of "heretics" and allowing them to move out and take their "heresies" along with them. James, her successor, claimed divine right, sharpened persecution, forbade emigration, sought to control opinions, insisted upon passive obedience. But he did give his people a new version in English of the Holy Bible, a version which became the law of the lives of churchmen, and which put God higher than either the State or the Church, made private judgment supreme and the individual responsible only to his Maker, a version that hastened the Revolution.

An Age of Great Men

But that was a great age. Shakespeare and Bacon, Spenser and Sidney, Raleigh, Hooker, belonged to it. Plain men were thinking hard and remembering how their fathers had demanded and obtained their Great Charters and their guarantees of rights. John Knox had been preaching and printing. Elizabeth brought skilled workmen from Flanders and their advanced ideas found lodgment in English minds; her soldiers returned from Holland with new notions of freedom; a fresh force was gathering strength year after year. The great mystery of the New World in the West fascinated the imagination and challenged the courage of the bravest and most thoughtful.

Puritans and Pilgrims

Out of these conditions emerge the Puritan and the Pilgrim. Opposed to ceremony, regalia, ostentation, seeking to purify faith and simplify worship, the Puritan developed the army and the party which changed the course of English history. Opposed to an established church as inherently wrong, caring nothing for power and place and mixing not in politics, standing for all the Puritans stand for and besides for tolerance and liberty, the little third party of the Pilgrims see in separation their only chance for full freedom both religious and political, and, true to their faith, leave their home country to find security in Holland. Twice apprehended in their attempts at flight, at last one congregation reaches Amsterdam, the leading mart of the world, and in the beautiful city of Leyden they make their home, where a great university has been founded in token of a Dutch victory over Spain. Among the exiles are the well-educated Bradford, Brewster, who had been an undergraduate student at Cambridge, and Winslow, a printer from London. In Leyden, Brewster and William Brewer set up a Pilgrim Press. They practice also the tolerance which they preach. For eleven years they have peace, quiet, prosperity. Then dawns the hour when the war with Spain is to be renewed. The Pilgrims also fear absorption in the surrounding population and the disappearance of their faith. Therefore they will migrate once more. And they undertake the negotiations and make the several removes which culminate in their voyage to the Western World.

The Voyage

And now on this January Sabbath of 1621 they are "at home" in the little settlement upon which they bestow the name found upon John Smith's map. Their ship out there in the harbor is only of 180 tons burden, about 90 feet by 23, a wooden vessel of course, carrying three masts, two of them square rigged and the mizzen with a lateen sail, high decked at bow and stern with a low deck between. The shallop 30 feet long required much space between decks even when carried in pieces. The ship bore some guns, possibly some animals and poultry. What cooking was done on the voyage must have been by holding a frying pan over a fire of charcoal or suspending a kettle on an iron tripod over fire in a box of sand. Probably the captain had a hanging compass, for the invention had been given to mariners a few years before. Exact charts there were none, but on board likely were the crude maps not only of Smith but of Cabot and Gosnold. The flag was the new one in that time of the United Kingdom of England and Scotland. Small and frail was the *Mayflower* from the modern viewpoint, not so in the thought of the Pilgrims. To them she seemed a large and well-built vessel. But she was heavily loaded and therefore sank low in the ocean and shipped great seas, especially through the latter half of the 66 days' voyage. She carried 102 passengers and a crew of fifteen or more. Forward lived the crew; the passengers were assigned to places aft in bunks and cabins. The ship has missed her intended destination, but having come safely to land, in what now is the harbor of Provincetown the 40 adult males of the Pilgrim Company draw up and sign their famous Compact, the agreement in which a distinguished English writer within a year has found "a solemn dedication of themselves, their successors, and their new land, to the principles of popular government," the "planting of democracy on American soil," an "act of immense significance for the future course of American history."

Adventures of Exploration

They put their shallop together and make it seaworthy. One exploring party goes and returns. A second of eighteen men and six members of the crew departs from the ship on Dec. 16; on Dec. 18, sights a harbor, and on Monday, Dec. 21, with the tide at the flood, in mild and sunny weather, lands somewhere on the Plymouth shore. On Dec. 26 the *Mayflower* enters the harbor. The following day, being the Sabbath, Brewster conducts service on board. Eagerly they undertake to explore, industriously they set to work upon their buildings, with an eye to security they lay out the town, assign the site for the Common House, and divide the company into nineteen "families." Delayed by rains and storms their progress is slow, but "some fell tymber, some saw, some rive, and some carry," and at last their arrangements are complete enough for their first Sabbath service on land, on Jan. 21, Old Style, Jan. 31, New Style, when all who were able gather in the assembly hall, no doubt with some thought of the ten or more of their number, including Dorothy Brewster, who have passed away.

Against the background thus broadly sketched how superb seems their faith, their sincerity of motive, their tolerance, their courage. They could not know the full significance of what they were doing that day as they listened to their elder conducting that service of prayer and praise. But they knew enough to understand that they faced no easy task. Their debates in Holland, "often seeking the mind of God in fasting and prayer," show how deeply they felt their responsibility for the faith which they believed God had revealed to them in the Scriptures; their acceptance of a debt which they were long and toilsome years in paying, mortgaging their future to serve the world, proves their tenacity and sincerity. That cabin compact, when they believed themselves outside the rule of the law of England, the first written constitution for the first pure democracy, discloses their ideals and spirit. Who can say how far into the future their minds penetrated?

Until April the *Mayflower* remained with them. And then the little ship, their sole present link with the Old World and the home lands, lifted anchor and started back across the ocean. But no one faltered. Their gaze must have followed the vessel. As they plied their tasks their eyes again and again must have lifted to look upon her receding sails. But no one went back. In the quaint phrase of a Japanese convert: "These men had a plow on hand." Soon their little settlement was overshadowed by the greater settlement at Boston. But the Pilgrim influence has grown ever greater. As John Masefield writes of them: "A generation fond of pleasure, disinclined toward serious thought, and shrinking from hardship, will find it difficult to imagine the temper, courage and manliness of the emigrants who made the first Christian settlement of New England. . . . It would be healthful could either England or America see herself through the eyes of those pioneers, or see the pioneers as they were. . . . They were plain men of moderate abilities, who, giving up all things, went to live in the wilds, at unknown cost to themselves, in order to preserve their children a life in the soul."

In addition to the usual authorities the writer wishes to notice his indebtedness to an address by Dr. Andrew S. Draper at the Cooper Institute in 1905.

The Church Conferences in Switzerland

Intimate Fellowship Expressing and Promoting Unity

By Our Special Correspondent

My mind feels as though a glove-stretcher had been vigorously applied to it; my body would welcome the quiet peace of deep pine woods and days a-fishin'. But truly, my spirit has been exalted. For these past three weeks I have been "conferencing" in Switzerland, where East and West have met together, and God's purposes for his children and his Church have been comprehensively sought and courageously espoused. Was it by strange coincidence or was it an evidence of the working of the Divine Spirit, that seekers, white and black, from the driving West and the mystic East, sought each other in that amazing little land of snow-capped mountains, to consider what hand and head and heart, dedicated to the knowing and doing of the will of God, might accomplish for this weary, perplexed and needy world?

However you may explain it—and there is no doubt in the minds of those who were present for they knew that God was at work among them—the words which I have chosen carefully, exactly represent the scope of the three church conferences held these past three weeks, the first two at Geneva, the last at St. Beatenberg.

The first conference, technically known as the meeting of the Preliminary Committee to consider a Universal Conference of the Church of Christ in Life and Work, was busied with the question of whether the Protestant denominations, now working separately, can work together on the overwhelming needs of our day, bringing to bear on the molten life of our world, great single sledge-hammer blows, rather than trying to shape its mass of hissing desires and glowing purposes, malleable with the heat of burning human needs, by the futile tapping of many tack-hammers, as is now so tragically attempted.

* *

The second meeting was the World Conference on Faith and Order. In this the intellectual problem of a united christendom was the keynote. What can it contribute to promoting the realization of God's presence among men? Our denominational divisions, what are they but obvious shortcomings of Jesus' ideal of the Church, his body? And how are we to find our way to that actual goal of inclusive unity where all men know themselves to be bound together in the unity of the spirit because all are conscious of their equal place in his Church?

Photo by F. H. Jullien

Standing, Bishop Brent, President of World Conference on Faith and Order. Sitting, Robert H. Gardiner, Secretary-General of Conference

And at St. Beatenberg, high up on a mountainside, above low-lying clouds and valley mists, in the presence of the majestic, heavenward-pointing fingers of the glistening peaks, these seekers once more gathered together, there to give expression to the voice of God as it moves in the heart of man. The deliberations of this Conference of the World Alliance for Promoting International Friendship through the Churches were fitting climax to the previous meetings at Geneva.

* *

It was easy at first to "wave the cynic's ban." I had come from a parochial atmosphere where, in spite of some vague movings of a spirit of discontent with the separation of this denomination from that, the barriers between the churches are sufficiently unyielding to produce spiritual black and blue spots when one really bumps into them. I thought, for instance, of a certain Congregational and a certain Baptist church in the same locality, which were not moved to worship together a winter or two ago, even though God assiduously wielded an economic club labeled "coal shortage." I was conscious of the almost sinister presence of History. For there in Geneva one could not be unmindful of the yeoman work done by Calvin and Knox and the rest in dividing the Church into many camps. Was it not strange irony that within a block of the scene of their labors, men should now be gathered, a few hundred years after, to essay a task, the antithesis of theirs, to try to unite, rather than divide, to coalesce, rather than separate? Nor was it unreasonable poetic license to imagine grim Salive, raising its rocky bulk above the busy noises of that little city, musing to itself as it beheld the generations of men follow each other across that stage, "Why so hot, little man?"

But my littleness was compelled to silence as gradually the underlying significance of it all shaped itself in my consciousness. So far as I know, no man or group planned or aimed at a general scheme. No one with whom I have talked has seemed to be conscious that the three conferences formed a whole. It just happened, that three different groups of men and women, starting quite separately and independently of each other in years past, moved along lines strictly their own which, however, converged at Switzerland in August, 1920. And the fact is, that in so doing the whole field of Christian experience was touched, one conference supplementing another. "It just happened?" Rather, to use a phrase born in Geneva years ago, I am convinced that it "fell out contingently," according to the purpose of God. Cynicism and conviction are poor bed-fellows. Exit the former.

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As I sat day after day in the various meetings and heard the words which were spoken, and as day after day I was even more keenly conscious of the spirit in which they were spoken—for spirit needs no laborious interpreting as do words of foreign

Photo by F. H. Jullien

President, Vice-Presidents and Secretaries of World Conference on Faith and Order

Bishop Brent, President, at desk in center. On left, J. G. Tasker, Principal of Wesleyan College, Birmingham, England. At right, R. H. Gardiner, Gardiner, Me., Episcopal layman, General Secretary of the Conference.

tongue—I shared with many others present the knowledge that "God was in that place."

I should hesitate to affirm, however, that in the person of some of the delegates, it would have been possible to entertain angels unawares if outward habiliment were true symbol of inward consecration. For "clericals" were many, cassocks not a few, our brethren of the Orthodox Greek Church, with funneled hats and heavily jeweled breast pendants and massive gold crosses, acclaimed by their dress their profession; and gaitered bishops added ocular information if it cannot be said that they added thereby grace. It was very apparent that churchmen had gathered together.

There was the Archbishop of Upsala, inveterate worker in the Geneva Conferences, his mass of flaxen hair framing a countenance at once strong, knowing, genial. The benign, snow-haired Bishop Herzog of the Old Catholic Communion, whose opening prayer at the Faith and Order Conference, spoke so truly of one who had walked with God, that his words, though those of an unfamiliar tongue, found meaning in the heart of all. Germanos Strinapoulos, Metropolitan Bishop of Selencie, swarthy of countenance, black flowing beard, robed and wearing the ponderous decorations of his office, moved in and out with stately mien. Dr. Giampiccoli, brilliant and versatile, Waldensian pastor, brought the sunny warmth of his native land to temper now and then the quick, keen-edged, but volatile spirit of his brother from France.

Dr. Sigmund-Schultze, young, earnest and able pastor from Berlin, maintaining calm poise and sinking the acerbities of the recent past in determined endeavor to help bring about better things in the future. At St. Beatenberg, the tall, bent figure of the Lord Bishop of Winchester, a sturdy oak showing signs of the buffeting of many storms, was a marked contrast to the gentle marking of nearly seventy years which the Dean of Worcester bears with genial grace—and both labored mightily for the cause to which they are devoted.

Poland and Austria, Hungary and Denmark, Africa and Japan—from all corners of the world followers of Christ came to those conferences, so that it is a true record that at the Faith and Order Conference, for instance, eighty churches and forty nations were represented.

* *

And in it all America has played a leading part. It was Dr. Lynch who brought to effective focus the desire on the part of many to confer as to the possibilities of united church work in our day and generation. Dr. Boynton, Bishop Cannon, Dr. William P. Merrill, Dr. Peter Ainslie, Dr. Sidney L. Gulick, Dr. A. T. Brown and others from America found themselves in the conference room at Geneva and at St. Beatenberg, and played a most important part in the shaping of the decisions. It was Bishop Brent, who, ten years ago, gave expression to the conviction which had grown up within him, that the "broken Church of Jesus Christ must be joined together in a special pilgrimage toward unity," a purpose in which a small company joined with him, and which, by the untiring work of Robert H. Gardiner, grew until it expressed itself in the historic Conference on Faith and Order just now held.

It was the group of men associated together in the Carnegie Peace Union which was largely influential in linking up the men and women of similar mind in many countries and bringing into being the World Alliance for the Promotion of International Friendship, to the presidency of which the Archbishop of Canterbury was elected at the recent meeting, and to the executive chairmanship of which Dr. Boynton was elected. At St. Beatenberg, Dr. S. A. Eliot, Dr. H. A. Atkinson and Hamilton Holt were prominent additions to the American delegation.

* *

What was accomplished? It is time which must answer. Resolutions were passed, world conferences voted to be held, and other actions taken. Courageous utterances were made. One stands out clearly in my memory. The Bishop of Bombay made it. He was garbed in a bishop's uniform, his appearance seeming odd to my provincial eyes. Gaiters and cincture, with which latter his hands played nervously while talking; President Eliot's query to a preacher at Harvard who also wore a cincture came to my mind. "That was a good sermon, young man," said President Eliot, and, pointing to the girdle continued, "Do you think that thing helps you any?" So I was wondering as the bishop, in halting speech, went on. But I forgot the cincture and awkwardness of address and all the rest when I heard him say: "We want ministers of all denominations to be able to be acceptable in their ministries to all congregations. Therefore we would offer ordination to non-episcopal ministers. And if necessary, in order to be able to minister acceptably to their people, I would be willing to receive non-episcopal ordination." And I know from his voice that he meant it.

Bishop Brent, in speaking of the drawing together of the conference, made this arresting remark: "The competition of churches received a body blow from the united action of the pilgrims at this conference. Sheep stealing in the cattle world is held to be a crime. How then ought it to be viewed by the under-shepherds of the Good Shepherd?"

No day passed without eloquent, wise and consecrated utterances from men, who, though separated by far reaches of sea and land, nevertheless were united in spirit.

This was accomplished and I hold it the most significant accomplishment possible. As has been written in another connection, so it may be truthfully said of these men at these conferences: "They did not win, they *were* success."

For in all their relationships they "kept the unity of the spirit in the bond of peace."

E. C. B.

The Hague,
August 31, 1920.

A Student Conference in Czecho-Slovakia

Sidelights on the Religious Tendencies of the New Republic

By Sherwood Eddy

We have just concluded the first student conference ever held in Czecho-Slovakia. We are in an ancient Hapsburg feudal castle, a thousand years old, looking out across the deep moat, through the century-old trees flooded with sunshine. It is five hundred years since John Huss was burned at the stake (1415), three hundred years after the battle of White Mountain (1620) when Bohemia lost its independence and the Protestant Hussites and Moravian Brethren were subjected to fierce persecution. Their leaders were beheaded, their Bibles were burned, their language was forbidden, their schools were closed, the Roman Catholic religion was forced upon them by torture, and yet today, after five centuries of persecution, this nation stands free at last with the first stabilized Republic of Central Europe.

Long-Standing Prejudice Breaking Down

During the first Bible hour these students took into their hands a fresh copy of the Scripture, and many began for the first time in their lives to study this Book which will kindle a fire here that shall never again go out. Here are these students to whom the very words "religion," "church," "Christianity," and even "Christ" have so long been connected with crime, tyranny, inquisition and oppression that they have become loathsome—students who are atheists, free-thinkers, agnostics, materialists, Catholics, and a few Protestants, but mostly anti-churchmen; and here among these men we must gather at least twelve men, and spreading in widening circles, with the experience of Galilee, Calvary, and Pentecost, there must be reproduced the dynamic life that shall make Bohemia live again. How strange it is that one must win them back to faith in Jesus Christ through John Huss; for all agnostics, atheists, and anti-churchmen swear by this man who kindled their national Renaissance. But now, with splendid enthusiasm in their new discovery of Bible study, the prejudice of years is breaking down, and with the New Testaments the students come up asking for our autographs. I write "July 4–6, 1920," the two memorable dates of this week commemorating Washington and Huss, in this old castle, the former seat of a Hapsburg Austrian duke. It is now confiscated by the government and given over to the Y. W. C. A. and Y. M. C. A. as the first Northfield of free Bohemia.

I have just come from the closing meeting of this student conference. These students are the flower of the universities of the Czecho-Slovak Republic. There was a strong delegation from Prague, with its 15,000 students, one of the oldest in the world, founded in 1348. All the leading institutions were represented. These Slav students present a unique type in the student world. Three elements are found in strange combinations in their character. There is first that deep, basic temperament of the Slav—mystical, with a tendency to Pantheism, somber, with a vast capacity for sacrifice and suffering, keen intellect, warm affection, and a deep religious yearning. Superimposed upon this the Czech students have a strata of German rationalism, with a strong antipathy to the supernatural and a demand that everything should be proved at the bar of reason. They were far more thorough and searching in their mental processes than American students. Last of all, upon the surface there was a strong reaction against all organized religion as the result of the long centuries of oppression and persecution behind them; yet that deep, insatiable Slav heart hunger has ever yearned and reached out after God. Driven from the Church, it has sought other channels of expression.

Variety of Beliefs

In the Bible class this morning I asked the students what their previous faith had been, and endeavored to ascertain what currents of thought and religious influence had been flowing through their lives. Of the forty students present, I ascertained that eighteen had at one time been atheists, and five had come to this student conference as such. Nineteen had conceived of God in Pantheistic, impersonal terms. Nine had been attracted by Buddhism; seven by the Hindu doctrine of transmigration. An equal number had been under the influence of theosophy, spiritualism, and "new thought," while others had been influenced by Nietzsche or Tolstoi. Ten had come from Protestant homes. Twenty-five were nominal Catholics. Six were free-thinkers. Thirty confessed themselves strongly anti-church and anti-clerical. Seventeen had a deep prejudice against religion, and nine a strong aversion to prayer. All unanimously looked upon John Huss as their national hero and ideal. All but three had been deeply influenced by their study of the New Testament during the conference and had found it a new Book. All but one had received spiritual blessing in the conference.

I have never known, save in Russia, so large a proportion of students influenced by strange vagaries of thought, and driven into such tortuous channels of doubt as the result of their bitter experience of "religion." In Russia the Greek Church was identified with the Czarist reactionary régime, and was consequently abhorred by the students. In Germany the Protestant Church identified itself with militarism and the State, instead of with Christ and the people. In Austria the Roman Church identified itself with the Hapsburgs and the hellish tortures of the Inquisition, against freedom and justice. The result in each case has been atheism, agnosticism, infidelity, and immorality among the intellectuals, and an abhorrence of organized Christianity.

Besides a daily devotional Bible class, I had a series of apologetic addresses on Science and Religion, Reason and Faith, The Existence and Character of God, The Place of Christ, Prayer, What is Christianity? etc. At the beginning of the conference they would tolerate no hymns or audible prayer, and were suspicious of all "clericalism." In the afternoon we joined all together in a new and much-needed system of competitive sports, basket-ball, volley-ball, etc., as we took up the physical side of the triangle. At another hour we took up practical methods, social service, and organization.

Forced to Seek a Satisfying Faith

The conference was their own and delegates and speakers were chosen by the students themselves. In the middle of the conference a powerful address was made by a national leader, which, on strong rationalistic lines, tended to banish all revealed religion, a personal God, and many vital essentials. It looked as if the day was lost. But that afternoon one of the students was drowned while in swimming. A letter found in his clothes came to the students like a message from the life beyond. They were forced to face spiritual realities again and seek a satisfying faith.

Our closing meeting this morning in the conference lasted three hours. After speaking upon the subject, "What is a Christian?" I asked how many, out of sin, doubt, or infidelity, were ready to begin to follow Jesus Christ in a new life of fellowship with God and service for man. Some thirty men responded to this appeal, rose, and publicly confessed Christ. On the next question five men announced themselves earnest seekers after truth, who, though unable to believe in God, promised earnestly to study the teachings of Jesus, and, if they found God, to follow him.

Following these decisions, men were given an opportunity to tell what blessing they had received at the conference. I shall never forget these testimonies. Men who had been atheists, who had never read the Bible before, men from every shade of doubt and infidelity testified to having found new light or life, to having discovered a new Bible, and undreamed wealth in Christ. Strongly rational as they were, a number of the students were in tears as they spoke. They have adopted a new basis; they have today admitted their first members; and a Christian Student Movement is now firmly established here. The fires that smoldered about John Huss have leaped again to flame in the liberty of the new Czecho-Slovak Republic, and God's truth is marching on.

Move to Form National Church

A great movement has started in the Catholic Church here, breaking away from Rome to establish a national Church. In five months about 200,000 have joined the movement. The whole nation is now in a state of transition. A national church like that of England may be formed. I have just met the national leader of this new movement. They have adopted for their services the national language; they stand for a married priesthood, an open Bible, and the whole position maintained by Huss at the beginning of the Reformation five centuries ago.

There is the great bridge of Prague where the heads of the Bohemian nobility were hung to terrorize the population, and here in this city men and women were imprisoned, shot and hanged during this war by the agents of the degenerate Hapsburgs of Austria. But high over the city stands the great castle, now the residence of President Masaryk, the most learned and democratic ruler in the world. I stood in his study one evening at midnight looking over those 10,000 volumes in his library, where he quietly works in four different languages, and examined some of the score of works which he has himself produced. I was deeply impressed in my interview with the President. He is a great and humble man, who has suffered much for liberty and truth. He was condemned to death by Austria. His wife and daughters were imprisoned during the war and the former has never regained her health.

His daughter, who is a national leader in social service, gave a most helpful address at the student conference, and the President took a deep interest in the new student movement. I talked with him about the social program of the Republic and the movement in Russia, which I now hope to visit.

From Resentment to Faith in God

I have recently returned from a series of meetings among the soldiers and civilians in Bohemia and Moravia where 2,000 soldiers a night crowded the Y. M. C. A. huts, and, with far deeper intellectual interest than American soldiers, listened night after night in the most intense silence as we tried to lead them back from resentment left by years of oppression to faith in God. There under the shadow of the old castle in Brno with its instruments of torture, its racks and thumb-screws, red-hot irons, damp vaults, and corridors where the prisoners were chained naked to be eaten alive by hordes of hungry rats—there daily the soldiers were listening to a free and full gospel. Night after night in Olomouc officers and soldiers, professors and civilians not only listened to the addresses, but sat there for one or two hours afterwards, pouring out a steady stream of questions, eagerly seeking the truth, asking, "How can we prove the existence of God? How can we reconcile modern science and religion? Was Christ man or God? What is the meaning of life? How can I find a satisfying and dynamic religion?" etc. I have been asked to return to organize a national evangelistic campaign in Czecho-Slovakia. A native Huss or a Wesley is needed today to lead a great national movement of reformation and regeneration that could sweep this land like a fire.

The great national gathering of the Sokol Society is now on in Prague. There on the hill is the stadium filled and refilled with 135,000 spectators each day while 12,000 performers at a time go through the most marvelous drills I have ever witnessed. First men, then women, then boys, then girls; 12,000 in each company moving in perfect time to music through complicated exercises, lasting nearly an hour each, without one audible command and without one mistake. This marvelous athletic organization, embracing now nearly a million members, drilled and disciplined the nation, inspired it in years of gloom, gave it the courage that marched its legions across Siberia, held the people tenaciously to their dream of national independence, and finally gained their hard-won freedom.

A New Nation

As the performance of the day opens there is a blare of trumpets, a moment of breathless expectation, and 12,000 boys march into the great stadium. This is no dress parade, but it shows the results of disciplined exercise twice a week during the past years. Their drill is marvelous. No boys of any nation in the world today, no, not all the Boy Scouts of the world combined, could equal it. Another blare of trumpets and the boys march off, while 12,000 girls of the same age go through their wonderful drill in an exhibition of organized grace and beauty. The trumpets sound again; 12,000 men, from 20 to 50, march on and give a yet more marvelous exhibition, without one man out of step or time. When these 12,000 pairs of arms cut the air in unison it sounds like the breaking of a sea. Another blare of trumpets and 12,000 women march in to give another exhibition.

Thus in free Bohemia a nation is being born in a day. An intellectual Renaissance, a religious Reformation, and a social revolution are moving the nation to its depths. The future is bright for the new Czecho-Slovak Republic.

From Day to Day

By Allen Chesterfield

Every city man should manage to spend at least two or three days in the year on a regular farm, run by a native American who knows his business. Such a person can still be found in New England, although many of the best holdings have gone into the hands of French-Canadians and Polacks.

The vacation period furnished me no happier three days than the ones I spent on a New Hampshire hilltop, where a man who has lived most of his life in the midst of the uproar of New York acquired, a few years ago, a two-hundred-acre farm. Through diligent toil and wise management he has made it one of the best in the state. Don't talk to this man about the joys and advantages of urban residence. He is as happy today as when he was laboring from morn till night at a desk charged with the financial responsibilities of large organizations. It was not because he failed therein that he decided to cut ties that had grown strong and precious and to go back to the soil. Perhaps the fact that as a boy in a remote Vermont town he learned the rudiments of farming had something to do with his change of base. More influential was his belief that agriculture must continue to be one of the bases of American prosperity. At all events he had made for himself and his household a comfortable and charming home. There in his amply furnished library, when winter winds howl without and whirling snowstorms dim the lights of the city in the valley twelve miles below, he sits and reads the standard books, which were seldom opened during his busy days in the city.

But he is no gentleman farmer for most of the year he has to be up betimes to take care of his own stock, carry his milk to the station and attend to the innumerable duties that go with farming. While you repose comfortably in his prophet's chamber in the early morning you hear the tinkle of the cowbells as he drives the wearers of them to pasture. You camp down on his velvet lawn and through the open doors of the barn watch him with his men pitching oats into the loft. No, even with modern conveniences a farmer's life today means hard physical labor and utter indifference to eight-hour days. That is why help on the farms is so scarce. Maybe we shall have to draft young men for such work, as we did for the war. Would that more of them and more and more men in middle life, like my friend, could see something in farm life besides long hours and exposure to the hot sunshine and the biting blasts! Would that they could realize that though money comes a little harder it doesn't slip away so fast as in the factory towns! Would that they could appreciate the compensations—succulent vegetables, fresh from garden and field, plenty of milk and cream, the rides along winding and entrancing country roads, which even a cheap automobile furnishes, and the many offsets that come in the simple joys and pleasant fellowships of country life in the chance to extend hospitality, which few dwellers in city apartments possess, and above all, in the realization that he, who, at this time when the world is so short for bread and has to pay so highly for what it gets, makes two blades of wheat grow where only one grew before, is a true contributor to the maintenance of civilization.

* *

Not from his own lips, but through other agencies, I learned of this man's usefulness in the town which has now become his home—in the Grange, in the church, in civic and patriotic undertakings. How it would refresh any country church if an experienced Christian layman from the city, who had all his life borne an active part in the work of the Kingdom, should bring to it his willingness to work and his progressive spirit.

The church in this particular town had a revival forty-five years ago in which Y. M. C. A. workers from Massachusetts assisted the local pastor. The results of it are still felt. It brought into membership members of many of the leading families. Since then the church has experienced the vicissitudes through which most country churches pass. A great revival is a splendid thing in the background of the church's history provided it serves as an inspiration to present-day progress and growth and not as a historical landmark only. As I looked out of one of the western wondows of my prophet's chamber at the white spire, jutting above the trees two miles away, it seemed to me not only the most picturesque feature in the lovely landscape, but the symbol of all that has been best in New England life in these last three hundred years, and the agency right at hand, which if properly employed can save our rural communities from decay.

Pilgrim Sermon Series

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Interchurch Surveys Free

Through the courtesy of the Congregational World Movement office at 287 Fourth Ave., New York, our ministers and laymen are offered the opportunity to secure the abridged two-volume edition of the Interchurch Foreign and American Surveys free. Send at once to the above address, simply enclosing 25 cents to cover postage and mailing cost. These Surveys include much valuable information regarding religious, social and educational conditions that cannot be found elsewhere.

The Lambeth Appeal

Comment of American Papers

No Real Concession

The appeal of 1920 registers a brotherliness of attitude, a warmth of affection, and a recognition of the spiritual unity of believers which are as welcome as, unfortunately, they are unusual. . . . The Episcopal clergy will "accept some form of commission or recognition" and from the same motive the ministers of non-episcopal churches would "accept a commission through Episcopal ordination as obtaining for them a ministry throughout the whole fellowship." It is here that the denominations are likely to pause. Since they have always been willing to receive the Protestant Episcopal clergy on equal terms with their own ministers, they will see no real concession in this offer to "accept such recognition," while the implication that their own ministerial orders are inadequate without the further imposition of the hands of an Anglican bishop is not likely to lead the way to unity.—*The Christian Advocate.*

No Real Equality

In plain words, under this plan, an Episcopalian rector would go into a Methodist or other "separated" church with full authority, because he is Episcopalian; but the Methodist, Presbyterian, Baptist, Reformed, or any other "separated" brother would go into an Episcopal church only after being ordained by the Episcopal bishop. Otherwise his standing is nothing, in the proposed universal Church. This leaves us, of course, exactly where we were when we started, except there is an official and unfeigned recognition that the grace of God does operate outside Anglican orders. The Anglican logic stops short of doing the will of God. And so Lambeth fails in deed while it quickens by its spirit.—*The Christian Register.*

The Humility of the Lambeth Conference

There have been times when the dream of church unity seemed well nigh hopeless. But that dream will continue to trouble the conscience of the Church. In spite of pride of opinion, of self-assertion, the work of unity is going forward. We can think of no finer spirit in which to attack the problem than that displayed at Lambeth. Its humility is its witness to the Holy Spirit.—*The Churchman.*

Barriers Crumbling

It is the prelates from distant shores who have saved the situation. In their own land they happily know nothing of the penalties and the snobberies of a state church. Thus their outlook is broader and kindlier and there is no doubt that the decision of the Conference to recognize the Christianty of non-Episcopalians is due in a preponderating degree to the votes and the speeches of bishops from overseas. The barriers between the churches had begun to crumble. The Lambeth decisions will accelerate the process. It is too soon to decide what will be the result of these more brotherly proposals. But the readers of these jottings may be assured that at any rate Wesleyans and indeed all Methodists will not be lacking in their desire to bring to an end all that smacks of jealousy and division in the life of the churches.—*English Correspondent of Zion's Herald.*

A New Testament Ministry

Probably such a ministry as the bishops have in mind cannot be provided without the imposition of the hands of a bishop, but is that the only valid, New Testament ministry? They would say "Yes"; but the free churches say "No." Of course, the bishops believe that the claim made for the episcopate is justified, for they are godly and honest men. But hundreds of thousands of equally honest and godly men do not believe this; and right here is found the abiding obstacle to organic union. Honest men differ upon fundamental matters.—*The Baptist.*

The First Requisite to Union

The Bishop of Zanzibar is known throughout the Anglican communion as an uncompromising upholder of the idea of apostolic succession in the ministry. It was he who made a great stir over the administration of the holy sacrament to some non-episcopal Christians by a neighboring bishop. It is interesting to note that he has been perceptibly mellowed by recent events in his communion. Following the recent Lambeth Conference he said: "The bishops testify simply and solemnly to the fact that God has richly blessed non-episcopal ministries as effective means of grace." This is, of course, a cautious and studied concession, but it shows that a change has come in the mind of this particular bishop. There can be no Christian union without a cordial recognition of the Christian status of the ministry and membership of each body participating in the union. Baptists and Disciples cannot unite with any Christian group until they are willing frankly to recognize that unimmersed members of other Christian churches are Christians and members of the church. Episcopalians will find union talk futile without recognizing fully the ministry of the evangelical churches as a valid ministry of Christ.—*The Christian Century.*

Less Generous Than Before

This, so far from being a more generous offer of fraternity to other churches than the bishops made thirty-two years ago, is more selfish and less ingenuous. It speaks of a ministry "acknowledged by every church." Any one denomination objecting to the ministry of the others can hinder union, under this specification, until all the rest come around to accept its notions. And that is precisely the end which the bishops lately gathered at Lambeth have in view—they expect to object to Presbyterial and Congregational ordination until the non-episcopal churches decide to take on bishops as the only way to escape discord. It would have been very much more to the credit of Lambeth if in 1920 as in 1888 it had said in explicit terms rather than by labyrinthine circumlocution what it meant—identically the same in one year as in the other.—*The Continent.*

Exclusively Interpreted

It is evident that the bishops deem that the time long prayed for when Protestantism should break up and a general return to the Church should be possible is near at hand. Whether they be right or wrong, it is undoubtedly our duty to prepare for that break-up; and especially is it the duty of Catholic Churchmen to be most sympathetic and to leave no stone unturned to see that the way of return be made as easy as possible while yet the Catholic securities of the Church be in no way undermined. We must carry out the bishops' ideal of setting forth what is Catholic rather than what is Anglican. . . . This is much more than Anglican bishops have ever said before. It can only mean that if the Catholic world sees a bar to unity in the circumstances under which the historic ministry was preserved in England during the period in which the Ordinal has been attacked, successfully or unsuccessfully, their own participation in our ordinations such as may cure whatever they may deem to be defects will be welcomed, provided that we can reach the stage where nothing else than this stands in the way of reunion. Thus holding, they are justified in expressing the hope "that the same motive would lead ministers who have not received it to accept a commission through Episcopal ordination, as obtaining for them a ministry throughout the whole fellowship." Acknowledging "all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is his Body," there is no trace of the popular heresy that all *denominations* are integral parts of that Church.—*The Living Church.*

Plans for American Board Meeting

The officers of the American Board are anticipating a meeting of quite unusual interest at Marietta, O., Oct. 12-15. The invitation has been extended by the churches and the college, and great efforts are being put forth by the pastors of Marietta, President Parsons of Marietta College and Mr. W. W. Mills, who for many years has been a devoted corporate member of the Board. Although Marietta is somewhat apart from the usual routes of travel, a large attendance is already assured. Friends of the Board have learned that often the most valuable meetings are held in the smaller cities, where the coming of the missionaries and the officers of the Board constitutes an important event in the city's life. The attendance at Marietta will be largely increased by the fact that the local committee have invited as their guests all the Home Missionary pastors of the state.

The program as usual will be rich in the number of missionaries who will speak as representing the Board's widely scattered field. Some twenty missionaries will take part and will bring stirring stories from the fields. One feature which will delight the hearts of many is the appearance of Rev. Chauncey Goodrich, the "grand old man of the American Board," after fifty years of service in China. An innovation will be the placing of Secretary Barton's annual survey in the evening, when the entire time will be occupied by the survey, illustrated by stereopticon views. Robert A. Woods of the South End House, Boston, who has recently returned from a world tour, will speak on Missions and Social Problems in Foreign Lands. There will be the usual commissioning service for volunteers, when Rev. D. A. Poling will give an address on The Appeal to Mission Service Today.

All things considered, the program impresses us as one of the richest the Board has ever offered. *The Congregationalist* will give reports of the sessions but no one who is able to attend should miss the meeting.

League of the New Day

Next Week's Readings and Prayers

Week of Oct. 4–10

Monday. Heavenly Citizenship. Phil. 3:17-21; 4:1-23.

Tuesday. The Ruin of Nineveh. Nahum 1:15; 2:1-13.

Wednesday. The Chaldeans. Hab. 1:1-17.

Thursday. Woes of Unrighteousness. Hab. 2:1-20.

Friday. A Prayer of Habakkuk. Hab. 3:1-19.

Saturday. A Prayer for the Church. Eph. 1:1-23.

Sunday. Joy in Pardon. Ps. 32.

Object for Intercession

For Those Who Are Tempted to Forget God:

We would remember thee, our Father, not only when we have some gift to beg, but at all times and in all experiences. And we would ask for guidance and satisfaction, not for ourselves alone but also for those who in the midst of temptations or the stress of trial or in the allurements of the material world are tempted to forget thee. Forget us not but recall us to the strength and comfort of thy presence and let thy joy be our portion evermore. In the name of Christ. Amen.—*R.*

OUR READERS' FORUM

The Church as Political Artificer

Dear Mr. Editor:

In your comments on my letter on "Inadvertent Autocracy," issue of Aug. 5, there is an unintended misstatement which I wish to correct. You there say: "Not long ago Mr. Dumm advocated his position—which seems to us equivalent to that of Messrs. Johnson, Borah and Reed—before his own local conference in New Hampshire, but after the subject had been duly discussed the Conference supported the League by a vote of fifty-eight to four." I have never advocated "my position" before any conference of churches. In May, 1919, a resolution was reported in the closing session of the New Hampshire Conference in favor of the League of Nations which, as it was worded, I should have voted for. An amendment was moved to urge the Senators, and that I opposed, on the ground that we were not qualified to take such action from our present knowledge (even the Treaty was not yet in the hands of the Senate), nor was there time for deliberation and the maturing of a conclusion in the haste of closing the Conference, even if we had the facts, and under the circumstances I held it unwarrantable to force a citizen to record himself in such a fashion either for or against such a world-determining proposition, on the sole ground of membership in a religious body. Besides myself, the chairman of the committee on resolutions was among the four who voted against the amendment, even as somewhat softened down, but, as you say, fifty-eight voted its adoption, and many such things have been done in many places since. In all this I did not "advocate" a "position" and I may be permitted to add that I had with great restraint distinctly refrained from doing so in the annual sermon I had preached before the Conference.

The paragraph, in my manuscript appended to the above, but which was printed separately in the issue of Sept 2, so altered the text as to make me say that the resolution I quoted which I had offered in May, 1919 *before* the above event, had instead been put forward this summer and even since the Council in Boston.

Alfred Dumm.

Derry, N. H.

We deeply regret these wholly unintentional misrepresentations of Mr. Dumm's position and procedure.—The Editors.

Harding and the League

Dear Mr. Editor:

It is hardly profitable at this time to call attention to the many conspicuous infelicities that have marked President Wilson's course respecting the League of Nations. "Let the dead past bury its dead," while we look forward hopefully to the future.

If Senator Harding can be credited with a fair degree of common honesty he is no "bitter-ender," but is anxious to see our nation meet fairly its responsibilities among the other nations of the world. Without going into minute details, he has announced his purpose, if elected president, to summon a company of our best statesmen, without respect to party affiliations, to devise a plan of co-operative action with other nations for securing peace throughout a large part of the civilized world. Doubtless this can be done and our nation can assume an honorable place among the great nations of the world.

What Governor Cox thinks or plans need not here be asked, his course recently having made his election to the presidency to all appearances impossible.

St. Louis, Mo. Fayette Hurd.

Facts Regarding Dr. Herring

Dear Mr. Editor:

May I make a request, through you, of the Congregational constituency the country over? I am working on a biography of our father, Dr. Hubert C. Herring. I aim to serve as editor, that the volume may prove a medium through which he can speak for himself and his friends can speak about him.

The volume should gather up, in a personal and intimate way, the experiences of his large ministry. I therefore appeal to those who have letters in their possession, which might be of value, for the use of such material. I will return them promptly. I also appeal for accounts from any who may be willing to set down their recollections and estimates of the man. I shall particularly appreciate written accounts of specific incidents. All such help will be deeply appreciated.

Hubert C. Herring, Jr.

United Congregational Church,
Wichita, Kan.

A Modern Jonah

Dear Mr. Editor:

During the months of July and August the Protestant churches of this city are holding union services on Sunday evening on the Court House lawn. . . . One of the churches of the place is at present without a pastor and on last Sunday evening the man who supplied this pulpit was invited to speak at the evening service and did so, taking for his theme the Authenticity of the Word of God. In connection with his reference to the Book of Jonah, he told the following story in all seriousness and declared that it was true in every detail: "Some few years ago five men were fishing in a boat off the coast of Massachusetts near the city of Boston when a huge fish ran under the boat and upset it, throwing all the men into the water. While the men were struggling in the water, the fish appeared at the surface and swallowed one of the men. . . . The four survivors saw their comrade disappear feet foremost down the fish's throat. . . . They succeeded in regaining the boat, righting it and set out in pursuit of the monster, harpooning it and shooting into it as they could. Thus they pursued it until dark compelled them to give up the chase. In the morning they discovered that the fish had died from the wounds inflicted and had washed ashore. The men set upon the fish with knives to recover the body of their lost comrade. They soon had him out, and to their surprise he was still alive. They sent him to a hospital (presumably in Boston) and in four weeks the man was as well and sound as he was before his marvelous experience."

Now in as much as this is reputed to have happened near your city, I am writing you for a verification of it.

Two things make me certain that it never happened. One is that it is palpably impossible and the other is that in this day and age, the man would certainly have taken to the lecture platform and exploited so wonderful an experience. However, I will suspend further judgment until I hear what you have to say in regard to it.

The minister who told this story is a pastor in another denomination and holds a fairly prominent pulpit in this state. He stated in his sermon that the thing that makes unbelievers is the inconsistency of church members. I am inclined to think that such stories as the above told seriously from a Christian pulpit do more to make unbelievers than any other one thing.

New Hampton, Io. W. D. Spiker.

Editors' Note.—If the alleged episode ever took place it has failed to come to our attention though we have been pretty diligent readers of the Boston dailies for many years. If any of our readers were eye-witnesses of the event or got the account first hand from the alleged participants, we trust they will at once communicate with our Iowa brother. This is a wonderful world in which we live.

Why Not Another Redactor?

Dear Mr. Editor:

I am interested in a recent article by Shelton Bissell, entitled Helping the Bible to Meet the Man. I have long been interested in this very thing. The lawyer says, "There is too much in the Bible," and "I do not know where I am going when I get inside it." I want to emphasize the first point briefly.

There is too much in the Bible. Not for the scholar, the builder of theological systems or the stickler for creeds. But too much for the children, the busy people (not ministers or theologians) and the average Christian seeking such reading as will enrich devotion. A few examples will illustrate my meaning. One story says, "God made man." Then along comes another story saying, "and there was not a man to till the ground." One story says that Noah was commanded to take into the ark "two of every sort" and adds "thus did Noah." Along comes another story saying Noah was asked to take "seven and seven of the clean" and "not clean two." And then Noah forgot or disobeyed or was unable to secure the stipulated number; for they went in "two and two."

Then there is endless confusion in getting the children of Israel across or through the Red Sea. Two men are named as being the father-in-law to Moses.

Some one wrote a beautiful Psalm (51:1-17) stating that God had no delight in burnt offerings. All of which did not meet the approval of a later musician who added two stanzas calling for "burnt offerings," thus urging what the author of the hymn said was not wanted. That is, as our good lawyer says, "there is too much in the Bible," especially when one statement contradicts the other.

The redactors have done well in attempting to harmonize the documents; but scrupulous care to leave nothing out has gotten too much in. Why not another redactor, a man with sympathetic scholarship, guided by the Spirit of God, why not such a man who shall retell the story not putting in too much? This would be putting in readable form what Dr. Brown somewhere calls "A Bible within the Bible," a "Little Book."

And this not for the legends only but for the whole Book, omitting all those writings which have little or no application to modern Christian living. This for our children, for daily reading in the family and for busy people in devotion.

Elmer D. Gallagher.

Wabasha, Minn.

AMONG THE NEW BOOKS

On Religious Themes

Bringing Up John, by Edward Leigh Pell (Revell). The big need of American Christianity is for mothers who will sift out from the religious ideas on which they have been brought up what Christ really taught. So says Dr. Pell and proceeds to do some sifting. He has done a good piece of work—in suggesting what we should teach our children about God, prayer, religion, the Bible, sacrifice, the supernatural and most of the fundamentals.

The Church and the World Peace, by Richard J. Cooke (Abingdon Press). The writer, a Methodist bishop, believes that the League of Nations may do much to prevent war, but it cannot eradicate the *desire* for war. He calls for a league of Christendom supplementing the political League of Nations. A united Protestantism at least and more frequent intercourse between the churches of Europe and the United States, for Christian influence through the press, for an effectual propaganda and foundation of world peace.

The Christian Home, by William Wallace Faris (Presbyterian Board). A text-book of thirteen lessons for Bible classes. It is comprehensive in its scope, taking up themes like Guiding Habit Formation, Helping the Child to Study and The Child at Play.

Modern Reader's Bible for Schools, The New Testament, by Richard G. Moulton (Macmillan). A very interesting arrangement of the New Testament in literary form, without the usual chapter or text divisions. The text is not complete. In the Book of Acts and the epistles "some of the details that are of local or temporary importance are omitted," as for example the passage in Acts explaining that "all that believed were together, and had all things common." So in the epistles, each one is presented in a summary, to which are appended "notable passages of the epistle." This limitation is sometimes disappointing. Nevertheless the volume is admirable as an aid to Bible study. The text used is that of the revision. There are good introductions to all of the books of the New Testament.

XVI Revelations of Divine Love, shewed to Mother Juliana of Norwich (Dutton). Mother Juliana was one of the saints with an utterance of mediæval conventual life. The English Norwich has always been a center of religious influence and movement. She was herself a recluse who wrote these revelations more than half a millennium ago while Edward III was still king after his victories in France and Wickliffe was preaching and translating. The text has been slightly modernized, a list of the words substituted being appended. In spite of the monastic point of view and the unfamiliar diction these meditations well illustrate the real continuity and unity of Christian experience in the life with Christ. The introduction by Father Tyrrell interprets the heart of the book, which is a rich storehouse of devotional material drawn from a deep of unfamiliar Christian experience.

Sadhu Sundar Singh, by Mrs. Arthur Parker (Revell). This is the story of one of the most remarkable personalities developed by Christian missions in India. A native Sikh, his conversion to Christianity led him to become the "Apostle of India," adopting the garb and life of poverty of a Hindu Sadhu, or holy man. Regardless of persecution and hardship he traveled throughout India and made converts wherever he went, even among the Himalayas and in forbidden Tibet. His later travels have taken him to China and Japan. It is a thrilling and soul-stirring story of a Christlike life, wholly devoted to seeking to carry the gospel to those who know it not.

The Three-Hour Sermon, by Paul Kanamori (Revell). The author is an evangelist known as the "Moody of Japan." He preaches only this one sermon, which requires just three hours for delivery. He has preached it over eight hundred times in his native Japan and thereby has secured nearly 50,000 conversions. He proposes to devote the remaining years of his life to this evangelistic effort. Under the three heads, God, Sin and Salvation, Mr. Kanamori explains the Christian religion with remarkable clearness and adapts the message most effectively to the life and thought of the Japanese.

The New Life and Other Sermons, by Herbert Booth Smith, D. D. (Revell). Dr. Smith is pastor of Immanuel Presbyterian Church in Los Angeles. His ministry is popular and his methods of thought and expression keep close to the comprehension and enjoyment of the average man, as these sermons bear testimony.

The Memoir of Principal James Denney, D. D., by T. H. Walker (Marshall Press). Professor Denney was one of the great religious teachers of our generation. Mr. Walker has given us a careful and sympathetic study of his career and of the elements which made his greatness. The story leaves a clear impression and wins the affectionate reverence of the reader. It is prefaced by an admirable portrait.

Immortality, by William Newton Clarke (Yale University Press). Dr. Clarke was a genius as a teacher of Christianity, and his power both of presenting truth and holding attention is well illustrated in this reprint of addresses delivered at different times and under diverse circumstances. For the confirming of faith and for a sense of the deep-lying charm of Christianity as interpreted by a master mind, the book is eminently rewarding.

For Boys and Girls

Marion Frear's Summer, by Margaret Ashmun (Macmillan). Pleasing in its complete naturalness is this story for girls of from ten to fourteen. Well written and constructed, it deals with an unusual situation and has a woodsy background. A mother and daughter have been living alone for several years on a small farm in a Western wilderness. Their neighbors are few and mostly foreign. Marion is a good farmer and a worthy pupil of her lovely mother, but she is like a bird who "can't get out." The spell seems to be broken with the coming of a jolly family of young people to a near-by cabin, one summer. The newcomers are strong characters and very likable, though not always models of the domestic virtues, and they change Marion's horizon completely.

The Spartan Twins, by Lucy Fitch Perkins (Houghton Mifflin). Still come the "Twin" books which introduce American children to those of other lands. This time they are to meet children of ancient Greece. Dion and Daphne are twin brother and sister living near Athens in the age of Pericles. The story is charming in itself and so are the illustrations. Besides, we learn how boys and girls were dressed in those days, what they had to eat and what they were expected to do. A most exciting climax comes with a certain visit they made, with their father, in Athens.

Boy Scouts on the Trail, by John Garth (Barse and Hopkins). Published with the approval of the Boy Scouts of America, this is a lively story of Scout adventure during the Great War. The boys discover a German wireless, prevent a plot, entertain the soldiers and make themselves generally useful.

The Light Heart, by Maurice Hewlett (Holt). This is the story of Thormod, the Norseman, a poet and a mighty warrior. It tells how he enlisted under King Olaf and how he avenged the death of Thorgur, his blood-brother. It is rather a fierce and bloody story of the old fighting days but exceedingly well told by a master of the art.

True-Blue, by T. E. Gratton-Smith (Holt). A stirring tale of two boys and a girl in Australia during the early years of the war. German spies are plotting to lay mines and blow up transports but are discovered in time and in the thrilling adventure the youngsters all have a share. Surf-riding, swimming matches and other events, mingled with secret service, make a lively story.

Five Funny Fables, by F. B. Kirkman (Macmillan). These are familiar fables (Sour Grapes, The Fox and the Crow, The Fox and the Stork, etc.), retold for children from five to nine. There are suggestions, also, of ways in which these stories may be acted out by children.

Miscellaneous

Sanity in Sex, by William J. Fielding (Dodd, Mead). This volume opens with chapters describing the government action for the prevention or treatment of venereal disease in the army and navy, especially the educational methods employed and it also refers, in a chapter on "Sex Hygiene in Industry," to the important educational work undertaken by many large industrial organizations for the benefit of their employees. Other topics discussed are "Instruction in Public Schools," "Conjugal Happiness," "Sex Ignorance," "Birth Control" and "Psycho-Analysis." It is a sensible discussion of the whole matter.

Advertising as a Vocation, by Frederick J. Allen (Macmillan). Young men who are attracted by the call of publicity work, and others already engaged in it, will find this handbook full of information and suggestion. The main purpose of the volume is indicated by its title. It considers the business as a means of serving the public by providing honest and needed information. The chapter on "Advertising Ethics" places the business on as high and honorable a position as is held by any profession.

The Almosts, by Dr. Helen MacMurchy (Houghton Mifflin). An interesting study of the mentally defective. It shows how in literature such characters as Wamba in Ivanhoe, Maggy in Little Dorrit, Barnaby Rudge, Smike in Nicholas Nickleby, Silly Billy in Put Yourself in His Place, Quasimodo in Notre Dame de Paris—and others in the writings of George Macdonald, Stevenson, Hawthorne, etc. are presented with keen understanding of their real qualities. Sometimes the novelists have indicated cure where it is impossible, but for the most part they have pointed the way to the proper treatment of the feeble minded. The author presents each character and comments on the lessons suggested, with a final chapter on the present-day understanding of the serious and important problem.

IN THE CHURCH SCHOOL

DR. DAVIS' BIBLE CLASS

Baptism and Temptation of Jesus

International Sunday School Lesson for Oct. 10. Matt. 3:13-4:11.

1. *Fulfilling All Righteousness.* John had not only caught the popular imagination but he had commanded also a deep mood of repentance. He was administering baptism as a sign of this new moral attitude toward life. Jesus came and sought the rite. Of course it was not consistent with the message of John. This young Carpenter from Nazareth was not a penitent. But Jesus did not accept the exception which John naturally desired to make. He was ready to pass through the experiences of the average man in order that he might exemplify as well as realize what it means to express the normal relations of a man to God. Jesus fulfilled all righteousness and thus became the Captain of our salvation.

2. *The Son of God's Good Pleasure.* It is not easy to render into accurate English words the full meaning of the testimony given to Christ's character at the baptism. It means more than simply that Jesus "pleases" God, as a father is pleased when his children do well. God's "good pleasure" is realized when we share his loving purpose and accept his gracious guidance with complete co-operation. God is pleased with us when he finds that we are responding fully to his love and desire for us by blending our wills with his in the filial trust of sonship.

3. *The Test.* We speak of this most important experience in the development of character as "temptation." The root idea is a "test." It is like the tests to which all materials used in great ships or buildings are subjected before they are finally allowed to take their place in the finished structure. Here is a piece of steel which belongs in the ship. If it could reason it would say, when it was being subjected to the test of strain, This is a welcome test; if I pass it I shall be able to discharge the function for which I was designed. We can reason. We know that the tests that prove our fitness for the place where God means to use us are what we would choose to have passed upon us. Jesus met three tests:

(a) *The Test of the Physical.* The stones looked like loaves of bread if one only were tired and hungry enough to use his imagination. Jesus was conscious of his body; he knew what hunger and thirst meant. He knew, also, that there were wonderful powers in him. So when the suggestion came that he should use this power for physical ends, it was a real test. Jesus rose above it. He vindicated the supremacy of the spiritual. He proved that a man may not divert to a lower end the purposes and powers which have been given him for spiritual achievement. What are some of the tests of a similar nature that come to the modern man?

(b) *The Test of Leadership.* Jesus felt the challenge and pull of a young man's healthy ambition to lead his comrades and his generation. He knew he had wonderful powers at his command. Should he leap unharmed from the high walls of the temple, land among the people below, and thus prove that he was God's endowed and chosen leader? Surely he could come much more swiftly and surely to the goal of his earthly mission in this way. But was this spectacular method the best one? Would the loyalties created in this way last? Or should Jesus choose the way of friendship, patient teaching and self-sacrifice as the way to permanent spiritual power? He answered the question in the right way; but it led him straight to Calvary. Must we meet similar tests?

(c) *The Test of World Dominion.* The final form of the test came in facing the possibility and the method of securing world dominion. To every young man, conscious of power, comes the appeal in some form to attempt to secure the mastery of the world by the use of methods that are devilish instead of divine. It was a real temptation. Perhaps Jesus of Nazareth might have become another Napoleon or Cæsar if he had adopted Satan's program. And the world would have lost its Christ. Jesus chose the program of the Father in heaven instead of the program of the father of lies; and through an uplifted cross he is drawing the world to himself. Must we meet a similar test?

Ozora S Davis

Chicago Theological Seminary.

The Christian and Christianity

Who is the Christian? For the answer, let us go to the earliest written records of Jesus' life and teachings. They are found in the first three gospels.

"Come ye after me." Matt. 4:19. Those who hunger and thirst after righteousness are filled; the merciful obtain mercy; the pure in heart see God; peacemakers shall be called sons of God. Matt. 5:6-9. "*Love your enemies . . . that ye may be sons of your father; . . .* for he maketh his sun to rise on the evil and the good." Matt. 5:44, 45. To be a son of God is to treat people as God treats them. "Seek ye first his kingdom and his righteousness." Matt. 6:33. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." Matt. 7:12. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of my Father who is in heaven." Matt. 7:21. "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." Matt. 16:25. Inasmuch as ye did it or did it not unto one of these least, ye did it or did it not unto me. Matt. 25:40, 45.

"Who is my mother and my brethren? . . . Whosoever shall *do the will of God,* the same is my brother and sister and mother." Mark 3:33, 35. A lawyer asked Jesus, "What shall I *do to inherit eternal life?*" And he said to him, "What is written in the law? How readest thou?" And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And he said unto him, "Thou hast answered *right: this do and thou shalt live.*" Luke 10:25-28.

Zaccheus restored what he had taken wrongfully and did righteousness. Jesus said, "Today is salvation come to this house." Luke 19:9. The prodigal went into a far country and made a fool of himself. Then he came to himself and went back to his father's house and his father received him. That is just the way God does with us.

The Religion of Jesus

God is his Father and is wholly adequate.

The Father's will is his one law of life.

The Son must always be guided by love or good will.

Good will is shown in service and sacrifice even unto Calvary.

Life is found by losing it and is lost by saving it.

Persons are the supremely valuable and sacred thing in the world.

The Kingdom of God (living according to the will of God) is the supreme good, to be sought first, and possessed at whatever cost.

Immortality is as necessary and sure as God and his goodness.

Such was Jesus' own personal religion.

Did he suggest any other for us?

"Forgive us our debts *as* we also have forgiven our debtors." In this we pray not to be forgiven except as we forgive. Forgiveness of us by God can have no meaning unless it produces the same attitude of forgiveness in us toward others. The forgiven debtor in Matt. 18 had his forgiveness withdrawn because he did not also forgive the man indebted to him. And Jesus concluded, "So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts." Matt. 18:35. Jesus can save us only so far as he can make us like himself, make saviors of us.

Christianity is Jesus' way of life as he lived it and taught it and his effort to bring us into the same way of life. To be a Christian Jesus says is to seek first the kingdom of God and his righteousness, to treat men as God treats them, to do the will of God. According to Jesus, *doing the will of God* gives us entrance to his kingdom; makes us a member of his brotherhood.

What is that will of God? Jesus makes it clear and Paul follows him in this; that it is all summed up in one thing—Love—universal good will; love to God and love to man. Jesus was a life giver, not a rule giver. He did not lay down external rules and laws. He sought for people a new birth of life within, which would make them think about life as God thinks and take the same attitude toward fellowmen that God takes. No single word of Jesus indicates that anything which he did is in any way to exempt us from bearing our own cross, whatever it may be, just as he bore his, or from sacrificing our lives, if necessary, just as he sacrificed his. He even says that we are to give our lives a ransom for many even as he gave his.

And when Peter rebuked him for saying that he must go to Jerusalem and be crucified, Jesus

(*Continued on page 412*)

THE HOUR OF PRAYER

The Teacher and the Kingdom of God

Comment on the Midweek Prayer Meeting Topic for Oct. 3-9

BY ISAAC OGDEN RANKIN

Scripture Passage. Eph. 4:11-32; Isa. 54:11-17.

The Problems of Unfolding. A great responsibility rests upon the teacher for the unfolding of the human consciousness. Rightly considered also the teacher's desk is a great opportunity of growth as well as of helping others to grow. Under our system direct religious teaching is seldom possible in the school; but it makes all the difference in the world whether a teacher lives in personal relations to God and with a constant sense of the responsibilities of citizenship in his kingdom. For much, I had almost said most, of the teaching we get is quite outside of the use of books and unconscious both for the teacher and the taught. If one lives in the Kingdom of God the ways and thoughts of the kingdom will appear in life and thought. For it is life the teacher has to deal with and life is not a stone to be carved but a germ to be unfolded and developed. And the qualities of each child's mind and disposition are individual. It would be well to ask a Christian teacher, or a little group of Christian teachers, to tell a little about this problem of individuality and unfolding and the conditions of good and Christian teaching.

How Can the Church Help the School? First by being aware of it. Church and school in some localities I have known seemed to be as little aware one of the other as frogs on two sides of a river pool. They are more or less engaged in the same work, but they have no relations. The Roman Catholic Church knows better than that, and we ought to. Does your church ever inquire into the condition of the schools, or take thought for the improvement of the schools, or pray for the schools in your community? There ought to be some way in which the churches, or at least Christians, because they are Christians, could show some helpful, but not meddlesome, interest in the work of the teachers, and in the teachers themselves as agents of the community and helpers in the unfolding of the life and thought and character of its children. If the churches work together as they ought, the teachers connected with those churches would be an informal committee to suggest such intelligent knowledge and focus such natural interest on school work and school improvement.

How Can the School Help the Church? If the Universal Church were manifest and triumphant in our communities, the school would be its direct instrument. As it is, we can only ask that Christian teachers should keep the atmosphere of the Universal Church of Christ in their own life and that their teachings shall be conformable to it. Nothing would help the church more than full Christian life and deepening Christian character on the part of teachers in the schools. They pass on the torch of character as well as of learning from generation to generation. More almost than the rest of us, they are lights in the world, cities set on a hill which cannot be hid.

Closet and Altar

THE CONTAGION OF HAPPINESS

Serve the Lord with gladness.—Ps. 100:2.

If good people would but make their goodness agreeable and simple instead of frowning in their virtue, how many would they win to the good cause.—*James Usher.*

Christians are called upon to vindicate their Christianity by their joyfulness. If they persist in being somber, despondent, dejected, heartless, then they persist in inflicting cruelty upon the Son of God: their despair does not end in itself or upon themselves, it exercises an evil contagion which brings other men into bondage.—*Joseph Parker.*

Joy is for all men. It does not depend on circumstances, or condition; if it did, it could only be for the few. It is not the fruit of good luck, or of fortune, or even of outward success which all men cannot have. It is of the soul, or the soul's character; it is the wealth of the soul's own being, when it is filled with the spirit of Jesus, which is the spirit of eternal love.—*Horace Bushnell.*

I've found a friend, O such a friend,
So kind and true and tender!
So wise a counselor and guide,
So mighty a defender!
From him who loves me now so well
What power my soul shall sever?
Shall life or death, shall earth or hell?
No, I am his forever.
—*James G. Small.*

Happy is the man who has that in his soul which acts upon the dejected as April airs upon violet roots. Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp is of its own shining. Such an one moves on human life as stars move over dark seas to bewildered mariners; as the sun wheels, bringing all the seasons with him from the south.—*Henry Ward Beecher.*

A sweet tone is a messenger of God, and a right harmony and sequence of such tones is a little gospel.—*George Macdonald.*

Make us true witnesses, O God, of the joy that comes into the heart when thou art with us in our every day's experience. O Master, who hast called thine own disciples the light of the world, grant us our part in that forthshining of faith and grateful obedience! Come, Spirit of God, our Advocate and Teacher, and form in us the image of Christ, that we may live for ministry and rejoice that our names are written in heaven! Make thy church joyful in work and worship, yes, even in suffering and trial. So by thy grace let us go with singing hearts upon our way. In the name of Christ. Amen.
—*Isaac Ogden Rankin.*

The Food that Satisfies

Comment on the Christian Endeavor Prayer Meeting Topic for Oct. 10-16

BY CHARLES ERNEST WHITE

Topic: Bible Verses that Help. Ps. 119:33-40.

Light from the Bible Passage

The best wisdom is from God. His way is the wisest way. How to know about that way, how to understand it, how to observe it implicitly—are the gifts of the Bible. Few catch the note of delight and deep satisfaction in the Bible that the Psalmist had. This comes from experiences that grow out of the daily use of God's word. Its truths are unquestioned because they have been tested in living and found true (v. 38).

Another section of this Psalm throws added light (vs. 97-104). The Psalmist not only appreciated *his* Bible: he *loved* it. For that reason he kept its truth by him all day long. It steadied his feet. It gave him practical wisdom. It was delightful food for his soul.

Leads for the Leader

Here is a good meeting to emphasize that part of the pledge that refers to Bible reading. Emphasize the thought that reading is not enough. Something should be picked out of every reading for memory purposes. Why not suggest a verse-a-day plan among the members for the coming year?

A good line of discussion is the desirability of Bible marking. This used to be a very common practice. Think out its value.

Try to get the members to use about fifteen minutes in rapid quoting of their favorite verses.

Is not this an opportunity to present the value of always carrying a Testament and at odd moments picking up these rich verses?

It might be worth while trying this: Quote a dozen of the most familiar and helpful verses and ask the Endeavorers to tell where they are found in the Bible.

Thoughts for Members

Four and a half million copies of the Bible or Testament were furnished to our American soldiers and sailors during the war. What help this must have meant to thousands of the boys!

When Sir Walter Scott lay dying he expressed a wish that something should be read to him. "From what book?" he was asked. He replied, "Need you ask? There is but one!"

There may be a hurt that helps. Some of the best verses we find may lay bare our own shortcomings in a painful way, but they always show a way of improvement.

Many a life has been revolutionized by the chance finding of a bit of Scripture, a torn page, a printed card. The power of a verse may be in inverse ratio to its length.

A Moment of Prayer

O thou who hast given to us the priceless treasure of thy Word, we come to thee and ask that its worth may be impressed upon us anew with such power that we find its greatest truths for us and make them all our own. Amen.

WITH THE CHILDREN

The Mayflower Cat

By Anna Deming Gray

PART II.

There was to be a Plymouth Rock celebration with a speaker from Boston and the band and a torchlight parade. The first part of the meeting would be held in Plymouth Hall and then the crowd was to march down Leyden Street to the Rock, to listen to the speaking.

Nancy had a new blue dress, very full in the skirt, and so long that it kicked against the heels of her slippers when she walked. She longed to go and wear it for the other little girls to see; but at breakfast that morning her father said, "Somebody will have to stay with Abner Morton, for he is too feeble to be left alone all the evening. Josiah Starr will sleep there tonight but he is in the band and will have to lead the parade with the others."

"Nancy will be glad to sit with him," said her mother, smiling across the table at the little girl. "They are such good friends, you know, and besides she would not understand the speech; we can move his chair out to the doorway, and he and Nancy can watch the crowd go by and hear the band, and it will be almost as good as being at the Rock."

Nancy could not eat any more porridge after that because of the lump in her throat. But in those days children did as their parents said, without question, and so poor little disappointed Nancy Patience winked back the tears and said nothing. Presently she slipped from her chair and went out into the backyard and around the corner of the house where the hollyhocks grew tall. And in the shadow she stamped her little slippered foot hard and said, "I won't, I won't!" It was quite like any little girl of today might have acted and you would never have dreamed that her middle name was Patience. After that she felt better and presently she went back into the house to string the beans for dinner.

She was so quiet all day that her mother said she was afraid Nancy was going to be sick and that after the celebration was over she would brew some sassafras tea for her to drink.

When supper was over and the dishes were cleared up the rest of the family hurried away to Pilgrim Hall, and Nancy and her father walked down to Mr. Abner's house. Mr. Palmer moved the easy chair to the doorway and Nancy, the Mayflower cat in her arms, settled herself on the step below to watch the people go by.

It seemed to her that every little girl in Plymouth but Nancy Patience Palmer was going to that parade. They were dressed in their best—quaint little short-waisted frocks, so long in the skirt that they almost touched the ground—and ruffled bonnets, from which their little faces peeped out like the flowers in Mr. Abner's garden. Later when the stars came out and it was almost dark, they knew that the meeting in the hall was over for they could see the procession forming.

The band began playing, the spruce torches bobbed and flared and the people of Plymouth town were on their way to the Rock for their first celebration of the Pilgrims' landing.

It was then that Nancy began to feel quite left out and abused. But Mr. Abner had somehow lost the burden of his eighty years and grew excited as he talked of the town as he first knew it in the early days.

"There can't ever be another town like it, Nancy," he said, "for Plymouth Rock is bound to be Plymouth Rock to the end of time. That's why I set such store by the Mayflower cat, for it seems like it's a sort of link between those old days and me. Those were brave men and women, Nancy, and they risked everything to give us this free country." And Mr. Abner grew young again talking about it, until Nancy, fearing he was getting too excited and determined to do her duty taking care of him, even if she had not wanted to, began to talk about the cat to quiet him.

"What do the letters underneath him mean, Mr. Abner?" she asked. "And have they been there always?"

"What letters, child?" said Mr. Abner, sitting up very straight in his chair.

"Why, under the cat—right here—only it's so dark now that we can't see them. It says, 'Two Feet West of M. L. T.'"

And then he got more excited still and had her bring him a lighted candle from the table. Shading the flame with one hand he bent close and looked at the letters long and earnestly.

"Poor Charity," he said presently, "she did what seemed the right thing to her. I'm sorry I've been feeling so hard to Charity all these years."

Nancy had never heard his voice so gentle.

"Do you know what the letters mean, Mr. Abner?" she ventured.

"Know!" he said, "Why, child, I kin read it like an open book. I see the whole thing now and the wonder is I never thought of it before! 'M. L. T.' can't mean but one thing—the Morton Linden Tree. You know it, Nancy, that one where the cobble-stone walk turns up to Burial Hill—it's the biggest linden tree in Plymouth, and my grandsir' planted it when he was a little boy. That's where the Morton strong box is hid under the cobble-stones, there isn't no manner of doubt. Abner Morton won't have to be on charity any longer. And you were the one to find out about it, Nancy—the Lord bless you! You take the candle, child, and go get my garden spade out of the back entry. The boys in the band will be marching back to the hall to leave their traps before long and you be waiting for them there. Tell them I want them to have another parade and let you be in this one."

And presently the torches came bobbing back again up the street, to be met by a flying little figure in blue, while a trembling old voice from the Morton doorway broke across the strains of martial music and Nancy danced in front of them, pouring out her story of Mr. Abner and the Mayflower cat and the Morton strong box all in a breath.

And so Nancy herself was in the parade and she never forgot it.

For while Mr. Abner's friends gathered around him to find what it was all about, she led the way to the Morton Linden Tree, and the torches bobbed and flamed and the band played "Come, All Ye Faithful," which seemed the most appropriate thing they knew.

And the very best part of it all was that they found the strong box just where the cat had told them, two feet west of the Morton Linden Tree, under a big cobble-stone just where the path turns to go up the hill to Plymouth Burial Ground. And Mr. Abner had enough to keep him all the rest of his days. This is why, a few years later, when he slept with his Pilgrim forefathers on the beautiful hill overlooking Plymouth Town and the blue waters of the bay, he left the cat to Nancy Patience Palmer, whose grandchildren still love this story of Mr. Abner and the Mayflower cat.

(The End)

The Comrades' Corner

Dear Comrades:

My morning paper has this interesting item from London:

"A famous old mulberry tree in North London, under which, 144 years ago, it is said the American Declaration of Independence was first read in this country, has fallen under the weight of its age. American Boy Scouts attending the International Scout Conference here visited the tree only a few days before it crashed and its history was told to 300 of them, who had their photographs taken beneath its branches."

If any of you *Comrades* happen to have a Scout friend who was in that party and have one of those photographs, I wish you would send it to me. Pack it very carefully and I will have it reproduced by the printer in our *Corner*, and then returned to you. I am sure we should all like to see it.

Poor old tree! What changes it has seen! Wars! Railroads! "Trams!" Automobiles! Air Machines! German raids!

It makes me think of another famous tree on our side of the Atlantic. I mean the Washington Elm in Cambridge, just across the Charles River from Boston. This wonderful old tree, rather decrepit looking now, to be sure, stands inside an iron railing and draws many people to see this reminder of the past. Beneath its wide-spreading branches in 1775, a hundred and forty-five years ago, Gen. George Washington took command of the American Army, the day before "Fourth of July." It was really a year and a day, wasn't it? I will furnish you a picture of this historic tree, and if I can get one (from some of you) of the other, we will put them together.

One of our *Comrades* has suggested that she would enjoy "ever so much" exchanging letters with other *Comrades*. I think this would be an excellent thing for the *Corner* people. It may mean more work than I bargain for; but if any of you would enjoy doing this, let me have your names and I will try to arrange it. There are fine possibilities here, if you will use them. If you wish to correspond with some one who lives in another part of the country, say so. If you would like one who collects bugs, butterflies, flowers, stamps, or anything (except dust), let me know.

Still another subject is on my mind. I should like to get an enrollment of our *Comrades*. Besides, I should enjoy sending to each one a certificate of membership. Please let me hear from you at once, and enclose a two-cent stamp to pay the postage on your "stiff cat," as the old *Cornerers* used to call theirs.

I promised to announce in this issue the winners in our *Bird, Beast and Fish Contest*. I have no room for the lists this time, but here are the successful *Comrades:* First prize, Dorothy Walters, Milwaukee, Wis., and second prize, Leonard Southby, Carthage, N. Y.

Comradely yours,

Mr Alden

IN THE CONGREGATIONAL CIRCLE

From West to East

CALIFORNIA

Deserved Reward for Mr. Davies

Long pastorates are not the order of the day in the West where conditions are constantly changing, but a few ministers have served parishes for such a length as to have their work of outstanding note.

Among these is Rev. William Davies, pastor of Vernon Ave., Los Angeles, since 1902. Feeling that possibly his work there was done and that a change in leadership would benefit the church, Mr. Davies resigned this summer; but with hearty unanimity the church declined to accept his judgment and insisted that he continue. To substantiate the verbal assurance, they gave financial evidence of their loyalty in increasing his salary from $1,400 and parsonage to $1,900. They also made an appropriation of $100 a year to Mrs. Davies as pianist, so that the present support is more commensurate with the splendid service rendered by these faithful workers. On the occasion of the presentation, after Mr. Davies returned from a month's vacation, a delightful fellowship dinner was held.

Claremont Well Supplied

Claremont merits congratulation on their judgment in calling and their good fortune in securing Dr. J. H. Williams, as acting pastor until they shall find a permanent leader. Dr. Williams, pastor *emeritus* of Redlands, has performed splendid service of this kind in many fields where he has been pastor *ad interim*. The Church of the Messiah, Los Angeles, Central Union, Honolulu, and several others have been strengthened and led forward during Dr. Williams' temporary service. The results at Claremont promise to be equally valuable. S. E. B.

Mr. Dodge Conference Secretary

Rev. R. B. Dodge recently began service as Associate Superintendent of the Northern California Conference; he will have especial charge of the San Francisco Bay Region. The great extent of the territory of the Conference, with churches scattered from Modoc County in the extreme northwest corner of the state to Tulare County four hundred miles to the south, has made the work of supervision difficult. Mr. Dodge came to the Conference from Hawaii a year ago and for some months gave part-time service among the churches of this section in connection with work in the Pacific School of Religion.

Death of Rev. Fred E. Holloway

Congregationalists of San Francisco and vicinity were shocked to learn of the death of Rev. F. E. Holloway Aug. 15, after an illness of but a few days. Mr. Holloway was pastor of Mission, San Francisco, where he began his work in April, 1919. His genial personality and brotherly interest in the whole round of the work had endeared him to a wide circle of friends. He came to Mission Church directly from service overseas where he was a chaplain. Before this he had been pastor of Second, Denver.

The last service conducted by Mr. Holloway on the Sunday preceding his death marked the culmination of an effort into which pastor and people had put much of labor and sacrifice—the dedication of a new organ. For the 14 years since the great fire of 1906 which destroyed the building of the old Third Church with its fine organ, the people had waited for the day when they might purchase a new one. Mr. Holloway's leadership had made this possible. The service of dedication was held in the morning and in the afternoon Prof. R. N. White gave a recital.

Mr. Reed's Busy Furlough

The furlough of Rev. Cass Reed of the International College of Smyrna is proving a happy reunion to Southern California friends, whose personal interest in him has extended their relationship with that land across the sea. Mr. Reed is a graduate of Pomona College and has scores of friends in this vicinity.

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Californians at Plymouth Rock

At the time of the International Council these California delegates attended the exercises at Plymouth. Left to right they are: Miss Addie V. Congdon; Mrs. J. W. Coleman; Mrs. C. C. Rasey; Miss Viola Rasey; Mrs. F. C. Bodine; in front: Mr. C. O. Rasey. They are all from Pasadena.

As a representative of Plymouth, Whittier, he has been their special missionary in the foreign field under the American Board. His work at Smyrna during the strained conditions of the war period has been a notable piece of service. He merits and needs a real furlough, but his popularity as a preacher and speaker has laid him open to many claims for such service during his visit here. He has participated in Missionary Education Conferences on the Coast, gave a stirring address at the Young People's Conference at Long Beach and has spoken in many of our churches.

Most of the period of furlough will be spent in the East in continued study toward his doctor's degree.

MONTANA

Indians Resourceful

The Crow Agency work during the illness and convalescence of Rev. G. A. Vennink has shown a surprising degree of resourcefulness on the part of the Indians themselves. The schools at Black Lodge and Reno were discontinued by the American Missionary Association, but at Black Lodge $60 a month was raised by members of the tribe for a woman teacher and Reno has raised $80 a month. At the latter place $1,000 has already been raised for the work of the coming year. Mr. Vennink has been training two of the native men, Enemy and Joseph Shane, to conduct the services on Sunday and they have done splendidly. These two men are to take the Indian parts in the "Pageant of the Pilgrims," to be given at the State Conference Meeting in October.

New Church for Judith Gap

Judith Gap has called Rev. Rufus Whitaker to the pastorate and plans are now being worked out to build a $12,000 church for which money was pledged during Mr. Peterson's pastorate. G. N. E.

SOUTH DAKOTA

Athol Goes Forward

Since the coming of Rev. W. E. Baldwin to Athol, about a year ago, the membership has increased 60 per cent. The Dorcas Society of 40 members raised $890 last year. The Literary Society meets a real need in the community during the winter months. The monthly devotional service was attended by more young people than the monthly socials. A committee of three edits and controls the monthly church paper, *The Pilgrim Messenger*, which is sent to families of the community. At a recent meeting it was decided to increase the pastor's salary $600.

ILLINOIS

Pastor's Assistant for Champaign Church

The new church building of Champaign, which is in process of erection near the university, will not be ready for occupancy at the opening of the fall term, so the congregation will continue to hold its services in Morrow Hall, College of Agriculture. The church school will be held in the various recitation rooms of the same building. Mr. J. M. MacKendrick, formerly with the Y. M. C. A. as Religious Work Director at the University, has been secured as pastor's assistant. Mr. MacKendrick saw service with the Canadian Army in France and did splendid work in the university last year. The church feels that he will do valuable work among Congregational Young People. Rev. R. J. Locke is pastor of Champaign.

NEW YORK

To Push Evangelism Throughout State

The committee of the New York State Conference on evangelism, Rev. Ansel E. Johnson of Buffalo, chairman, is pushing an effort to promote a fall campaign and enlist every Congregational pastor in the state in a plan of parish evangelism as the heart of his effort for the coming year.

An all-day conference, led by national leaders in this field, to which all the pastors of churches in Western New York were invited was held under the auspices of the Buffalo Federation of Churches, Sept. 27.

In October, Dr. C. E. Burton, Rev. W. D. Street of White Plains, and Rev. A. E. Johnson of Buffalo will each visit a group of local associations to promote this plan.

Dr. F. L. Fagley, secretary of the National Council Commission on Evangelism, has sent to the pastors an exceedingly helpful booklet upon the subject of "A Program of Parish Evangelism" which gathers up the plans of a number of successful pastor-evangelists during recent years. A fall effort and all-the-year-around plan is the goal thus sought. A. E. J.

CONNECTICUT

Ordained and Installed at Bethel

The ordination and installation of Rev. W. W. Pickett as pastor of BETHEL occurred June 25. Mr. Pickett is a recent graduate of Yale Divinity School, and served in the army during the war. He comes to his first parish with a splendid equipment which augurs well for his success. He has made a notable record both in Yale College and the Divinity School as a debater, and this unusual platform ability, a winning personality and a scholarly mind give promise that he will measure up to his tasks.

The council was formed with Dr. G. H. Beard of Bridgeport as moderator, and after an unusually well-wrought paper on his training and belief, the candidate passed the test of various questions with credit. Dean C. R. Brown gave the sermon on Keeping the Faith, while the ordaining prayer was by Rev. R. M. Houghton of the Church of the Redeemer, New Haven, where Mr. Pickett served as assistant in his time of training. The Scriptures were read by Rev. Hugh Shields of Ridgefield and the right hand of fellowship was given by Rev. F. C. Jacobs of South Norwalk. The charge to the candidate was given by Rev. T. B. Lathrop of Branford, while the charge to the church was by Rev. A. T. Steele of Winsted, a former pastor. It was an impressive and inspiring beginning of what promises to be a fruitful ministry. T. B. L.

Morris Pastor Ordained

Sept. 10 was a bright day in the life of the church at MORRIS, by the ordination of its pastor, Rev. E. B. Haines. A goodly number from the local church and from four of the seven churches invited formed the council.

Mr. Haines' statement was clear cut yet comprehensive. After a brief session the council reported favorably upon the ordination service and recognition of Mr. Haines as a minister in the Litchfield South Association of Congregational churches.

One of the striking parts of the service was the giving of the right hand of fellowship by Rev. F. W. Fletcher, President of Tillotson College, Austin, Tex., who, a few years ago, resigned after a long pastorate with Morris to take up work under the American Missionary Association.

Mr. Haines was born in Philadelphia and educated in the Pennington Preparatory School and Wesleyan University, from which he was graduated in 1910. During his course at Pennington he was licensed to preach in the M. E. church and preached in that denomination during his entire course at the university. After his graduation from Wesleyan he accepted a call to Broad Brook, Ct., with which church he was united in membership.

Mr. Haines began his work as acting pastor in his present charge Sept. 1, 1919, and his first year's work has been marked with great success.

Dismissal Council for Mr. Ellis

An Ecclesiastical Council was held in WINDSOR AVE., HARTFORD, on Sept. 10, to review the action of the church in accepting the resignation of its pastor, Rev. A. M. Ellis. Prof. A. R. Merriam of Hartford Seminary and Dr. C. F. Carter were appointed to draft the resolution which contained enthusiastic testimony to Mr. Ellis' activities for church and city. Mr. Ellis has already gone to his new pastorate at Richmond Hill, N. Y., where he has a great opportunity in a growing community and with a vigorous church.

MASSACHUSETTS

Memorial Service for Dr. Herring

The first meeting of the Boston Ministers' Meeting on Sept. 20 was entirely devoted to a memorial service for Dr. H. C. Herring. All matters of a business nature were postponed to next week.

Dr. Bridgman, of *The Congregationalist*, spoke of Dr. Herring's personal life and his friendship. As we go into the future, Dr.

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Bridgman said, we shall see Dr. Herring as a great pioneer. He had no precedents in his work. He had to create his own enthusiasms. Dr. Herring developed a remarkable power of working with others, a capacity for leadership and team-work. We have not many ecclesiastical statesmen. He will rank with the great ecclesiastical statesmen of modern times. He had the understanding and genuine unprofessional sympathy for the common man. He was a forward-looking, persistent, untiring, unselfish Christian brother and leader.

Dr. C. F. Carter of Hartford, of the National Council Executive Committee, spoke of Dr. Herring in his work. To an unusual degree, he said, Dr. Herring was identified with all he did. He expressed and disclosed himself in his work. In the first 20 months of his secretaryship, he traveled 60,000 miles. He had a large-minded patience and a leadership of a commanding order. He possessed a genius for co-operation. He helped to build a denominational machinery that would run well but he did not wish to run it. There was an urgency of spiritual conviction in all he undertook. The vital force of Christianity was daily in his heart. He was a man of profound convictions. The impulse of his soul was that of some spiritual principle that must find expression.

Dr. C. H. Patton of the American Board spoke especially of Dr. Herring's interdenominational relationships. Dr. Patton characterized Dr. Herring as a magnificent specimen of catholicity in belief and fellowship. We owe to him the privilege of being able to exert a large influence in these last ten years of marked interdenominational activity. He had room for more than one loyalty. He had a sense of the greatness of the Kingdom. So long as Congregationalism produces such men as he, we need not fear but that she will have assured place among the forces of Christendom.

A. J. M.

New Parsonage for North Weymouth

During an interim in pastorates last year, PILGRIM, NORTH WEYMOUTH, decided that the old parsonage no longer constituted a suitable residence for their minister and took advantage of a convenient opportunity to dispose of the property. The understanding was that the incoming pastor should rent until another house might be purchased, or until lower building costs might render the construction of a new house feasible.

But rents were scarce, no suitable house could be purchased, and the high cost of building continued to mount up on wings, so last fall the decision was made to build immediately. A convenient location was secured, contracts let, and the work begun. After many delays the building was finally completed this summer, and the present pastor, Rev. T. B. Bitler, and his family are now happily ensconced in their new home.

The house is of modified colonial design, most pleasing and convenient. Steam heat, bath, laundry, electric lights, fireplace, and hardwood floors throughout, are some of its attractive features. The building as it stands has cost some $9,000, but so generous has been the response of the parish and its friends that the mortgage on the property will be less than $2,800. After the house was completed the Ladies' Circle provided funds to paper it attractively, provide curtains throughout, and purchase a combination coal and gas range for the kitchen. The enthusiasm with which this project has been carried out is typical of the spirit which is being manifest in every phase of the church's activity, and Pilgrim folks are looking toward the future with much anticipation.

When Sunday Comes

By John Andrew Holmes

A Sunday caller should not keep a young lady away from church. It is more practicable to bring him with her before marriage than afterward.

Installation and Commemoration at Dalton

On Sept. 14, FIRST, DALTON, with the aid and counsel of the North Berkshire Association, installed Rev. R. M. Timberlake as its pastor, and in the same service unveiled a tablet in memory of its former beloved minister, the late Rev. G. W. Andrews, pastor from 1883 to 1918.

Mr. Timberlake presented a paper of unusual winsomeness, depicting the early impressions of religion which he imbibed as a child in his father's parsonage, and tracing the development of his inner spiritual convictions. Mr. Timberlake's father, Rev. William Timberlake of Montreal, was expected to be present, but was prevented by reason of sickness in the family. After taking the academic course at McGill University, Mr. Timberlake came to Yale in 1909, and while in the Divinity School there and at Hartford pursued special courses in religious education. He held student pastorates at Bridgewater and Middlefield, Ct., and later became director of religious education and assistant pastor of Dwight Place, New Haven. From there he was called to Canaan, Ct., from which he was called by Dalton in 1919. Mr. Timberlake has had considerable experience as an organizer as well as an educator in the religious field, and brings to his new charge a well-trained mind, a hospitable heart and an inbred love for the work of the Kingdom.

The sermon by Dean C. R. Brown of Yale, taking Peter's shadow as the type of unconscious influence, challenged the pastor and all present unto the highest stewardship. Rev. H. R. Miles of New Haven, with whom Mr. Timberlake was formerly associated, presented the charge to the pastor. The charge to the people was given by Rev. H. L. Bailey of Longmeadow, and the right hand of fellowship was extended by Rev. H. G. Vincent of Pilgrim, Pittsfield. Rev. W. M. Crane of Richmond made the installing prayer. Other parts in the service were taken by Rev. W. T. Bartley, Canaan, N. Y., J. M. Twichell of North Adams, T. Nelson Baker, Ph. D., moderator, and W. R. Stocking, scribe.

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At the unveiling of the memorial tablet Deacon Payson E. Little made the address for the church and the brief and eloquent eulogy of Dr. Andrews was given by Rev. P. E. Pierce, of South, Pittsfield. H. G. B.

VERMONT

Convocation at Middlebury

A convocation which is unique among Congregationalists is the annual meeting of Congregational clergymen of the State of Vermont. This gathering, which has recently closed its fourth annual meeting at Middlebury, is entirely distinct from the annual convention of ministers and churches, with its reports and election of officers, and the discussion of more or less important matters.

The Middlebury convocation is a gathering of ministers, for the purpose of spending the larger part of a week, sitting at the feet of specialists in theology, who bring a vital message on some great theme chosen and prepared for in advance, with an opportunity for free discussion and the interchange of opinion on the subject matter. To this meeting are brought the ablest men who can be secured in the whole country to unfold the particular theme to be presented.

The meetings are held every year in the college buildings of Middlebury College, the delegates, usually more than 100 in number, being quartered in the dormitory, and eating at a common table together. Arrangements have been made to care for the travel expenses and board of many who otherwise would be unable to attend, so that a pretty general attendance of the ministers of the state is secured. The Convocation is not at all in the nature of a picnic or recreation outing. A glance at the program shows that from eight o'clock in the morning until late at night there is a succession of lectures and public services throughout the week. Some time is given for recreation but it is only incidental that the best results may be obtained.

The Convocation just closed was under the direction of the popular state secretary, Rev. C. C. Merrill of Burlington, who proved himself as always a master of assemblies, and whose closing words on the work in the state at large showed conclusively his broad vision and his grasp of the details of the entire state, together with his fine spirit of brotherliness, which is coming to be more and more appreciated by the clergy of Vermont.

The assembly was fortunate in having as lecturers this year, Dr. J. L. Barton, a Vermonter by birth, who gave two vigorous addresses; Dr. W. A. Brown of Union Seminary, who discussed the theme, "The Teaching of Religion," under three heads, "What to Teach," "Whom to Teach," and "How to Teach;" and Dr. O. S. Davis, another native of Vermont, President of Chicago Seminary, whose theme was "General Principles and Occasional Sermons," and whose wit and wisdom were alike enjoyable; and Malcolm Dana, Director of the Rural Work Department of the Home Missionary Society, who came to the convention fresh from the rural fields of the West to stir and inform the ministers of what is largely a rural church in Vermont, how best to restore the country church to its central position in every community of the Green Mountain State.

Rev. Hubert C. Herring, who has been with us in our Convocation in the past was sadly missed, and a memorial service of a very tender character was held to his memory. One of the incidental happenings of the Convocation was the message of greeting sent to Dr. C. H. Merrill of St. Johnsbury, who for many years has been the beloved state secretary. A gift of $50 from his ministerial friends was given to him on the occasion of his golden wedding which occurred at this time. F. E. D.

MAINE

Summer Preachers at Bridgton

Bridgton's citizens and visitors have been especially fortunate this summer in hearing from Sabbath to Sabbath men of unusual ability in the pulpit of FIRST. They heard on Aug. 15, Rev. J. A. Richards, Winnetka, Ill.; Aug. 22, the Governor of Maine, Carl E. Milliken; Aug. 29, Rev. J. G. Lovell, Chelmsford, Mass.; and on Sept. 12, Rev. S. T. Livingstone, Thompson, Ct. The adult class of the Church school has taken the form of a forum, some one of the summer visitors giving an address which was followed by a question period. That these sermons and addresses were appreciated was evidenced by the size of the congregations. Rev. W. A. Richmond is pastor.

Church and Ministerial Record

Calls

BALDWIN, W. E., Athol, S. D., to assistant pastorate, Redfield, and to Franklin. Declines both.

BRADLEY, H. S., Piedmont, Worcester, Mass., to State St., Portland, Me. Accepts.

CADY, G. R., Clinton, Io., to Pilgrim, Chicago, Ill. Accepts to begin Oct. 15.

FOUKE, H. B., Jr., Boston University Theological School, to be minister's assistant for young people's work, Leyden, Brookline, Mass. Accepts to begin Oct. 1.

HARPER, JOEL, Associate Superintendent of Washington Conference, to Westminster, Spokane, Wash. Accepts and is at work.

HIGGINBOTHAM, J. K., Albemarle, N. C., to Goltry, Okla.

HOWIE, DAVID, formerly in war work with the Y. M. C. A., to Grace, Cleveland, O. Accepts and is at work.

JONES, RICHARD, Haynes, N. D., to Friona, Tex.

RALPH, E. A., Green Bay, Wis., to Plymouth, Columbus, O. Accepts.

REEVES, F. D., Wellington, Kan., to Pilgrim, Oklahoma City, Okla. Accepts.

TUTTLE, H. S., Department of Education, to Pacific University, Forest Grove, Ore.

WALKER, J. T., Le Mars, Io., to Second, Moline, Ill. Accepts and is at work.

Resignations

BRADLEY, H. S., Piedmont, Worcester, Mass.

CADY, G. R., Clinton, Io.

DAINS, C. H., Guerneville, Cal. To take up work with the California State Law Enforcement League.

DUNLAP, R. A., Second Parish, Portland, Me.

MILLS, C. S., First, Montclair, N. J.

RALPH, E. A., Green Bay, Wis., after nearly eleven years.

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TILLINGHAST, H. W., South Hartford, Ct.
WALKER, J. T., Le Mars, Io.
YARROW, P. W., Morgan Park, Chicago, Ill. To take effect Oct. 12, after six years.

Accessions

	Conf.	*Total*
COLORADO		
Denver, First		1
Plymouth	1	9
MASSACHUSETTS		
Boston, Union	3	9

Ordinations and Installations

MILLER, A. J., *o.* and *i.*, North Collins, N. Y., Sept. 17. Sermon by Rev. L. G. Rogers; other parts by Rev. Messrs. A. E. Johnson and G. R. Lewis.

PICKETT, W. W., *o.*, and *i.*, Bethel, Ct., June 25. Sermon by Dean C. R. Brown; other parts by Rev. Messrs. Hugh Shields, R. M. Houghton, T. B. Lathrop, F. C. Jacobs and A. T. Steele.

TIMBERLAKE, R. M., *i.*, First, Dalton, Mass., Sept. 14. Sermon by Dean C. R. Brown; other parts by Rev. Messrs. W. T. Bartley, T. N. Baker, W. R. Stocking, J. H. Twichell, W. M. Crane, H. R. Miles, H. G. Vincent and H. L. Bailey.

Personals

BAKER, E. P., Argyle, Minn., was given an extended vacation by his church, which he spent in Alaska and the Yukon Territory. He visited the chief towns in Southeastern Alaska and went into the interior as far as Dawson, Y. T. He returned Sept. 10 and was welcomed on the following Sunday by an unusually large church attendance.

CURTIS, J. S., who is on a four months' leave of absence from the pastorate of First, Somers, Ct., was recently remembered by eleven of the people of his church with a letter of appreciation and good wishes and with a check for $202. Illness has prevented Mr. Curtis from carrying on the work of his pastorate, but he is now fully recovered from his sickness.

JOB, P. A., pastor of People's, Providence, R. I., was married in his own church, Sept. 8, by Rev. G. A. Burgess. The bride, Miss Sarah C. Campbell, has long been a faithful worker among the young people of the Sunday school. Mr. and Mrs. Job left for a month of travel and visiting in Nova Scotia. On the Friday before the wedding friends gave a surprise to the couple in the vestry, and presented them with a purse of $150.

NORTH, W. H. and MRS. NORTH, Billings, Mont., were given a farewell reception on the eve of their departure for Chicago, which was also their 23d wedding anniversary. Sterling silver knives, forks, and spoons were given them by the congregation. Farewell dinners were given by the Y. M. C. A. and by the Commercial and Rotary Clubs. Many sincere tributes were paid to Mr. and Mrs. North for their personal and public services in the city of Billings. The relation of pastor and people has long been intimate and more than usual regret was felt at the departure of the family.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Advertising Department, The Congregationalist, 14 Beacon St., Boston.

BUTCHER—On September 14, at Leavenworth, Kan., Mrs. Sybil Wheeler Butcher, wife of Rev. Stephen Butcher, minister of the First Congregational Church, in the fifty-fifth year of her age. She is survived by her husband and daughter Alice.

MRS. MARY ADELAIDE (PARKER) BEARD

At her childhood home in Montville, Ct., on the ancestral acres where not only she was born and married, but her mother as well, Mrs. Mary Adelaide Beard, widow of Rev. Wiliam Henry Beard, entered into rest at sunset, Aug. 12, 1920.

Though in failing health for some time, her condition was not considered immediately critical until a week prior to her death. The disease seemed to be of a paralytic nature which was localized in the spine and consequently the nerve centers.

The best of New England stock gave her being and training. Her ancesters, having the names of Parker, Fellowes, Alden, Comstock, Chester, Coffin, not only laid the foundations of Eastern Connecticut, but left an ineffaceable mark on the life of Massachusetts and New Hampshire as well. The fathers were farmers, physicians, jurists, clergymen, and all of our Congregational order. Their wives were women who combined the spiritual insight of a Mary with the practical wisdom of a Martha.

Her parents were Abishai Alden and Caroline Fellowes Parker. For forty years an uncle, Augustus A. Parker, who was in himself a whole school of religious pedagogy, presided as superintendent over the Sunday school in which her Christian training was commenced. Another uncle, Hon. Francis Fellowes of Hartford, Ct., an eminent lawyer and judge, was one of the first if not the first President of the Connecticut Peace Society.

Mrs. Beard in her own achievements was true to her lineage. She was a noble exemplification of the Pilgrim ideals. Training at Abbott Academy, Andover, Mass., and some years of teaching in the public schools were as stuff on which to try the soul.

In 1869 she was married to Rev. William Henry Beard of Andover, Mass., son of Rev. Spencer Field Beard. With her husband she shared his work at Freedom, Me., Harwich, Mass., and for the quarter century service at South Killingly, Ct., where is "the little white church on the hilltop," where Mr. Beard fell asleep.

When her eldest son was called to Durham, N. H., she accompanied him, though the later years were spent with her other sons in Flushing, N. Y.

A brother and sister survive her, also her three sons: Morris L. Beard, assistant manager of the advertising department of Colgates; Edward C. Beard, sales manager in New York City of the Beacon Falls Rubber Shoe Company, and Rev. William S. Beard, secretary of Promotion of the Congregational Home Missionary Society. Three other men of considerable affairs in the business world in Chicago and New York have always paid tribute to her training by calling themselves her foster sons.

During the days at Durham she was a leader in the intellectual life of the community. Finding the burial place of Major General John Sullivan, of Revolutionary fame, in a state of neglect, she raised a fund for its restoration, and then another whose income should provide perpetual care.

But her crowning work was in South Killingly. In this little parish of scarce 300 souls, more than

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a score of Christian men and women who became educators, clergymen, physicians, structural engineers, business men, reveal in effective living and Christian character her moulding touch. One can find them all the way from Florida to the Philippines and China. Not one has proved disobedient to the heavenly vision.

Three ministers, two church workers, two foreign missionaries came from that parish as a direct result of the work of Mrs. Beard and her husband.

On Sunday afternoon, Aug. 15, services were conducted in the old home by Rev. Charles S. Mukland, D. D., former president of the New Hampshire State College and for many years a warm friend, assisted by Rev. Edward P. Ayer, a son of the South Killingly church.

From New York and Massachusetts and Rhode Island came many friends of the earlier and the later time, among them one from Needham, Mass., who when a little girl was a member of Mrs. Beard's Sunday school class, and who still lives in the strength of the childhood days.

On Monday the interment occurred in the family lot in the Chapel Cemetery in Andover, Mass.

Her going was a wonderful release into a larger service and not even lonely hearts can be selfish enough to wish her back.

Events to Come

AMERICAN BOARD, ANNUAL MEETING, Marietta, O., Oct. 12-15.

AMERICAN MISSIONARY ASSOCIATION, ANNUAL MEETING, Springfield, Mass. Postponed to November.

WOMAN'S BOARD OF MISSIONS, annual meeting, First Church, Montclair, N. J., Nov. 10-12.

CONGREGATIONAL HOME MISSIONARY SOCIETY, ANNUAL MEETING, 287 Fourth Ave., New York City, Wednesday, Oct. 20, 1920, 1.30 P. M.

CONGREGATIONAL CHURCH BUILDING SOCIETY, ANNUAL MEETING, 287 Fourth Ave., New York City, Wednesday, Oct. 20, 1920, 1.30 P. M.

CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY, ANNUAL MEETING, 287 Fourth Ave., New York City, Wednesday, Oct. 20, 1920, 1.30 P. M.

CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION, annual meeting, Hartford, Ct., Oct. 14-15.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, Quadrennial meeting, Boston, Mass., Dec. 1-6.

BOSTON MINISTERS' MEETING, Pilgrim Hall, 14 Beacon St., Boston, Oct. 4, 11 A. M. Speaker, Prof. Walter S. Athearn of Boston University. Subject, The Emergency in American Education.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Oct. 1, 10.30 A. M. Speakers, Mrs. Charles M. Lamson, Auburndale; Miss Carolyn T. Sewall, Tientsin, China; Miss Helen B. Calder.

WORLD'S SUNDAY SCHOOL CONVENTION, Tokyo, Oct. 5-14.

BROTHERHOOD OF ST. ANDREW, 35th annual convention, St. Louis, Mo., Oct. 6-10.

SUFFOLK NORTH ASSOCIATION OF CHURCHES (Mass.), First Church, Everett, Mass., Oct. 13, afternoon and evening. General theme: Pilgrim Leadership in the America of Today.

RED CROSS SUNDAY, Nov. 14.

State Conferences

GEORGIA (white), Woodbury, Oct. 28-31.
IDAHO, Weiser, Oct. 5-8.
LOUISIANA (white), Roseland, Oct. 12-14.
MISSOURI, Kansas City, Sept. 27-29.
MONTANA, Billings, Oct. 12.
NEBRASKA, York, Oct. 18-21.
NORTH DAKOTA, Grand Forks, Sept. 28-30.
OREGON, Forest Grove, Oct. 12.
WASHINGTON, Spokane, Oct. 5-7.

Scattered Beauty

By George Laurence Parker

My little boy was devoted to his Sunday school teacher.

"Tom," I asked him one day, "why do you love Miss Anderson so much?"

"She is so beautiful, father," answered Tom.

"Well, Tom, I never thought her very beautiful, although I know how good she is. Do you think her eyes are beautiful?"

"No, not very."

"Her nose, Tom, is that beautiful?"

"No, I don't think so, father," Tom answered, evidently puzzled now.

"Is it her mouth, Tom, or her complexion?" Again Tom answered, "No."

"Well, then, what is beautiful about her, Tom?" For I saw he had not yielded his contention.

"I don't know, father. There is something beautiful about Miss Anderson." Then Tom's eyes lighted up, "It isn't in her eyes, nor her complexion, nor anywhere else; it's just scattered all over her!"

Beauty scattered all over her, yet not a single beautiful feature! I saw what Tom meant. He was right. I had been blind. The only true beauty is after all that which cannot be said to be in any part but is scattered all over us. True fragrance is that which goes "over all the house," as it did from Mary's alabaster box.

And this is the beauty of Christian character. We are not perfectly good, nor perfectly true always, nor perfect in prayer, nor complete in holiness—but every real Christian has about him or her a beauty like Miss Anderson's, "scattered all over us."

The Christian and Christianity

(Continued from page 404)

said, Get thee behind me, Satan, you are a stumbling block for you don't think like God, you think like men. But not only did Jesus say, Peter, when you think that because I am a Son of God, I can escape the cross, and suffering, and sacrifice, you are thinking about life as men think and not as God thinks, but in the very next sentence he applied exactly the same thing to all of us when he said, "If any man would come after me let him deny himself and take up his cross and follow me." Mark 8:34. Jesus held the same ideal for his followers that he held for himself. There was one standard for him and for them.

Can anyone miss Jesus' idea of the Christian as one who has that new spirit, purpose and attitude of love or good will which makes him one in spirit and purpose with God and makes the will of God the law of his life, just as it was the law of Jesus' life. There is hardly an external rule in all the teaching of Jesus. He sought to smash externalism and legalism. It was a new inner fountain of life he desired. In Jesus' conception of Christianity, infallible external rules by which to guide life were worse than useless, and Paul said, "Why do ye subject yourselves to ordinances, handle not, nor taste, nor touch?" Jesus just taught one universal, all-inclusive principle of love to God and man. Love was to be the spring anl guide of all action. All Jesus' teaching and his life simply illustrated what love does under varying conditions and circumstances.

With Jesus' idea of Christianity and the Christian in mind, we have a more adequate approach to the interpretation of the Bible. The final value of the various parts can be tested by the teaching and spirit of the Master. We shall begin this next week. Suggestions and questions are welcomed.

F. M. SHELDON.

Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address. Keyed ads. (care *Congregationalist*, Boston) cost fifteen cents additional.

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The Minister's Financial Problems

Investing for the Rainy Day

By Herbert H. Smith

Of course the most pressing problem with many ministers, perhaps with most pastors, is that of paying necessary debts. There are a number of reasons, however, why every minister should not only live within his income, but should save something for the education of his children and for protection in old age. The pension plans for ministers of most denominations will do much to care for old age, but every clergyman desires to feel that he is not living from hand to mouth, and has something in a safe place for emergencies.

Where is this "Safe Place"?

Because the amount of money which pastors have to invest is comparatively small, the desire to have as large a return as possible is more than natural. The unfortunate fact that ministers have usually little acquaintance with business makes their desire for large returns spell disaster in many cases. The investment opportunities which advertise largest returns are able to do this because the promises are based on hopes of the promoters rather than on established facts.

"I have just received cash for some shares in the local building and loan association. Shall I invest the matured shares in cheap land in Minnesota?" This question in substance came to me recently. The man had two pieces of property in mind. One was near his present charge where land was selling at $200 an acre. Several hundred miles away he could get land for $20 an acre. He was inclined to get as much of the earth's surface as possible with the capital available. He had not taken into consideration the fact that he might need to sell the land some day, and that the higher priced and near at hand might in that day be the best investment. Ownership of land is to be commended if all conditions are favorable.

There is a minister in a New York suburb who asked what to do with the house and five acres he had there. He had borrowed money to obtain it and now cannot get a second mortgage necessary to pay special assessments for paving, and other taxes. He appealed for suggestions. He said he could not rent the property for enough to pay the taxes, and no one wished to purchase it. Possibly a good real estate man would be able to dispose of the property if the price was made low enough. But a low price might mean that the sale would not realize enough to cover the first mortgage, which was very large. This man had more land than he desired.

A pastor in Oregon was in the same situation. He had bought a farm when land was cheaper and a boom was on. For several years things went well. He made a comfortable living, although every year the interest on the mortgage ate into the profits. Then came the slump. People who could moved away. Expenses for irrigation called for large additional investment. He had no capital. He could not sell. He, too, was land hungry.

Many pastors have been urged to buy lots in suburbs near growing cities. This may prove a good investment. But if the trend of population goes another way the taxes will be just as large and the collection officials come around every year. Ordinarily no one in moderate circumstances is justified in buying unimproved city property with the expectation of holding it for a raise. If the purchase is for the purpose of building a home soon, the complexion of the matter changes, but lots in distant cities ought to be looked at carefully before more money is invested than can be lost without serious inconvenience.

Unsafe Investments

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RISIBLES

He—Reggie's girl has money to burn.

She—Yes, I hear she's looking for a match. —*Princeton Tiger.*

"Why did Wilkins decide to stay in the army?" "He didn't see any other way of getting an overcoat this winter."—*The Home Sector.*

Mother: "Poor boy how did you hurt your finger so?" Little Son: "With a hammer." "When?" "A good while ago." "I didn't hear you cry." "I thought you were out."—*Pearson's Weekly.*

"Doctor, I've just received your bill for the operation you performed on me. Would you cut anything off for cash?"

"Yes, my dear sir, anything—an arm or a leg, or what else you may wish removed."—*Detroit Free Press.*

A man who had been very ill told a pious friend that Dr. Jones had brought him through.

"No," said his friend, "Providence brought you through, not the doctor."

"Well, maybe he did, but the *doctor* will charge for it."—*Doctor's Leisure Hour.*

In Glasgow they tell of a resourceful clergyman who is never at a loss for a retort. He was once called to the bedside of a very wealthy but stingy man. "If," he gasped to the clergyman, "if I leave several thousands to the church, will my salvation be assured?" Whereupon the divine responded, "I wouldn't like to be too positive, but it's well worth trying."—*Tit-Bits.*

Sir John Gorst dearly liked amusing stories, and among his favorites was a reply given by a child to a question in an examination paper on physiology: "The body is divided into three parts—your head where the brains are placed, if you have any; the chest, which is a large box, your heart and something else—I forget what; and your stomach where the vowels are —they are a, e, i, o, u, and sometimes w and why."—*From Mrs. Barnett's biography of her husband.*

Ministers should always edit their announcements, for the pitfalls are many. For instance, a minister in Vermont announced in his local paper:

"On Sunday the pastor will speak on 'The Way to Emmaus'"; but he was fortunate as compared with the pastor of a well-known Baptist church in Boston, who announced through the *Transcript:* "Dr. —— will speak. Subject, The Slaughter of the Innocents. Selections by Miss Babb."

A member of the Chicago bar tells the following story of the coolest man he ever knew. This man was awakened one night by burglars. He got up and went downstairs, and as he entered the dining room, where the thieves were engaged in wrapping up the silver plate, they covered him with their revolvers. This, however, did not disconcert the householder at all. "Pardon me for disturbing you, gentlemen," said he, "but I should like you to do me a favor. If it is not too much to ask, will you be so good as to post this letter for me? It must go tonight. It's the premium for my burglary insurance."—*Harper's.*

"Not all the poets," observed a frequenter of cosmopolitan society, "have the gift of uttering quick, light-winged, magical nothings in society."

"I knew of one poet, greatly in vogue in Paris some years ago, who was not exactly a fluent dispenser of epigram. He was invited to the house of a great lady of the Faubourg St. Germain, and as soon as he entered he became the center of a circle of admirers, who waited vainly for some subtle or poetic conceit. The poet remained silent, ill at ease, red in the face and uneasy of feet.

"'Come, my dear poet,' the hostess finally begged, 'say something to us!'

"'Have you observed—duchess,' he faltered, desperately, 'that—this—year's pawn-tickets are pink?'"—*Tit-Bits.*

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Central Office: 287 Fourth Ave., New York City

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The Congregationalist and Advance

Vol. CV. No. 41 October 7, 1920

CONGREGATIONAL WORLD MOVEMENT NUMBER

The Great Need of the Hour

IF one thing is becoming more and more evident to the business men of America it is that Religion holds the only solution to our political, commercial and industrial problems. The need of the hour is more Religion. · · · The business men of America should get behind the Congregational World Movement—and similar movements of other groups of churches—first, to extend missionary work, especially carrying to the churches such missionary intelligence as will create a greater interest in missions and education, and second, to inaugurate a tithing system of giving which will provide the wherewithal by which the work may be carried on. · · · I estimate that the income of our Congregational churchmen during the past year exceeded two billions of dollars. Ten per cent. would be two hundred millions, or forty times the meager five millions which Congregational churches are attempting to raise as their Tercentenary gift. The harvest truly is great but we are too anxious to eat the entire crop. We need to save more of it for seed. · · · America's future demands that we all become imbued with the spirit of service, and seek to do instead of to get; seek to give instead of to accumulate. —*Roger W. Babson.*

See next page for directions on how to use this paper

COX OR HARDING? by Dr. Maurer and President Thomas

A Special Message

to pastors and church officers on how to use this paper

THIS number of *The Congregationalist and Advance* goes to about 20,000 pastors and church officers besides those whose names are on the regular subscription list.

The preparation and distribution of this issue have involved considerable labor upon the part of those who have contributed the special articles, and not a little financial outlay.

In order that the best results may be realized through this number for the interests involved, may we suggest some of the ways in which a wise and helpful use may be made of it?

1st. DEVOTE a Sunday or mid-week service to the presentation and discussion of the contents.

2nd. Make one or more of the special articles the basis of a sermon or address.

3rd. Ask subscribers and others who receive a copy to pass it along to an individual or family not receiving it, with the request that they read it. Circles of readers might be made out and the paper passed around.

"I EARNESTLY hope that we may take hold together and support the Congregational World Movement in such a way as to meet the extraordinary needs of all our Boards."

DEAN CHARLES R. BROWN.

$5,000,000 for benevolences in 1921
We can raise it if we will

CONGREGATIONAL WORLD MOVEMENT
287 Fourth Avenue New York City

The Congregationalist and Advance

October 7, 1920

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The Talk of the Sanctum

GIFT COPIES OF THIS ISSUE

This issue of *The Congregationalist and Advance* is being sent to many members of our churches who are not now subscribers. We suggest that many readers will find satisfaction after careful perusal in keeping the paper for reference. Others will render a real service, by passing on the copy to some one who is likely to appreciate it, preferably to an active member of a Congregational church who does not take the paper. These gift copies are sent with the compliments of the CONGREGATIONAL WORLD MOVEMENT.

We call your attention to the interesting and informing articles relating to the various phases of the Movement. We hope you will read every word of them. We hope also that you will enjoy the other pages and that the acquaintance — new or renewal — which may begin this week may lead to lasting friendship between us.

Harding or Cox

We hope our readers may find some light and leading for election day in the excellent articles in this issue by President Thomas and Dr. Maurer on the candidates, and why each will vote for the one he favors. Such discussions from the Christian viewpoint, although the writers disagree, seem to us likely to be helpful in this confusing period of the campaign.

Pilgrim Sermon Topics

What are the ministers planning to preach about in connection with the Tercentenary anniversaries this autumn and winter? Our question is suggested by the fact that on page 400 of last week's issue appeared two suggestive lists, one from a minister in the Pacific Northwest and another from one who has of late been serving a Florida parish. These brethren evidently believe in taking time by the forelock and their specific themes arranged in a cumulative order should be suggestive to other preachers.

May we not have soon a little broadside of topics for sermons on the Pilgrims? Let those who have worked out their lists follow the example of these two brethren and send to this office at the earliest possible moment their lists.

"Indispensable"

A Wisconsin subscriber writes:

"I am sending you the names of several Congregationalists who ought to take *The Congregationalist and Advance.* I wish to tell you that it is indispensable to me, and that it has done much to increase my interest in the great work that all the churches are doing. It should be much more widely read. Have you made any effort to get the Christian Endeavorers to inaugurate a drive for subscriptions? If its subscription list could be doubled, trebled or quadrupled, what would it not mean for the advancement of righteousness in our country."

Dr. Edward Lincoln Smith of the American Board says: "Nothing more helpful can be done for the cultivation of our churches in spiritual truth, in acquaintance with our people and the activities of our denomination than to promote the circulation of *The Congregationalist.*"

"If you care for my opinion with reference to your paper, I will say that I think it is one of the best denominational papers published. Perhaps you will appreciate this, coming from a Baptist."

Piedmont Begins a Campaign for Two Million Dollars

AMOUNT VOTED BY TRUSTEES; NOTHING LESS WILL DO

A Campaign, Not a Drive

It began October 1st and will continue until the full amount is secured

PRESENT RESOURCES:

Land, buildings and equipment, inventorying at a little over	$400,000
Endowment, a little over	100,000
Total,	$500,000

INCREASED RESOURCES DEMANDED:

Buildings and equipment	$ 500,000
Endowment	1,400,000
1920-21 budget, deficit and adjustments	100,000
Total,	$2,000,000

To the Many Friends of Piedmont College and Christian Education,

My dear Friends:

For years the financing of Piedmont College by securing donations has been my responsibility. The donations last year amounted to the interest, at endowment rates, on $1,500,000. To secure this amount has cost life-blood, and to continue this, with the constant increase of a growing college, is passing human possibilities. The Trustees, as well as myself, realize that this cannot go on forever. Piedmont must be endowed like other colleges, and endowed somewhat in proportion to the work it is doing. Most of its work is now done in extemporized buildings; but real college buildings are now imperative.

The above announcement shows what it is proposed to do.

The first effort will be to secure $100,000 with which to meet this year's budget, pay off the deficit and do the many things that need to be done to make our present equipment as effective as possible. Next, an administration building and two dormitory units will be sought; these with the small accessory buildings should cost about $250,000. Next will come the effort to secure the endowment, all the time keeping in mind the other buildings and the equipment needed.

Piedmont is a national enterprise of our churches, and the appeal will be nation-wide. The country has been divided into seven financial districts; and as soon as possible a representative will be placed in each. Rev. George W. Ray, with headquarters at 215 Manhattan Avenue, New York City; Dr. Dwight M. Pratt, 2041 East 96th Avenue, Cleveland, Ohio, and Mrs. Gertrude M. Jones, 3812 North Crawford Avenue, Chicago, Illinois, are already at work, and representatives in the other districts will be placed as rapidly as possible. I shall issue from this office a small bi-monthly publication, called "The National Piedmontonian," through which will be given information as to the College, its field, the progress of the campaign and other pertinent matters of interest.

This is no sudden move, but has been under consideration for many months. The campaign will continue until the full amount is secured or I am dead, deposed or decadent; then someone else will take it up. The need and opportunity are unequaled anywhere in America whether the Nation or the Kingdom of God is considered.

Yours for a persistent pull with unanswerable arguments,

Frank E. Jenkins,
President, Piedmont College, Demorest, Georgia.

Do not forget that the first month's salaries of our teachers are now due. All receipts from October 1st will be counted as a part of the results of the campaign.

The Congregationalist and Advance

A Going Concern

GOD'S work in and through and for men is a "going concern"—to adopt for a moment the language of business. God's work proceeds day and night, summer and winter, in war and in peace. Sometimes through a spectacular demonstration or a nation-wide campaign, it attracts for the time being the attention of the populace. But for the most part it goes forward quietly, unostentatiously, like the operations of the sunshine and the rain.

A mother brings to bear the gentle pressure that in time shapes the character of the growing child. A teacher on the Lord's Day or on a week day, facing a row of bright, youthful faces, transmits the information and the vision that become the motive to right living. The social or civic reformer, the good citizen, like Jacob Schiff, attacks a long standing evil and by and by it begins to give way, or in spite of popular indifference, he undertakes and carries through measures looking toward the reconstruction of the present order. The man whose heart is warm with an abiding love for Christ speaks tenderly, pleadingly to a friend and neighbor, a business associate, and behold another soul is born into the kingdom.

In the midst of the materialism and strife of our age we forget about these noiseless activities in our Father's Kingdom. We say the church is torpid, that the young people are restless and worldly minded, that our world in these post-war days is stricken with fever, that it is cursed by the passion for pleasure and for gain.

But once in a while something happens which proves that we are wrong, or at least only partly right. A man comes out of Turkey. We may never have heard his name. He shows the marks of care and hardship, but his face lights up as he tells what he and his fellow workers have been accomplishing since 1914. We had thought that that part of the Near East was practically given over to rapine and bloodshed, that Mustapha's forces were engaged in cutting the throats of the Turks who take their orders from Constantinople, but here we have the first-hand tale of the going work of the kingdom all through these terrible years, how our brave American workers have brought together the scattered, intimidated Armenian children, massed them in orphanages, fed, clothed and instructed them, how these same missionaries and relief workers have stood everywhere for order and justice and for the allaying of racial and religious antipathies.

Or some worker in school and church comes up from the South and gives us a picture of a single cross-section of faithful and fruitful efforts being put forth in behalf of both races in the South. Or some pastor or educator from the West arrives, his heart burdened with the religious and educational needs of many groups of young men and women, and of communities still lacking the presence and the benefits of a Christian church.

Or one who has become an expert in the attractive and ever-expanding field of religious education claims a few moments of our time to tell of new and potent instrumentalities now being employed, of modern methods and programs, of conferences and institutes, of the eagerness of many churches and pastors for guidance in order that young life may not only be educated, but religiously educated in the truest sense of the term. Or still another appears, fired with the passion that justice in terms of an ample sustenance be afforded the spiritual leaders of the churches and honored seniors throughout our fellowship East and West. You begin to share his enthusiasm as he speaks of the response already being made to these and other movements designed to give a new stability and dignity to the Christian ministry and to exalt it before the eyes of young men now in college.

All this is convincing evidence of a vast and many-sided enterprise in actual and effective operation. The world may still be pretty bad, but something tremendously powerful is at work in it. Some seed still falls by the wayside and some on rocky ground and some among thorns, but you can see almost everywhere signs of an awakened conscience, of a sweeter and purer common life, of nobler standards of citizenship and public service, of a growing brotherhood the world over.

Here at the outset of the church year we should lift our eyes from the scenes that depress us and look with believing and expectant hearts over the wide world. How Paul's heart throbbed with joy as he wrote those glowing words about the gospel "bearing fruit in all the world!" Yet it had only made a little headway in his day. The Christian church had few of the resources in money, talent and consecration that are at its disposal today. But some of its members are awake and are doing things.

Who would be outside the lines when the campaign grows more intense? Who would lose the joy of being associated through our efforts, our sympathies and our gifts with God's growing kingdom? Much of man's work during these last five years has gone toward the devising and the production of implements of destruction, but God has not intermitted his work. He has been guiding our world in all its travail of soul. The Christian seed is still vital. It is bearing constant fruit for the help and healing of the nations.

As we work at our individual task, as we join with others in proved and tested common undertakings, we can be electrified by the thought that what we do, however small, is a real contribution to the greatest business on this earth.

WHAT THE CHRISTIAN WORLD IS DOING

Seventy Cities to Celebrate

A SERIES of celebrations of the Pilgrim Tercentenary is to be held in seventy cities of the United States from Nov. 15 to Nov. 26. Twelve teams, each of which will have with them a distinguished Englishman and an eminent American as the principal speakers, will hold mass meetings in practically all the large cities from coast to coast, coming to a climax in a meeting in New York City on Nov. 26. The teams are to be sent out under the auspices of the American Mayflower Council, which is composed of one hundred representative American men and women and of which Henry Churchill King is Chairman. The exact dates of all the meetings can be obtained from the American Mayflower Council, 111 Fifth Ave., New York City.

Foreign Pilgrim Delegations

STRONG delegations, English and Dutch and Canadian, are now in this country to take part in the tercentenary celebrations. From England come the Lord and Lady Rathcreedan; Admiral Wiliam Lowther Grant, K. C. B.; Sir Arthur E. Shipley; Sir John Henry; Prof. Frederick J. Foakes-Jackson; Colonel H. W. Edwards; John Blair MacAfee; Stanley Udale; George McKinley and Harry S. Perris. From Canada, Senator Raoul Dandurand, K. C.; Justice William Renwick Riddell; Colonel Charles Frederick Hamilton and C. H. Scannell. From Holland, Dr. W. H. de Beaufort, acting Minister from the Netherlands; Dr. A. J. Barnouw; Dr. D. H. Andrae, commercial attaché of the Netherlands Legation, and Dr. J. B. Hubrecht. All were present at yesterday's reception except Minister de Beaufort and Colonel Hamilton. This delegation has been enjoying the hospitable guidance of the American branch of the Sulgrave Institute last week, its members received the freedom of the city in New York, were banqueted and welcomed at a great popular meeting in Carnegie Hall at which the Mayflower Compact and the first legislative assembly in America, at Jamestown, Va., were jointly celebrated. This meeting was broken up by Irish disorder and adjourned for a more peaceable time.

Quakers in World Conference

THE Quaker faith must be thriving even if it is not making a great noise in the world when it can bring together, as it has recently done in London, 1,000 of its prominent adherents from all over the world. The gathering was called The All Friends Conference, and was the first of the kind since the 17th Century. America sent 350 Quakers and good delegations came also from South Africa, Australia, New Zealand, as well as from mission fields in China, Japan, India, Syria and Madagascar. The conference made for quiet and the forgetting of long-standing differences. Professor Rufus M. Jones of Haverford College, Pennsylvania, had a prominent part on the platform. Much interest was taken in efforts looking toward the reform of the existing order in industry. According to *The Christian World* of London discussion centered on these three subjects. (1) The need of maintaining a living silence—a silence full of events—in our meetings for worship. (2) The increase of social intercourse among the members of our meetings, irrespective of barriers of class or of opinion. (3) The extension of religious education.

Conditions in Armenia Slowly Improving

MR. Charles V. Vickrey, secretary of the Near East Relief, who has returned to America after a three months' tour of inspection of the region in which the organization is operating, reports some improvement in the general conditions. There is still very urgent need of relief. He says that throughout the Caucasus and Armenia the officials, premiers, governors, and mayors and others in authority agree that Armenia was saved last year by the food supplies sent from America. The people of Armenia in some areas are struggling bravely toward self-support, however. Although they are wholly without modern agricultural implements, are sadly deficient in oxen and have a woefully inadequate supply of seed wheat, they have succeeded in raising food supplies sufficient to meet their needs until midwinter. But at that time they will be face to face with starvation again unless America continues to save them from such a fate. Under the recently signed treaty with Turkey the Armenians are to be permitted to return to their villages from which they were deported by the Turks, but the terms of the treaty have not yet been made effective, and when they do become operative the refugees will discover their homes and farms in ruins. The orphanage at Alexandropol cares for about 10,000 children, the one at Kars about 6,000, and the one at Erivan about 3,000, while many smaller orphanages are maintained at other points throughout the Armenian area. The great value in this work lies in the fact that from these orphaned children of Armenia are to come the future leaders who will carry forward the development of the Armenian Republic.

Religious Education for English Congregational Students

THE Congregational Theological Colleges in England have just appointed their first Professor of Religious Education. Professor James W. Stevenson, Ph. D., begins his work there this fall. He will give courses to the students of the seven colleges. In some cases, as in London, students of two or more colleges will attend his classes at the same time. In other cases he will give courses in each college. Dr. Stevenson was born in the Orkneys, but at an early age came to Canada. There he was educated in the public schools and had a brilliant course in Manitoba University and in Manitoba Presbyterian Theological College from which institution he also received his B. D. degree. He had several Presbyterian congregations in Canada and then studied in the Hartford School of Religious Pedagogy, majoring under Professor A. J. William Myers in Religious Education and graduating with the degree of Doctor of Philosophy last spring. Dr. Stevenson is well trained for the important work to which he is called.

DR. STEVENSON

The Outreach into the Community

VISITATION in the parish on a large and systematic scale in the early autumn is a plan that is rapidly finding favor among the churches. A number of them this month and next are putting it into operation. It amounts practically to the Every Member Canvass, shorn of its financial objective. In some cases twenty-five per cent. of the members visit the other seventy-five per cent., but their calling has nothing to do with the presentation of a subscription blank. It is simply an expression of fellowship and of the desire on the part of the church at the beginning of the working year to mobilize all its strength and cement the ties of a common brotherhood in Christ. Usually the way for this approach is prepared by a written notification to the families who are to be visited, by sermons suited to the undertakings and by devoting preliminary prayer meetings to the task of instructing and inspiring those who are to do the work of visitation. They carry with them cards on which are listed the various kinds of Christian service in which church members may properly engage. Each person visited is asked to select the work most suited and congenial to him. With this effort to increase the number of active Christians and to make each responsible for some one thing goes the endeavor to enlist the interest of those who are now non-church members or non-attendants upon church in the services of worship and in the church as an institution. Commendable indeed is this fellowship canvass. It blesses both those who take part in it and those who are visited. It removes the too current misunderstanding to the effect that all the church wants of the public is money, money, money.

EDITORIAL

Harding *versus* Cox

Few readers will pass by the articles in this issue by two prominent Congregational ministers relating to the presidential campaign. President Thomas of Middlebury College and Dr. Maurer, pastor of the historic First Church in New Haven, are both well known and highly esteemed among the Congregational churches. Each was asked to declare what he intends to do at the polls and the reasons therefor. They have responded without hesitation or reservation. Both men are in the current of public affairs and both by virtue of war service unstintedly rendered had exceptional opportunity not only to know the common man, but to learn how currents of thought are moving with reference to national and international issues.

That two such high-minded men and careful observers of the signs of the times differ so radically in their view of the proper course for the Christian citizen to take at the next election illustrates the confused situation and the differences which we trust will prove only temporary between equally good friends and advocates of internationalism. Dr. Thomas has pointed out what he considers a defect in the League as it exists at present to which comparatively few of its opponents have called attention, though English Liberals of a certain school were quick to see and criticize it. The representative of the United States in the council is not an elected representative of the American people but an appointee of the President, as are our consuls and ambassadors. Whether this alleged defect vitiates the League as a whole or whether it can be obviated under our system of government are questions for experts, but that aside, it is interesting to notice that Dr. Thomas is no less eager than Dr. Maurer for some kind of an effective association of nations in which America shall bear her due share of responsibility. He is no "bitter ender," but he thinks that the quickest way to secure a league is through the election of Mr. Harding, and undoubtedly his conviction is shared by many other advocates even of the League substantially in its present form.

The whole issue is not so much the exact phrasing of a single article, even Article X or Article XI, as it is a question of the mood of the American people toward the central idea and the real disposition of the man soon to be entrusted with power and capable of making or marring a real league. Notwithstanding reaction in many quarters and the temporary dominance of intense party feeling, notwithstanding the anti-British wave that has swept over certain cities, we still believe, as we always have believed, that the American people, especially those who believe in Christian ideals and the possibility of Christianized international relations, want a genuine and active society of nations. They are not stampeded by the cry of "entangling alliances" or the citing of historic precedents.

Some, whose natural affiliations are with the Republican Party, and who would prefer for many reasons to entrust the direction of national affairs to it these coming four years, have reason to believe that Governor Coolidge stands with them in his adherence to the central ideal of the League. They are not quite so certain about Mr. Harding, and they wish they might know whether his fundamental convictions and his ardent desires are in line with the work and the ideals of such eminent Republicans as ex-President Taft and ex-Secretary Root, or with Senator Johnson, Senator Borah and Senator Lodge. Upon this alternative hangs the decision of some who are still doubtful. Whatever the outcome of the election, which it is increasingly clear will not be determined solely by the League of Nations issue, we have good hope that the League idea will survive and grow.

* *

Harvard University opens the scholastic year with a registration of over 6,000 students. For the first time women are admitted to one of the university schools, the new Graduate School of Education. The first woman to register was from England and another student followed from Australia.

Why Do We Go to Church?

We must distinguish always between the church as the body of believers and the church as a place of worship and instruction. To go to church is not essentially to present yourself in a particular building at an appointed hour, it is to unite yourself with other believers for worship, communion, intercession and instruction. It was the popular confusion of these two entirely distinct ideas which made some our ecclesiastical forefathers insist upon separating the words and giving to the place of common gathering that name of "meeting-house," upon which the changes of humor have been so often rung but which is, when you come to consider it, so exactly expressive of a use and purpose.

Turning now from the thought of the Church, which is essentially a body of believers associated for the work of Christ, and only by accommodation the place in which they meet, it may be worth while for us to consider briefly one of the special uses of the gathering of those believers in an appointed place. In the Gospel story that place was at one time a large upper room where Christ met with his disciples. In Laodicea a church met in the house of Nymphas. In Scrooby, it was in the house of William Brewster. In Leyden the Pilgrim Church met in the house of John Robinson. These meetings, wherever they are held, are for many purposes, from consultation to sacramental communion. The place does not matter much, but the spirit of the meetings matters greatly.

To take a symbol from a familiar modern thing, perhaps we may best describe the gatherings of the church, that is, of the brotherhood, as a power house of spiritual energy. Worship is not an end in and of itself. We come together to renew and reinvigorate our powers in order to carry on the work of Christ. Except by way of witness, the uses of worship are mainly individual and personal. Unless the preacher gets hold of the attention of Tom, Dick and Harry individually and helps and inspires and makes them think, his sermon is a failure. We do not go to church out of mere loyalty, we go to be helped in the work which is given us to do for Christ and for our neighbors. And we have a right to expect that this communication of power will be provided for, though it may not come exactly on any one occasion in a form which we ourselves can assimilate and use. There are other images of this matter which are common enough in Scripture and in Christian talk. We go to be fed; to be comforted; to be encouraged; to be instructed; to be inspired. If there is none of this transmission of power a congregation will soon fall off. They can hear brilliant oratory and learn about various subjects of knowledge elsewhere. They come to church to gain spirtual help and power.

This is the point which Winfred Rhoades made in his article which we published in our number of Sept. 9, and which has awakened much attention. It was the story of a hungry man who went to church and was not helped. It was Milton's complaint over again against the church of his own time in Lycidas:

> "The hungry sheep look up and are not fed."

It was a fair arraignment of the churches which had not provided for the needs of the people the spiritual food, the spiritual power which it is the business of the ministers of the churches to supply, largely, it seemed to him, because they were so taken up with secondary aims and things. So far as this writer was concerned, in this time of his special need, he came to the power house and there was no current turned on for his need.

There is no necessary contradiction to this in the criticism which a correspondent makes of this article in another column. He says that it is the business of the man in the pew to give rather than to get. But we think this criticism fails to distinguish between the office and purpose of the gathering of the church for worship and instruction and the life of the church in the world. The worship of the church should bring spiritual power and help, *but in order that it may be used.* The one is in order to the other. We come to the table not merely to enjoy the food but that we may be strong to work. Christ's own image makes the whole relation clear. "Doth a man light a candle?"—that is the office of the church and the rightful claim of the individual worshiper—"to put it under a bushel measure?" We do not connect our house with the power house in order to turn the electricity off, but to turn it on.

The real point is that the help of worship is ordinarily needful to make the individual Christian as efficient a servant of Christ and of the world as he is capable of becoming. Most of us cannot get on without these renewals of our strength. And the first business of the church is to make provision for these renewals through its worship and its teaching. There is no mere self seeking here. The provision is as practical and as necessary as the work of the farmer's wife who provides food for her husband and his workers in the time of harvest.

* *

It took a stack of cards ten miles high to record the population of the United States. We hope we are all happy, and especially all worthy, to have our name written there.

The Parables of Safed the Sage

The Parable of the Cocoanut Cakes

I was not always aged, but was once young. And I sojourned in a School of the Prophets. And on the day before the Sabbath I rode every week Nineteen Miles that on the Sabbath Day I might speak the word of God to the people in a Little White Synagogue with a Tall Steeple. And on the day after the Sabbath I rode back again. And there were times when the Roads were bad, so that for every foot that my horse went forward, he sank in the mud unto the depth of an half of a foot; so I went down through Nine Miles and the half of a Mile of mud before I got there. But when I arrived then did the good people welcome me into warm homes and clean beds and set before me hot suppers.

For I boarded around among them.

And at the first place where I abode for a Sabbath, the good woman set before me Cocoanut Cake. And I ate plentifully thereof.

Now the women of the other homes inquired of her, saying, How didst thou like the Young Minister? And is he hard to entertain? And doth he cause thee much trouble? And is he fussy? And what doth he like to eat?

And she said, He is not fussy, and he keepeth out of the kitchen, and when he hath a book he doth not bother the hostess with Theology; and he said unto me that Cocoanut Cake is his Favorite Cake.

Now all the women told all the other women, saying, The Young Minister loveth Cocoanut Cake.

And they all knew how to make Cocoanut Cake, and they all made it. And wherever I went, there did they set before me Cocoanut Cake.

Now thou wilt surely think within thine heart that I got so much Cocoanut Cake that I abhorred it, and that I have never liked it since. But thou hast another Think coming. For thou knowest not what sort of Cocoanut Cake the women of that Parish make. Yea, for three years did I eat it with scarce ever a break in the record, save that there also they make Cake with Maple Sugar Frosting. And he that hath eaten that kind of Cake knoweth that that is about the best ever.

For there be some things of which no man can ever have too much. And when mine heart goeth back across the years, then do I remember the long rides, and the times that I drave up in the dark and the cold, and how they stabled mine horse knee-deep in clean straw, and put a sack of oats under the buggy-seat when I departed, and maybe also a Bushel of Potatoes or a Sack of Apples or a Can of Maple Syrup. And I know that I shall never have too much of any of the good things which they bestowed upon me, nor of the love that was in them all.

And now and then as the years go by, and one and another of those I loved is called unto his long home, then do they send for me to come and say a word of love before the dust returneth unto dust. And ever there is some good woman who hath a table set for me in her home; and there do I always find Cocoanut Cake.

And whenever I eat of Cocoanut Cake that is Unusually Nice, then do I remember the friends of my early Ministry as a Messenger of God, and I love them yet.

In Brief

Both the leading presidential candidates have now been in peril from railroad accident, both escaping without injury, we are thankful to say. We may be sure, therefore, that we shall have a President who has a fellow feeling for those who go by rail.

* *

Possibly the reduction of prices by Mr. Ford will suggest to some parishes the possibility of presenting their minister with a next year's model car. We have the impression that the average pastor is not over particular about date and make. All cars look alike to him so long as he does not have any himself.

* *

We are sorry that any woman should be found guilty of conspiring to evade the plain laws of the land. But the rather shameless treatment of law and the officials of law by Mrs. Bergdoll and her two sons and the publicity which has accompanied their plots and evasions will perhaps make a good object lesson in the conviction of all three of them. For they are not like ignorant people. They knew what they were doing and used all the resources of wealth to flout the law.

* *

The interruptions of business for six Boston banks seem most of them to have arisen from lack of fluidity of funds, rather than from lack of resources. The whole business world lives on credit and confidence, we must so act as not to impair that confidence or we shall all suffer. But in spite of these unpleasant postponements for repayment of cash we are still of the opinion that any good savings bank or commercial bank is a much safer place for our reserve money than an old stocking or the bottom of a bureau drawer.

* *

Dr. Francis E. Clarke, recently back from Europe and preaching in New York, makes a point of the contrasts of Paris life, with costly, pampered dogs in one house and starving babies just around the corner. That is the defect of the imagination behind which Brother Cain tried to hide when he asked, "Am I my brother's keeper?" There is something too much like Cain's primitive selfishness in any indulgence just now in thoughtless and needless luxuries when little children are dying of hunger in many places round the world.

* *

Among recent discoveries in the archives of Leyden concerning the Pilgrims is a signature of Pastor Robinson to an acknowledgment of indebtedness, signed also by Thomas Brewer, the printer, who was William Brewster's partner, and by William Jepson, and also a later acknowledgment of payment in full. Other entries show how soon after Robinson's death the fear of the Pilgrim leaders that their little company would be lost in the flood of Dutch life was justified. Another discovery was that of the will of Bridget Robinson, the Pastor's widow.

* *

Few men have passed away with a wider public respect, affection and sorrow than the New York banker Jacob Schiff. He had been greatly influential in his profession and had contributed largely to America's progress and upbuilding. He was widely known for his contribution and personal services for good works, among his own fellow religionists first, and then in much wider fields of philanthropy. He is one of the best examples of men born and even educated in other lands who seem by nature and genius to be American and set an example of large-minded American thinking to the natives of our soil.

* *

The London *Christian World* prints an interview with Dr. Clifford, the great and honored Baptist pastor who in his old age retains so much of the prophetic fire. Dr. Clifford began by expressing his surprise at the outcome of the Lambeth Conference.

To sum up his opinion the interviewer asked him whether he despaired of a greater church in the future, and Dr. Clifford answered:

> By no means! I count this Lambeth Conference Appeal as itself the most important contribution to the development of spiritual unity in the Churches that has been given for a century. It is a great achievement, and will do untold good; but there is no gain in ignoring the fact that it does not supply any practical guidance as to the method and means of creating unity in ecclesiastical form that our Churches can accept. Still, Christ, the Creator and the Head of the universal Church, leads, and in Him is our trust.

Why I Shall Vote for Harding

The Larger Promise of the Republican Ticket

By Pres. John M. Thomas

Middlebury College, Vermont

I dwell in a house by the side of the road and I try to understand and sympathize with the feelings and thoughts, the enthusiasms, passions and resentments of those who pass my door. I kindled my anger at the fires of their wrath against the German bayonets which impaled Belgian babies and I forced my way alike into their suffering and their eagerness as they sent their sons to France for vengeance. It is good to be close to the heart of this brave, honest, fair-minded, justice-loving people. I shall vote for Senator Harding in order that I may claim fellowship with the great masses of the nation in their feelings of disappointment and indignation at President Wilson's management of the peace negotiations, both abroad and at home, from the day of the armistice until now.

Those feelings are justified. The soldier did his job magnificently, but the statesman who represented him at the peace table made a sorry mess of things. He turned admiration for American valor into contempt for American intelligence. Read Keynes' "Economic Consequences of the Peace," or any other inside story of the Versailles Conference, and you are forced to admit it. Mr. Wilson changed the good will of Europe toward us into scorn and hatred. He forfeited absolutely the position of moral leadership which America had gained. He staked everything on a crude and ill-digested plan for permanent peace, which there is no evidence he had ever thought of until a few weeks before he left for Paris, and failed even to accomplish immediate peace. When he landed in France the whole world was eager for a just and permanent settlement; when he departed a score of wars had flamed up and many of them are raging still. The gathering at Versailles was the most disappointing conference in which great nations ever participated, and the man most responsible for the failure was President Wilson. The coming election is the first opportunity of the citizenry of America to register their judgment whether they were justly represented at the Peace Conference, and for the honor and good name of my country I want to be among those who vote that they were not.

Objections to the Wilson League

I shall vote for Senator Harding because I believe in a League of Nations. Mr. Wilson's league is dead. Europe takes that for granted and is fighting its wars as if no league had ever been proposed. Even the election of Mr. Cox would not put life into that league nor bring about American participation in it. There would still be the Senate to reckon with.

Now I do not find all of my church and college friends doing justice to the Senate objections to Mr. Wilson's league. In this matter the people as a whole are nearer right than the "intellectuals." The fundamental difficulty with Mr. Wilson's league is not the voting power of the British colonies, nor the inadequate safeguarding of the Monroe Doctrine, nor any similar detail, serious as those questions may be. The great objection to it is that it violates the fundamental principle of American government, which is that power may be exercised in the name of the people only by those chosen to represent them. Under Mr. Wilson's league plan some individual whom no citizen has voted for, who would be entirely beyond the reach and control of any elective body, would have full power and authority to commit this nation on all matters of foreign policy, on questions of the largest conceivable importance, and the country would be absolutely bound to the consequences of his decisions. Read the League Covenant and see if that is not true.

Warren G. Harding
Republican Nominee for President

The Ways and Means Are Wrong

England can consent to such an arrangement, because she has a "government" subject to recall the moment that any representative, such as her league delegate, loses the confidence of the people. But under our system there is no such possibility, as we elect our President for a definite term and for specific duties, which do not include many matters which would come before our league representative for decision. I do not believe that the American people will ever consent—or ever ought to consent—to commit the determination of their relations to all other peoples of the world to some one person in whose selection they have no choice and over whose acts they can exercise no control. That would be to abandon democracy. The instinct of the rank and file to hold back from such abandonment of their constitutional right to act through their representatives is wiser than the impulse of the few in church and college to plunge into this league because it is announced in the name of idealism and world peace.

The children of this world are wiser in their generation than the children of light, and one of the frequent follies of the children of light is to follow blindly some leader with a pious vocabulary. The local paper in my town, when the first dispatches came from Paris, came out with the flaring announcement—"The League of Nations is Right!" The idea of it is grandly right, but the ways and means are decidedly wrong and absolutely un-American. They are opposed to the counsels of Washington, the principles of Jefferson, and the doctrine of Lincoln at Gettysburg. The more carefully I consider the fundamental principles of government involved in Mr. Wilson's league the more convinced I am that the growing opposition to it has been based upon sound judgment.

An Effective League

On the other hand I do not understand that a Republican vote is an abandonment of the ideal of "the parliament of man, the federation of the world." Senator Harding is committed by his platform to an "agreement among the nations to preserve the peace of the world," he is pledged to "an international association based on international justice—which shall secure *instant* and general international conference whenever peace shall be threatened." The way to an effective league is to sustain him in carrying out this pledge. If we are to have a league at all, it must be "without depriving the people of the United States *in advance* of the right to determine for themselves what is just and fair when the occasion arises."

The quotations are from the Republican Platform, which is not a denial of American responsibility in world affairs, nor a boast of American selfish isolation, but a clear and forceful declaration of what American foreign policy should be, and which includes explicit commitment to an international organization consistent with the American principle of government by the people.

A Safer Man

I shall vote for Senator Harding because his election promises relief from the intolerable burdens heaped upon the American people through administrative waste and inequitable taxation; because I believe he will gather about him counselors and administrative assistants competent to manage the business of the country; because I think he is a safer man than his opponent to appoint successors to the four Justices of the Supreme Court who are expected to retire within the next Presidential term; and because there is good ground for expectation that he will check the dangerous tendency to predominance of executive authority and put an end to autocracy in making the world safe for democracy.

I shall vote against Senator Cox because he was the candidate of the "wets" in Ohio, and of Tammany at San Francisco, and because a man who isn't good enough for a confirmed Democrat like Mr. William Jennings Bryan isn't good enough for a Vermont Republican. I shall vote for Senator Harding because he is a sound, straight-forward, honest-dealing American citizen, of ripe experience in public affairs, and a man who has singularly won the confidence of those who have had best chance to know him.

Lastly and most joyously I shall vote for

Senator Harding in order that I may vote also for the man of keenest mind, of greatest courage, and of largest promise in American public life today—Calvin Coolidge of Vermont and Massachusetts.

Middlebury, Vt.

Why I Shall Vote for Cox

In Support of the League of Nations

By Rev. Oscar E. Maurer, D.D.

First Church, New Haven, Ct.

As an Independent I expect to vote for Governor Cox, for the following reasons:

1. I am in favor of the League of Nations, which in my humble opinion is the supreme issue in the present campaign. Quite naturally I shall vote for the candidate who stands squarely for the League. The Democratic platform declares for the League. So does Governor Cox. In his New Haven speech he devoted most of his time to a discussion of our international obligations, and, if I can understand plain English, he believes that the United States is in honor bound to enter the League without further delay. He is in favor of progressive disarmament. He feels that America will be none the less American for taking her place willingly and whole-heartedly in the family of nations and assuming the responsibilities of such a relation. The problems which are now vexing Europe are not primarily national but international, and are therefore bound to affect us. We cannot isolate ourselves from them. Sooner or later we must face them, just as we finally entered the great war after an earnest but unsuccessful effort to maintain neutrality. The question is, shall we face these international problems from without or from within the League? Governor Cox says clearly, "From within."

The Republican Contrast

In strong contrast to this the Republican platform is vague and evasive on the question of the League as well as on other points. As for Senator Harding, with due respect for his toga, I am puzzled to know just where he stands, although I have read his various utterances with a sincere desire to grasp his point of view. Before becoming a candidate he voted for the ratification of the League with reservations. In his speech of acceptance, subsequently, he said explicitly that he is opposed to the League on the ground that our national isolation is an asset of proven worth and should be maintained. Later he said that while he is opposed to the League which Mr. Wilson helped make, he is in favor of an association of nations constituting a world court, such as Republican Mr. Root is at present helping organize—under the League of Nations. Still later Mr. Wickersham issued a statement to the effect that Mr. Harding is not entirely opposed to the idea of the League after all.

The most that I can make out of all this is that Senator Harding would prefer no League at all, thus coinciding with Senators Borah, Brandegee and Johnson. But if a League is the thing to have, it must be one of American make, thus appeasing Senator Lodge and his *confrères.* The thing must not be rushed, for conditions have changed since the signing of the Armistice. Plenty of time must be given to the conception and organization of the new association of nations, so as to avoid the mistakes and pitfalls of the present instrument. Meanwhile, let us make a separate peace with Germany without reference to the Versailles treaty, restore conditions as nearly as possible to normal, and put up our sign, "Business as usual," leaving our late associates in the war to settle their problems by themselves.

James M. Cox
Democratic Nominee for President

For one, I cannot follow this line of reasoning to its logical conclusion with any peace of mind or conscience, and retain any confidence in American Christianity, which put itself eloquently on record as to its motives for grasping the sword. For it either means that we did not go into the war to fight for democracy but went in to save our own skins, as has been publicly stated by the Republican governor of a New England state; or else it means that having gone in with lofty motives we are unwilling to plow the furrow to the end. Senator Harding's attitude is that of an intense and reactionary nationalism which in its desire to safeguard its own is suspicious of its late associates in the war, indifferent to the sufferings of Armenia and frankly hostile to the nations of the Farther East. That kind of nationalism is simply the state-philosophy of Prussia in another form, and it does not change its essential character by calling itself Americanism and claiming the Stars and Stripes as its emblem. It was the doom of Germany. From the days of Constantine down it has been a constant curse upon the Christian state, the Christian church and the Kingdom of God.

Law Enforcement

2. I like the attitude of Governor Cox toward law enforcement and am favorably impressed by his record. He is accused of being in sympathy with the liquor element. I find that as governor of Ohio there are several appointments made by him which may fairly be called "wet" appointments. These are more than offset by the fact that under his administration the laws have been vigorously enforced, and for this statement we have the testimony of his bitterest enemies in Ohio. He really closed the saloons on Sunday, not only in the rural districts and smaller cities of Ohio, but in Cincinnati, where he threatened to remove a reluctant mayor unless the closing laws were enforced to the letter.

I am free to admit that both candidates suffer because of their political bedfellows. I don't like Mr. Cox's associations with Tammany. But on the other hand I find Mr. Harding tied up to men like Penrose whom I like even less. Governor Cox has on more than one occasion proven his independence. When I vote for a President of the United States I prefer to vote for a man with decision of character rather than for a man whose record in the Senate shows that he consistently votes, abstains from voting, or changes his vote with his political crowd. I feel that the enforcement of the Eighteenth Amendment and its attendant legislation is safer in the hands of a man of the former type than in those of one of the latter.

Progressive Leadership

3. In this time of reconstruction we need leadership which is constructive and progressive. Governor Cox, both as a congressman and as a governor, has a record of such leadership to his credit. Even his political enemies admit that he has brought about more helpful and progressive social legislation during his three terms of office, than was adopted in Ohio from the time of the original constitution down to his assumption of office.

On the other hand, a study of Senator Harding's legislative record reveals the fact that his position has been consistently that of the traditional and conservative reactionary with reference to the great problems of industry and society. I fail to find anything in the Republican platform or in his recent utterances which mitigates this record or gives any great measures of hope for the future. And yet America, as never before, needs a President who is alive to the demands and opportunities of a new age, and who can approach his great task with at least a few ideas extending beyond those coined and issued by the Senate oligarchy.

Important as the second and third reasons are, they weigh less with me than does the first. This election is a referendum. Senator Lodge and President Wilson have both appealed to the country, and the supreme issue, the issue which if lost America may not again face in a thousand years, is the League of Nations. With our European associates we fought the war and we ought to finish the job. With this solemn and profound conviction I shall cast my vote for Governor Cox and the League of Nations.

The Moderator's Message

By Henry Churchill King

Moderator, National Council of Congregational Churches.

Many words should not be needed to commend the Congregational World Movement to our churches. No one, it would seem, who has been in close touch with "The Congregational World Movement," under our able Commission of One Hundred, can doubt the great value to the Denomination of that Movement. All aspects of the work of the Denomination have profited by it. The dire need to maintain at least the standard of giving now reached is unmistakable. The high cost of living and inequalities in exchange, as in China for example, in many cases demand the new scale of giving, if our missionary and educational work is even barely to hold its own, to say nothing of significant advance.

It should be clearly understood that the giving up of the Interchurch World Movement does not affect at all the desirability of our own World Movement going on. Our own program was a wholly reasonable and moderate one—distinctly less than had been proposed at the National Council—that ought to be fully maintained. Our machinery, too, is already fully set up.

It should be borne in mind also, in estimating the value of our World Movement, that it plans to go vigorously forward with the promotion of missionary education and stewardship—the only solid foundations for permanently increased giving.

Oberlin, Sept. 16, 1920.

The Fine Art of Giving

A Guide to a Joyful Habit

By Dean Charles R. Brown, D.D.

Outlet as well as intake is imperative if we are not to become green, scummy, stagnant pools. Fine impulses within the heart are worse than useless except they find prompt and wholesome expression in finer forms of effort. Retained they wither and die, poisoning the springs of action. The most direct mode of expression is to be found in giving—in giving time, money, strength and interest to needy lives and to worthy causes.

The call for gifts of money is loud and shrill. The whole world has been torn to pieces politically, industrially, socially, by the ravages of war. The cost of repair must of necessity be met by those who have not made the supreme sacrifice. The High Cost of Living leaves nothing untouched and the expense of carrying forward the charitable and missionary enterprises already organized into nation-wide and world-wide usefulness shares in the common advance. We have to give more generously than we gave before the war to achieve the ends in view.

Glad Privilege

The right mood for giving is one of great, glad privilege. When ye sacrifice, in order to give, be not of a sad countenance. Anoint your head and wash your face and smile. Let it all be done with the air of gladness for the Lord blesseth the cheerful giver! When the population of a beehive becomes congested the bees swarm. A great company of them under the leadership of a new queen moves out. They leave their home and the stock of honey they helped to make, going forth empty handed to find a new home and make a fresh start. And they enter upon that self-sacrifice with a song—bees are never so friendly as at the time when they swarm.

"When the burnt offerings began the song of the Lord began also with trumpets." Not in gloomy silence as if they were performing some disagreeable duty from which they would have been glad to escape but with a burst of music the people of Israel gave of their best to the God they served. They covered the self-denial they practiced with the radiant joy they felt in doing the will of the Most High. And the One who looketh not merely upon the outward appearance of a gift but upon its heart was well pleased.

Proportionate and Systematic

The giving had best be proportionate and systematic. The man of method has the wind and the tide with him. Other things being equal he will win out every day in the week and in all kinds of weather over the man who works by rule of thumb or entrusts valued interests to the care of mood and impulse. It is significant that the two most methodical concerns on earth—the Roman Catholic Church and the Standard Oil Company—are both "going concerns."

How much the leading apostle in the early Church had to say about giving! He was forever passing the plate! He furnished more good texts for sermons on generosity than all the other apostles put together. He preserved to us those fine words of our Lord which are nowhere else reported—"It is more blessed to give than to receive." He showed us the exalted nature of giving when he passed over without even letting his voice fall from his glorious hymn of immortal life in the fifteenth chapter of Corinthians to the need of an offering in the first words of the sixteenth chapter—"Now concerning the collection, let every one on the first day of the week lay by him in store."

Dean Charles R. Brown

He would make all giving intelligent and methodical. He would have our "love abound in knowledge and in all judgment." Men are to be prepared to make generous response by a sympathetic knowledge of the facts. He would have each gift the expression not of the purse alone nor of the heart alone—he would have heart and mind, purse and will enlist together in generous action.

But there must be system. "Upon the first day of the week" when the returns from the week of productive effort would all be in, "let each one of you lay by him in store as God hath prospered him." It was not all to be left to a sudden appeal which the apostle might make when he came; they were to be ready before he arrived. Paul had rare success in promoting the spirit and habit of systematic giving but he never aspired to the rôle of the skillful story-teller who undertakes to "lift" money out of the pockets of the stingy where it seems to be buried beyond the hope of a resurrection.

A Fixed Percentage

My own conviction and practice favor the habit of giving steadily a certain percentage of one's income. The old scriptural rule of giving a tenth to the work of religion and charity has stood the test of experience. The Jews were blessed in basket and in store, in heart and in soul, by their practice of tithing. The Mormon Church, whatever theological and moral limitations attach to some of its positions, has been able by its system of tithes to send forth an army of missionaries and to care for the needy with an admirable thoroughness.

The giving of the tenth need not be made a hard and fast rule to be enforced universally. This would mean a lack of equity. The man with an income of two thousand a year and the man with twenty thousand are not equally generous when they both practice tithing. The rule of the tenth would not call forth an adequate measure of generosity from Mr. Rockefeller while it would take too much from some humble toiler whose meager wages barely suffice for his needs. There is a certain "irreducible minimum" of necessary expenditure in the maintenance of a family which is much the same everywhere. The millionaire eats no more than the hod carrier. When this necessary outlay has been made it leaves a much wider margin for the man of generous means than it does for the man whose earnings barely provide a decent livelihood.

But let there be some definite percentage which mind and conscience can approve! Let people everywhere give as they live. If they are compelled to live sparingly, let there be no reproach when they give sparingly. If they live bountifully let them give also bountifully. Where a man spends nine dollars, or saves nine dollars for investment, let him see to it that at least one dollar is given to interests quite outside the field of his own comfort.

Experience in Tithing

Thirty years ago I was induced by a thoughtful layman in my first pastorate to inaugurate the habit of giving a tenth. My salary was only a thousand dollars a year and to give away one hundred of it seemed to make a big hole in it. But when the decision was once made I was amazed to find how much more I could give and did give than was the case when it was all left to mood and impulse. The habit of strictly keeping the tenth account would reveal to many a narrow soul the meagerness of his own benevolent output. Were a complete record kept many who think that they are giving a great deal because they give often, here a little, there a little, would be amazed at the lack of proportion between their personal expenditures and accumulations and their benevolences.

In all these thirty years I have never seen the day when I was tempted for a moment to return to the old spasmodic, haphazard method of giving to the Lord. We too have been blessed temporarily and spiritually, in basket and in store, in mind and in heart, in this practice of systematic giving. There has seemed to be an overarching Providence all the way. When the tenth account would be running low because we had drawn upon it more freely in the face of some unusual need, then some windfall out of a clear sky, a generous wedding fee or an invitation to lecture or a commencement address with a very cheering "honorarium" attached, would come to our relief and we would thank God and go forward.

How the treasuries of our churches would be filled with the sinews of war for a more effective campaign against the forces of sin and want did all professing Christians who are not clearly exempt begin to practice tithing! How the needs of our missionary societies at home and abroad would be met, their arms lengthened and strengthened for a mightier service, by this adequate support! How the army of aged ministers who have been laying down their lives in the service of the Christian ideal with no comfortable Carnegie pensions awaiting them, could be maintained in self-respect and decency until God calls them home! How the heart of the Master himself would rejoice in witnessing the advance of a more generous service to the sick and the hungry, the orphaned and the imprisoned as an acceptable service to him!

MUST HAVE SOUND FINANCES

The work of religion like all good work must have a sound financial basis in order to exist. First that which is natural, physical, material, then that which is spiritual. And this necessity for money had best be not furtively hidden away behind a camouflage of apron sales and oyster suppers. Let the church stand out in the open frankly asking for funds to carry on work worthy of such investment! Then let every Christian know that if he would not find himself rejected of the Lord in the day when the books are opened there must be some rightful proportion between his scale of expenditure and of accumulation and his scale of giving! Freely we have received—freely may we give in heartfelt appreciation of those benefits which are ours.

The reckless extravagance of these recent months seems to have led many to cast overboard all serious thought of personal responsibility for Christian work. There are Christian families who spend more on the theater and the movies than they give to evangelize the world. There are women who come to church wearing hats costing forty dollars a piece and then give fifty cents or a dollar to Christianize their own country. When we look at the present disproportion in many a home between the amounts spent for luxury, pleasure, self-indulgence, and the amount contributed to make strong the work of Christ in the world we wonder if we are worthy to be called Christian.

HOW LONG SHALL WE CARRY THE WORK?

When I was in London I saw a clever device for collecting money for the charity hospitals. At all the stations of the underground railways and in hundreds of public places there was a clock face with a hand pointing to the seconds and a small nickel-in-the-slot device at the side. The machine was inscribed, "It costs a penny a second to maintain the charity hospitals in London. Will you not carry on this work for one second?" And when one dropped in his penny the second hand moved to indicate the length of time he had supported the hospitals of the city.

It cost last year in round numbers $1,850,000 a year to maintain the foreign missionary work of our denomination by the American Board, including the Women's Boards, and $2,068,400 a year to carry on in our own land the Christian activities sustained by our Home Societies, this amount being divided as follows:

Congregational Home Missionary Society	$723,400
American Missionary Association	494,000
Congregational Church Building Society	564,000
Congregational Sunday School Extension Society	42,000
Congregational Board of Ministerial Relief	125,000
Congregational Education Society	120,000

The total amount expended for our home and foreign work was, accordingly, $3,918,400.

If we reckoned up the year in days of ten hours each this would mean an outlay of 30 cents per second to carry forward the work of these societies.

There is not a boy or girl in any Christian home who could not undertake to carry on that work for one second. There are a great many people in our churches who could sustain it for one minute. There are others who could provide for its needs for a whole hour. Here and there are generous givers of large means who could undertake to carry forward that vast work for half a day. Why should not each one according to the measure of his ability drop in enough to start the music of praise and service and keep it resounding for the period appointed?

Yale Divinity School.

Our Job as a Denomination

The Responsibilities Now Before Us

By Charles Emerson Burton

The sum of all the responsibilities of all the churches and all their members might be considered the task of the denomination. Our topic restricts us, however, to those pieces of work which we do together. What are the outstanding elements involved in this job?

PROVOKING ONE ANOTHER TO GOOD WORKS

Fellowship in the National Council, the state conference, the local association, the city union, the Congregational clubs, the ministers' meetings and other groups provide contacts calculated to stimulate each to do his best.

Just now our particular provocation job relates to the urgent—even distressing—demand for increases in pastors' salaries. In the face of 100 per cent. rise in living costs, the average increase of Congregational ministers' salaries has amounted to 20 per cent. since 1914. In this no church liveth to itself. Is not one of our first jobs, therefore, to add not less than $2,000,000 to pastors' salaries? This would give an average increase of but fifty per cent. over the standard of 1914.

PROVISION FOR OUR COMMON NEEDS

For example, our churches require religious literature, especially religious education helps. This is provided through the Religious Education Boards.

The ranks of the ministry and of other Christian workers must be constantly recruited. There are 48 Christian colleges, academies, training schools and seminaries affiliated with the denomination and others vitally associated with us. These are the chief sources of our supply of ministers, missionaries and Christian workers. Recruiting, however, involves specific propaganda. This is carried on by the Education Society, by the field force of the Church Extension Boards and by each agency for its own needs.

The fact that in 1919 only 170 were ordained to the ministry, while our annual retirement list is approximately 250, shouts aloud the call for vigorous approach to this part of our task. Realizing the situation the National Council made this one of the important items in the program of the Congregational World Movement.

DISCHARGE OF COMMON DUTIES

The denomination recognizes its duty to provide for the old age of its ministry, and the Pilgrim Memorial Fund is a splendid testimony to this recognition.

Likewise the denomination recognizes its obligation to provide relief for needy ministers and their dependent widows and children. Steps are now being taken to increase the pittance which has heretofore been provided.

Not a few communities which once supported strong churches now need churches more than ever, while the support of those churches is almost wholly withdrawn. It is incumbent upon the fellowship to lend a hand to churches in the slums; for example, as in multitudes of communities made needy by numerous causes.

When a church must build in these days of high costs the burden is almost crushing. Two-thirds of our churches are now handicapped by inadequate equipment. Through the Building Society opportunity is offered to lend a hand to sister churches one after another.

BUILDING UP THE CHURCH IN AMERICA

Today the individual church is not equipped to found new churches and foster weak ones. In this particular as a denomination we were making splendid progress in the years preceding the war, reaching the number of 6,103 churches in 1915. The effect of the war in withdrawing resources of men and money has been to reduce that number to 5,959—a loss of 144 churches The annual net gain in membership had reached a total in 1915 of 17,232. This dropped in 1918 to a net loss of 292, and the insignificant gain in 1919 of 144. Perhaps the most important cause in this apparent slump was the loss o 351 home missionaries due to lack of financia resources through the depreciation of the dollar

It is our job, therefore, to accelerate the up ward curve which has begun all along the line In this the individual and the particular church can do something, but success can come only through team work. Adequate support of the ministry, consistent evangelistic endeavor, generous backing of the missionary agencies, these will give us the victory.

Aid in Solving the Problems of America

Two problems stand out: the race question and the immigrant question. The rule of martial law in Washington and in Chicago within the past year on account of race conflict writes that question in red. What more potent force could we employ as our part in solving that problem than the leavening influence of the 600 workers of the American Missionary Association in schools, churches, social work, etc.? These are providing Christian leadership for the black man in America.

Whether America can bear the burden of assimilating 15,000,000 aliens, or thereabouts, and of making their 20,000,000 children loyal citizens of a democracy is a question which remains to be answered. Civilizations greater than ours in many respects have given way under loads no heavier. This is a spiritual question much more vitally than it is political or industrial. Given the inculcation of Pilgrim principles in the hearts of new Americans and of old, and the country is safe. As a denomination we have set ourselves to this task. In addition to the regular service of all our churches we minister regularly in 23 different tongues to several hundred congregations of those born on foreign shores. In 1914 the number was 769. By loss of resources during the war it has been reduced to 554. Special attention should be given, and is being given, by the Home Missionary Society to this phase of our task. To guide us in it a man has been employed to give all of his time to the study of ways and means, and to interpreting American ideals to our new neighbors and of interpreting our new neighbors to us.

Leavening the Nations with the Gospel

Only one-third of the people of the earth live in Christian lands. Less than one-third of the residents of nominally Christian lands are Protestant. Evangelical Christianity faces the stupendous task of leavening non-Christian nations or of being submerged in the mighty tide of overwhelming numbers in this generation of crumbling barriers between the peoples of the earth.

Given the machinery, together with the electric current, a feeble hand can turn the switch and perform great tasks. As a denomination the machinery is set for us in our American Board. The current of God's mighty power is ready for the turning of the switch. The individual who would preach the gospel to non-Christian peoples may enlist his life through the denomination to accomplish wonders. The most ordinary Christian by the consecration of his means may set in motion instrumentalities animated by the divine Spirit, and calculated to turn the world upside down.

By agreement with other denominations 75,000,000 of the non-Christian peoples of the earth constitute our parish. Eight hundred trained American Christians have associated with themselves 6,000 native workers whom they have trained in turn, and these work in eighteen different countries as teachers, preachers, physicians, nurses, industrial workers, etc., seeking to leaven the total life of these millions of our brethren. To support them and to reinforce them in this day when the harvest is ripe is the high privilege of Congregationalists.

It Involves Millions of Dollars

For doing our job we have a fine group of well-organized agencies, closely knit together and controlled wholly by the denomination. For all this work—for home missions, for Sunday school extension, for church building, for education in home, church and school, for vital ministry to Negroes and special groups, for pensions and ministerial relief, for foreign missions in eighteen countries, for forty-eight educational institutions, and for meeting our common needs and obligations, some six and one-half millions of dollars is required annually. Of this about one and one-half millions is available from funds, legacies, etc., leaving in round numbers $5,000,000 to be provided by living donors. It is a big job; too big for a few of us, but none too big for all of us working together. It is the job of each because it is the job of all.

The Program

Plans for the Fall and Winter

By Rev. Herman F. Swartz, D.D.

General Secretary of the Congregational World Movement

The fall and winter program of the united Congregational agencies is simple and unostentatious, but fundamental and thorough-going. The chief elements are these:

Missionary Education

The unanimous voice of pastors, churches and benevolent agencies calls for a wholesome earnest movement to promote a widespread and continuous inculcation of the facts and the principles which bear upon the endeavor of the Christian church to fulfill the command, "Go ye," which also means "Grow ye."

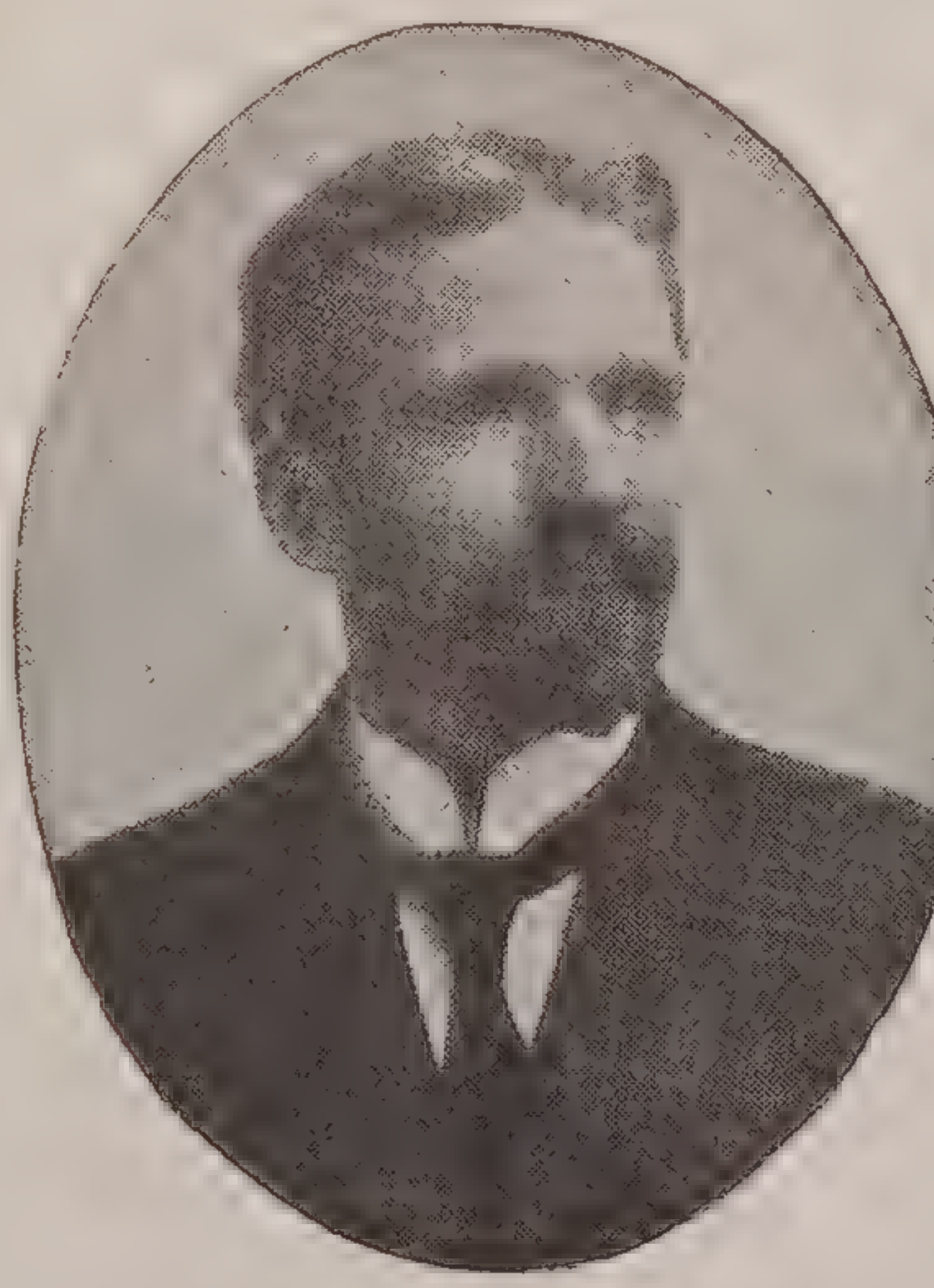
The idea of missionary education is accepted in all quarters but the practice in the local church is general only in the organizations maintained in the name of the women.

Manifestly three things are necessary for Missionary Education:

(a) *Materials* for study, based on *realities*, and wisely suited to all ages and both sexes, and fitted to the full range of presentation from the pulpit on the one hand to the kindergarten on the other. There already exists a surprisingly fine body of texts available for much of this scope of presentation and study. Most people—even many pastors—do not realize how much commendable material can be had and at how small a price, and running, for example, from Dr. Stocking's perfectly delicious book for children, "Mr. Friend o' Man," to the most recondite documents such as the recent surveys which will reward the attention of scholarship.

The Congregational Education Society as one of the constituents of the Congregational World Movement is devoting the energies of its department on Missionary Education to the selection and production of the best materials to be obtained. It is the purpose of the Movement to make these materials known and easily available.

(b) *Pedagogical Methods.* There is much that we do not know as to the best methods of



Rev. Herman F. Swartz

conducting the process of missionary education. Nevertheless there are some in our denomination who have made careful, experimental studies of the whole matter of presentation, giving full value to the circumstances affecting the program of the local church, including such considerations as the Church school, the local societies, the pulpit, etc. It is commonly admitted that, with occasional superb exceptions, our knowledge of sound, workable methods for the local church, is far ahead of our practice. Most pastors and other church leaders covet such knowledge and seek helpful co-operation in putting it into operation. The Movement does not for a moment deceive itself with the fancy that we can do much more this year than make a good sound start in the desired direction.

(c) *Organization.* In most local churches there now exist women's missionary societies, and it is safe to say that in the majority of churches these societies of women constitute the only continuing organization with any vivid consciousness of the place of missionary education in the Christian equipment. We desire to co-operate energetically with the women's societies. In addition we believe that there ought to be in every church a standing committee whose chief responsibility, year after year, is missionary education. This committee should and can rank in dignity and vigor with the board of trustees or the music committee or any other committee. The Movement hopes, wherever such a committee does not exist or where, if existing, it functions uncertainly, to awaken, by the time-honored Congregational process of "sweet reason," an effective desire for a vital organization of this character.

Stewardship

The second major element in our work is the promotion of the doctrine and practice of stewardship. By "stewardship" is meant the acceptance in thought and in practice of the truth that we are accountable to God for our economic resources and further that a definite and considerable part of our income should be regularly devoted to him in the form of contributions to religious and benevolent causes. All we possess is held in trust, to be used under divine control. This is true of our wealth used in trade, industry or farming as well as of the gifts to specifically religious and benevolent causes. None the less there is an essential spiritual difference between these two types of accountability. Resources used in business are intended with what other good they may do to yield a *profit to the owner*, whereas gifts to religious ends are primarily altruistic. This kind of stewardship, untouched by self-interest, is necessary for the maintenance of spiritual vitality. It is akin to prayer. It is not to pay bills but rather it is an exercise of the soul. Such giving does indeed pay the costs of religious and charitable endeavor. It is therefore an exercise which strengthens both him who practices it and the cause to which it goes out. This is stewardship.

The Movement plans to send a neighboring pastor, or some other judicious volunteer, to every church with this message of systematic and proportionate giving. The visitor will be equipped with a chart exhibiting the denominational benevolence record of the church for a generation, both as to total gifts and on a per capita basis, and further showing what will be asked of the church under the 1921 apportionment and what this apportionment means on the basis of systematic, proportionate giving. This chart will be left with the officers of the church for further use as may be desired.

Dean Charles R. Brown has written specially for this part of our work an article small in size but great in convincing power. This we plan to circulate by the hundred thousand.

We believe further that the time has come to crystallize the general conscientious sentiment concerning stewardship into definite decision. To this end we will continue the circulation of the Enrollment Card which proved so acceptable last spring.

Financial

There lies before the churches a great financial objective. This is the *apportionment for 1921.* It will be *$5,000,000.* The reasons for this figure are set forth in detail in the Survey, now in the printer's hands, to which the reader is referred.

The method of seeking to attain this goal is simple and devoid of artificial devices. *It will not be by a drive.* It is the purpose to rely upon the well-known Every Member Canvass, thoroughly organized and well informed and conducted by each church when it will. We will ask about five hundred experienced volunteers such as pastors, officers of women's societies, board secretaries and others to give an average of two weeks to visiting neighboring churches to tell the story of the survey, to afford, where needed, expert counsel and even active field service in "setting up" the canvass. The expenses of these field workers will ordinarily be paid by the Movement. For this canvass the Movement will supply certain helpful materials.

Evangelism

The National Council's Commission on Evangelism is one of the syndicated organizations constituting the Movement. The harvest period of our churches comes normally in the spring. The plans and helps toward evangelism will be announced as the season progresses.

The Calendar

Oct. 1 onward: Missionary Education.

Nov. 1–30: Stewardship, for churches making the apportionment canvass in December. For other churches a later date may be chosen.

Deccember to May: The Every Member Canvass. Date to be selected by the church.

Jan. 1 to May 1: Evangelism. Pastors' classes, etc.

Field Organization

The Movement is not a new national society, rather it is a union of our existing agencies for purposes common to them all. This appears clearly in the line-up of general leadership.

The country has been divided into regions and directors have been assigned to their leadership as follows:

Region, Maine, New Hampshire and Vermont. *Director,* Frank W. Hodgdon, of Ministerial Boards.

Region, Massachusetts and Rhode Island. *Director,* Rev. Cornelius H. Patton, D. D., of American Board.

Region, Connecticut and New York. *Director,* Rev. Charles E. Burton, D. D., of Extension Boards.

Region, New Jersey, Pennsylvania, Maryland, District of Columbia, Virginia and Porto Rico. *Director,* Rev. George L. Cady, D. D., of American Missionary Association.

Region, The Southeast. *Director,* Rev. L. H. Kellar of Home Missionary Society.

Region, Colored Churches of the South. *Director,* Rev. Alfred Lawless, Jr., of American Missionary Association.

Region, Ohio, Michigan and West Virginia. *Director,* not yet appointed.

Region, Indiana, Illinois, Wisconsin, Iowa and probably Nebraska. *Director,* Rev. R. W. Gammon, D. D., of Education Society.

Region, Minnesota, North Dakota and South Dakota. *Director,* not yet appointed.

Region, Montana. *Director,* Rev. Elmer H. Johnson of Home Missionary Society.

Region, Missouri, Kansas, Oklahoma, Arkansas, Texas and Louisiana. *Director,* Rev. W. W. Scudder, D. D., lately of National Council.

Region, Colorado, Wyoming, Utah and New Mexico. *Director,* Rev. W. J. Minchin of Home Missionary Society.

Region, Southern California and Arizona. *Director,* Rev. George L. Kenngott of Southern California Conference.

Region, Northern California and Nevada. *Director,* Rev. H. H. Kelsey, D. D., of American Board.

Region, Washington, Oregon, Idaho and Alaska. *Director,* not yet appointed.

The Congregational World Movement Advances

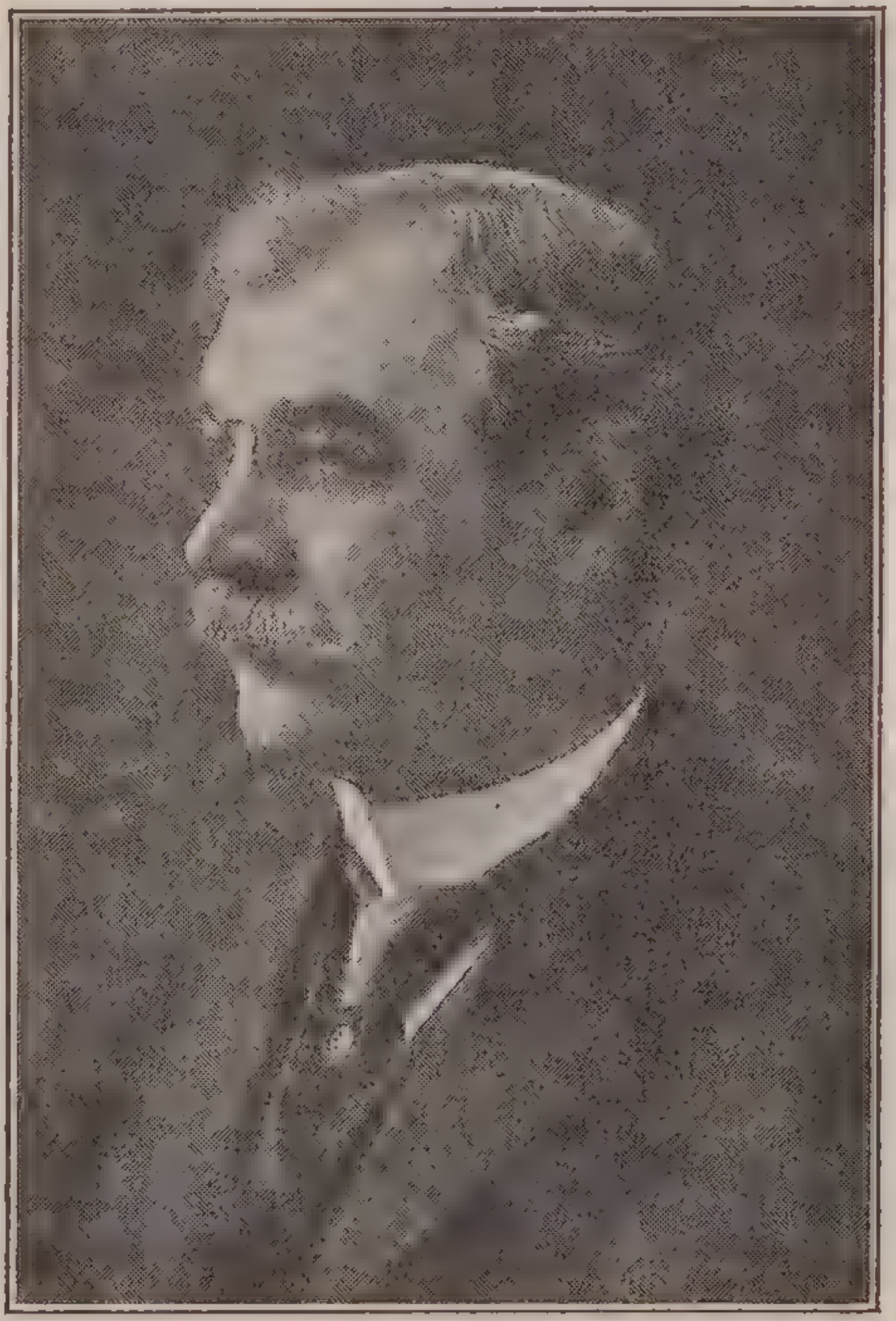
How We Are Affected by the Suspension of the Interchurch

By Rev. Cornelius H. Patton, D. D.

American Board of Foreign Missions

In view of the discontinuance of the Interchurch World Movement some of our Congregational people are asking if the Congregational World Movement has gone out of business. They are assuming that our denominational forward movement was so bound up in the Interchurch plans as to cease to function now that the federated movement is in trouble. One pastor writes that his people are thinking their subscriptions to the Emergency Fund of the Congregational World Movement, made last May, should be considered as canceled and the money collected returned to the donors. To all such inquiries we answer an emphatic *NO.*

The Congregational World Movement never was and is not now dependent upon the Interchurch for its plans and activities. It is a strictly denominational enterprise, having its own projects, its own treasurer, and looking to its own people for co-operation and help. The Interchurch was a syndicating of denominational forward movements for the purpose of making a common study of our task and of joining in common publicity. The studies are either completed, or in the way of being completed; but the joint publicity must be discontinued, unless some new agency takes it up. In no other respect are our plans affected. Unless the American Board, the Congregational Home Missionary Society, the American Missionary Association, our Congregational colleges and seminaries and our other missionary agencies go out of business during the next four years, the Congregational World Movement will continue to be one of the livest organizations on God's earth.



Rev. Cornelius H. Patton

A bit of history is in order. The National Council, at its meeting in 1919, inaugurated the Congregational World Movement as a continuance and development of the Tercentenary Commission, which had been authorized in 1915. The Tercentenary program had been so affected by war conditions as to call for revision and extension. We found ourselves living in a new world. The Tercentenary plans had been worked out by an able commission after prolonged debate and in the spirit of earnest waiting upon God. Five objectives were proposed: The inculcation of Pilgrim Principles, the adding of 500,000 new members to our churches, the recruiting of our ministry, the raising of the full annual apportionment of $2,000,000, and the securing of the $5,000,000 Pilgrim Memorial Fund for ministerial pensions.

Now that the Tercentenary period is nearing its end it is worth noting that of the above objectives three have been achieved, two have met partial success. In imparting to our churches the knowledge of Pilgrim history and ideals magnificent work has been done, and our people are educated today, as never before in matters pertaining to our glorious past. The apportionment for 1920, beyond peradventure, will be met, and for the first time our financial goal adopted in 1906 will be reached. The Pilgrim Memorial Fund has been a tremendous success, running considerably over $6,000,000. In evangelism and recruiting much good work has been done but we have fallen short of the large success we had hoped for.

The adoption of the five-year program has been justified beyond any question. Not the least valuable result has been the demonstration that, notwithstanding our independence, we can agree upon a goal and unite our forces to attain it. We have made noteworthy progress in fellowship the past five years.

The Success of Our Forward Movement

What then? At Grand Rapids the denomination discovered that just when the world was in chaos and making unprecedented demands upon the church, our missionary and educational agencies, through which we serve the world, were found to be in a perilous condition through lack of men and means. The very ongoings of our work at home and abroad were imperiled; several of our colleges in the United States were going on the rocks, and all were in distress.

This was the situation which led the National Council to substitute the Congregational World Movement for the Tercentenary Commission and to authorize an enlarged program, covering not only missionary finance but missionary education and every interest which we seek to promote by joint activity.

Coincident with this denominational situation there arose the Interchurch World Movement as a means of federating the forward movements of various denominations for mutual benefit. The federation was indorsed by the Council and we agreed to co-operate for one year as a try-out. The experiment was successful in a number of important respects, and its best ideals are bound to be conserved. It failed in other respects and the co-operative idea is in abeyance. To argue from this that Congregationalists must give up their well-laid plans for meeting their national and world obligations is unthinkable. On the contrary we shall go forward with more courage and wisdom because of the Interchurch experience.

In this connection it should be known that the Congregational underwritings of the Interchurch expenses have been paid, or are in the process of payment, the amount being $176,000. It is the opinion of those best qualified to know that the denomination has received from the Interchurch benefits far in excess of this amount; certainly without the united effort we would not have attempted to raise the Emergency Fund, which has been of such incalculable benefit to our work. Our underwritings were small compared with those of the other cooperating denominations.

Our Congregational World Movement has not been open to certain criticisms which have affected the Interchurch. We have never used the methods or the language of professional money raisers. We have not followed the lure of "big business." We did not seek a huge sum of money; we have not had an extravagant expense budget or a vast organization. The Committee of One Hundred, in charge of the Movement, is composed of pastors, laymen, college presidents and secretaries of large experience and balanced judgment. It has followed conservative judgments. Last spring, in view of the financial pressure upon our churches in connection with the Pilgrim Memorial Fund, they sought only for enough additional to conserve our work. The response of the churches all over the country was hearty and generous. The subscriptions are being paid, the societies and colleges are receiving monthly remittances, the day has been saved. The Congregational World Movement has already written a highly creditable chapter in our history. It offers the best possible opportunity for us to show that we are worthy descendants of the Pilgrim Fathers, whose deeds we have been celebrating of late.

Now for the great advance.

Boston, Mass.

Results of the Emergency Campaign

By Rev. James E. McConnell, D.D.

The financial outcome of last spring's Emergency campaign of the Congregational World Movement is fairly well understood—nearly $2,000,000 pledged for our missionary and educational work for the year of May 1, 1920 to May 1, 1921, with many churches which are expected to co-operate still unreported.

There are, however, some results of the campaign which are about as significant as is the amount of money which will be raised. The best way to indicate these results will be to refer to some concrete illustrations.

Dr. H. C. Herring attended the meeting of the Rhode Island Conference at Peace Dale last May. When he returned to New York this is what he said: "The boys in Rhode Island are exceedingly happy over the outcome for the World Movement in that state. It has demonstrated to them that they could really do a big thing when they went to work at it in the right way." Other state conferences as well as Rhode Island have had a new experience of denominational coherence and capacity as a result of the World Movement campaign.

I was permitted to be at the Missionary Education Conference, which was held in July at Ocean Park, Me. Nearly 50 representatives of Congregational churches were in attendance. Upon being asked as to the spiritual benefit accruing to the churches from participation in the World Movement campaign, practically all the delegates declared that the churches had felt an increased spiritual life and power as a consequence of such participation.

In the days immediately preceding and following the financial campaign of April 25-May 2, many communications, with checks, money orders or cash enclosed were received at our New York office, the letters reading substantially as follows: "Enclosed is ——— dollars. The ——— church has been dead for several years. But there are four or five of us here who desire to contribute to this good cause." These churches were evidently not as dead as they thought they were!

Rev. A. G. Axtell of Porto Rico wrote under date of May 14, 1920: "The Emergency Campaign was a good thing for our pastors and our people and it has been a revelation to us all."

A large and well-to-do church in a Western state made its first contribution, through the World Movement Fund, to our denominational benevolences. From this church we may expect regular and increasing gifts in the years to come. In many instances there has been an educational value in the campaign which, while it will assuredly increase our receipts for missionary purposes, nevertheless cannot be adequately measured in terms of dollars and cents.

A Colorado church was closed four years ago. A young working girl of sixteen urged that it be reopened, and she, with several associates, pledged a week's wages in addition to what they had already given. The church was really saved through the devotion of this young girl, who is now twenty years old and who subscribed fifty dollars to the Congregational World Movement.

The most impressive illustration of results in the instance of a large and influential church is supplied by the First Church of Montclair, N. J. Leadership, friendly rivalry, emphasis upon stewardship by the pastor, and support of the splendid ideal which was the heart of the Interchurch Movement, conspired to realize results for and through that church that have hardly been equaled, so far as reported, in any other church of our fellowship.

Expenses of the Congregational World Movement

By Lucien C. Warner

Chairman of the Commission of One Hundred

The task assigned to the Congregational World Movement last season was to secure an Emergency Fund from the Congregational churches of $3,000,000 in addition to their regular annual gifts of about $2,000,000. This task was made the more difficult because it immediately followed the canvass to raise $5,000,000 for the Pilgrim Memorial Fund, a canvass which resulted in a large over-subscription. Under these circumstances it was necessary to do much more than merely ask for an additional gift of $3,000,000. Facts had to be presented which would convince our 800,000 members that a real emergency existed and that this extra money was needed to meet the increased cost of conducting missionary operations and to save our present work from disaster.

The problem was even greater than this; it was an effort to lift the entire benevolence of our churches to a new level. The past contributions of our churches to the benevolent societies have been a little less than $3 per year per member, or six cents per week, and this was an effort to increase the amount to $7 per member, or 15 cents per week. It was a great undertaking worthy of the efforts of a great denomination. The time was ripe for such a movement, as nearly all the Protestant denominations of the country felt the same pressure upon them, and were engaged with us in this common enterprise.

The results of the effort have been eminently satisfactory. From present indications the receipts from the churches will be at least $2,000,000 and this has been given with a cheerfulness and enthusiasm which will mean much to the future of our denomination. The Interchurch World Movement rendered invaluable help in the surveys of the field and in much of its publicity work. Let us not forget this great service to the churches simply because it failed as a collecting agency for itself—a work which it should never have undertaken.

The National Council, in authorizing the Congregational World Movement, expressed the desire that their expenses should be kept within two per cent. of the amount asked for. This would allow $60,000 for the expenses of the Emergency Fund of $3,000,000 and this amount very nearly represents the expenses of the Movement up to the close of the canvass in May. In addition to this, there will be the *pro rata* share of the expenses of the Interchurch Movement ($176,000) which it was expected to meet from other sources, but even including this, the expenses are remarkably low considering the fact that in one year the Movement has doubled the aggregate benevolence of our churches. If, as we sincerely hope, this effort means that the annual contribution of our churches to our societies is hereafter to be $5,000,000, instead of barely $2,000,000, we shall look back upon the present year as the most important epoch in the history of our Congregational churches.

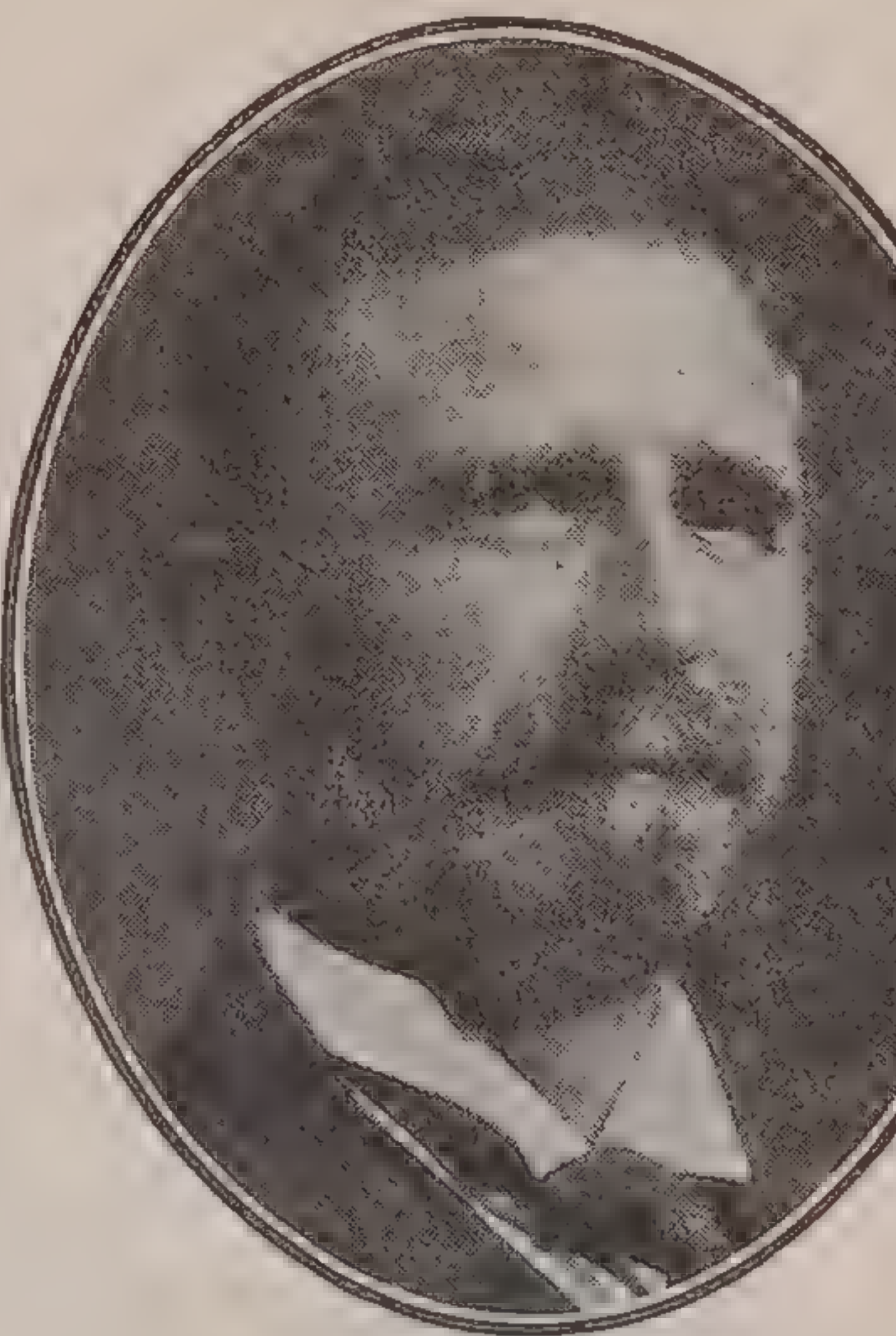
What Our Laymen Think About It

Religion the Need of the Hour

By Roger W. Babson

If one thing is becoming more and more evident to the business men of America, it is that religion holds the only solution to our political, commercial and industrial problems. Statistics teach that we have, during the past half century, been so keen about buildings, factories and railroads that we have forgotten from whence all these things came. We need to remember that American civilization owes its existence to the white-steepled churches of New England. These structures and the simple, praying people who filled them prepared the foundation upon which all the great industrial and commercial structures rest.

The need of the hour is more religion. Industry has got out of gear with religion. Our next great job, as captains of industry, is to have religion catch up with industry. Before adding more stories to our stores and factories, we should strengthen the religious foundation without which they would be unable to exist. Before adding more miles to our railroads and highways, we should be sure for what purpose they are to be used. Instead of seeking more land or more profit, we should seek to use rightly the property and power which we already have. Religion must catch up with industry and commerce. We cannot long burn the great social candle at both ends. We must once in a while charge the storage battery of life. The time has now come when we must get back upon the track.



Roger W. Babson

In view of this great need the business men of America should get behind the Congregational World Movement—and similar movements of other groups of churches—first; to extend missionary work, especially carrying to the churches such missionary intelligence as will create a greater interest in missions and education; and—second—to inaugurate a tithing system of giving which will provide the wherewithal by which the work may be carried on. I estimate that the income of our Congregational churchmen during the past year exceeded two billions of dollars ($2,000,000,000). Ten per cent. of this amount would be $200,000,000, or forty times the meager five millions ($5,000,000) which the Congregational churches are attempting to raise as their Pilgrim Tercentenary gift. The harvest truly is great; but we are too anxious to eat the entire crop. We need to save more of it for seed. A farmer who sells all his crops, or kills all his calves, or eats all his eggs is very short sighted. Yet this is what we business men are doing with the great sources of religion.

I think that we especially owe support to the Congregational churches as they blazed the trail for all the others. The Pilgrims who first landed at Plymouth and planted the seed of industry in America were Congregationalists. It was the integrity, thrift and homely virtues of these earnest New Englanders who gave America its start industrially and commercially. Furthermore the continued prosperity of every class and group depends upon encouraging that religion which today still teaches men to be honest, thrifty and industrious. America will not long survive if our political parties or social classes are content to fight over a redivision of what is already produced—even although a redivision may be needed. America's future demands that we all become imbued with the spirit of service and seek to do, instead of to get; seek to give, instead of to accumulate.

Woman's Part on the Foreign Field

By Mrs. C. H. Daniels

President of Woman's Board of Foreign Missions

By means of a widespread plant specifically designed for women and children in the fields of the American Board, the three Woman's Boards operate through 250 women evangelists, teachers doctors, nurses, social and industrial workers, assisted by a large corps of native helpers.

To bring this great ministering plant up to the high level of its possibilities in the face of new financial standards is the stimulating problem of the hour in Board counsels. As Providence would have it, at the very time when money grew hard opportunity grew easy. Larger numbers are applying for education, cities and villages offer their homes to the community visitor, governments become sympathetic and make larger grants if standards are kept at a high mark.

Acknowledgment should be gratefully made by these Boards for the loyal response of last spring, when the Congregational World Movement came forward with its Emergency budget. Gains in Branch gifts have repeatedly shown that Congregational women are sensitive to the strain under which their noble representatives toil and that a new sense of values is striking in to the very heart life. It remains for *all* pledges to the Congregational World Movement to be faithfully, promptly, fully redeemed and thus much of the pressure on the Boards will be lifted.

We need the Angela Morgans to ring in our ears the thrilling music inherent in this battlecry when applied to a campaign for Christless womanhood and childhood. Facing front, gathering funds and laying plans for the next momentous year, we can discover no path curving backward to the "day of small things."

Mrs. Charles H. Daniels

If a bonus to Japan missionaries for 1920 delivers them from debts incurred because they were obliged to eat, wear clothes and move about, a duty now faces us to forever prevent such humiliating disaster by giving respectable salaries and adequate support to carry the work in hand.

New Work? A pleasure in reserve for the future except for a wee bit by way of a Jubilee celebration. The sample is fascinating and rewarding but the new waits on the old until the measure fills.

The girls of mission lands have already made good by scores, as well-trained, inspiring leaders for their own people. But now the hundreds would hardly suffice to fill positions in mission and government schools, to curb and direct the awakening independence of their students, to bring in the New Order through home and community life.

Vellore Medical and Madras Colleges in India, Peking in China, union enterprises in which Congregational women share, are graduating creditable numbers to supply the demands, and colleges, boarding and normal schools work to this end, all limited, however, in their productiveness because they are limited in room, equipment and support.

Kobe College, Japan, a well-known example of our highest grade work is in a "time of crisis" because of all three limitations.

Fifty-six girls in the Dindigul, India, boarding school set up their dining room out of doors or, if it rains, on a small, narrow veranda.

Smyrna Collegiate Institute patiently holds its fair site overlooking the bay until buildings are provided into which its 300 and more girls can move from crowded quarters in the heart of the city.

Leaders to train leaders—a magnificent challenge to the girl who wants to "do things worth while."

Where needed exactly? Everywhere. In well-equipped hospitals such as Madura and Ahmedneggar, India, or Lintsing, China, to doctor, to operate, to nurse; in Barcelona, Spain, among attractive, intellectually keen girls; in wide-awake China to set the Christian stamp on education; in groping Africa where kraal barriers are down; yes, even in the far-off island world two sisters or friends to pick up the torch as it falls on Kusaie. Clear vision—large ideals—determined purpose—then Victory!

Woman's Part in the Congregational World Movement

By Mrs. Williston Walker

President of Congregational Woman's Home Missionary Federation

What part the women are to take in the plans of the Congregational World Movement is the question which is being asked by state and church organizations all over the country. How will the work which has been carried on heretofore be affected and how far can machinery which has been for years developing be used to advantage in this new effort? Our answer to this question is to insist that the women are to do the work they have always done, only more of it, and in close co-operation with the plans which will take in the whole church. In other words, the World Movement is simply extending to the whole church the kind of work which the women's organizations have all along been steadily pushing. We rejoice that a larger vision has come to our people and that we are now to have the entire church co-operating with us in the education of its members, men and women alike, that they may comprehend the greatness of the task and realize the responsibility of every Christian to work for a Christian world.

The first thing that the women of the churches should do is to examine the efficiency of their organization and be relentless in their criticism. It is hard for us to be honest with ourselves. Annual reports always sing the praises of our accomplishments when often it would be wiser to show how little we had done and how pitiful had been our response to the call to promote Christianity. As one visits our churches, big and little, one cannot help being discouraged with the really small results of years of missionary effort. There are so many strong women frankly unwilling to be touched by the Christian appeal, so many young women and girls who feel that there would be something queer in their make-up if they should pause to consider anything so "serious and depressing."

The challenge that the Congregational World Movement makes to the women of our churches is that they shall strengthen their efficiency along every line. We are to take hold of the same old tasks but with a new impulse. We are to co-operate in the educational program and put it over in the church so that no man or woman or child escapes. We are to bring to every woman in every church such an understanding of the task before Christian people that she will feel a compelling obligation to assume her share of responsibility. We are to get back of pastors and business committees and encourage the Every Member Canvass. We are to develop plans for kindling the interest of young people. We are to see to it that our societies are well organized, not with leaders who "sit on their jobs" but with good live women, who can and must be found, to put new energy into women's societies, making them a power in the whole church for promoting an understanding of missions and creating an enthusiasm and passion for bringing the spirit of Christ into this strangely selfish world. And above all we must give to great causes as we have never given before, measuring our needs against the cry of the world for help, our pleasures against the call for human betterment.

What Presbyterians Are Doing

The New Era Movement

By Rev. Robert E. Speer, D. D.

Secretary Presbyterian Board of Foreign Missions

Rev. Robert E. Speer

The Forward Movement in the Presbyterian Church in the United States of America is known as the New Era Movement. It was somewhat reorganized by the General Assembly at its meeting in Philadelphia in May, 1920. It is administered by a committee made up of twelve representatives from the mission boards and agencies of the Church and twelve ministers and laymen chosen by the General Assembly from the Church at large. The last report of the Movement states that its objects are:

1. To develop family religion in the home, including Bible instruction for the children, and to promote the family altar.
2. To increase the amount of catechetical instruction given in the Sunday school.
3. To aid the pastors in the development of a larger number of communicant classes.
4. To teach groups of members in the churches how to use the Bible in personal evangelistic service, and to organize and assign them for service.
5. To urge concerted action on the part of all the churches in an intensive effort for a great ingathering at Easter as supplemental to the evangelistic work of the year.

It has departments of Social Service, Missionary Education, Stewardship and Publicity. Last year it laid before the churches a combined budget covering missionary and educational work of the Church amounting to approximately thirteen million dollars. Of this amount the New Era Movement reported to the General Assembly that the churches had given approximately eight millions. This year the total budget for which the New Era Movement is asking in behalf of all the missionary and educational activity of the Church through its boards and agencies is twenty-three million dollars, of which about thirty per cent. is for foreign missions, twenty-two per cent. for home missions, fourteen per cent. for education and the rest distributed over the other activities of the Church. The last report of the Presbyterian General Assembly states that the total gifts of the churches for all causes, including miscellaneous gifts and their own self-support, was $43,071,072, for the year 1920, as compared with $32,804,708 for the year 1919. What the New Era Movement is asking, accordingly, for the benevolences of the Church, is very little more than one-half of the total of the actual gift of the Church during this year. There can be no question of the abundant ability of the Presbyterian churches to provide the full amount needed.

A Pastor's Commendation

By Rev. Ernest Bourner Allen

My first word shall be one of frank commendation. When I think of the number of "drives" and special calls during the war period, the readjustments necessary in the face of continually rising costs of living, and the generous response made in the main by a great body of loyal givers in our churches, then I am the more proud of their acceptance of new and enlarged responsibilities. Upon this group I confidently "bank," certain that they will face the present need and obligation before our churches with the same courage and consecration as before. What these facts are the Congregational World Movement, through its surveys and the pastor, must adequately and frankly present.

The *need* for the present call is its primary indorsement. The "Macedonian Cry" was simply this: "Come over and *help* us!" When Jesus hung on the cross he looked down upon his mother and recalled her sorrow and homelessness. With perfect confidence he appealed to John, for John loved him, and he said: "Son, behold thy mother!" And the record tersely says, "from that hour the disciple took her unto his own home." Our national church missionary organizations are fulfilling a similar call and confidence of the Christ. We know that they act as our agents in ministering. We know how they would have failed in the critical year just behind us if it had not been for the Emergency Fund of our World Movement. Now here are the facts for our action in the next ministry in giving. Schools, hospitals, evangelistic endeavor, colleges, must all retrench, or go out of business, unless our Lord's sons and daughters *take them into their own house*, actually sharing their substance with them and so with the Christ!

Dr. Jowett said recently that the work of beneficence is "clamorously needful," and for three reasons: (1) because "we are apt to be gravely deceived about the extent of our beneficence and we vastly exaggerate the amount of money we give away. (2) There is a strangely paralyzing power about money, and it so restricts the heart that the more we get the less we are inclined to give. (3) Conscience in the matter of giving is apt to become less sensitive as the appeals come from the necessities of the soul." While American Christians may profitably consider all three of these reasons, the latter deserves special attention. Why should Christians give generously in response to a cry of material hunger and be numb to the cry of spiritual hunger? We neglect either at our peril. The churches must not forget the woe-cries of the human soul. More than one church has been revived by the summons to heroic giving for the purpose of meeting a great need.

Rev. Ernest Bourner Allen

While discussion of the exact time for making our canvass is proper, and in some localities more vital than others, let us not forget the major need. At *some* time the thing must be done, the money must be raised. Whether in December or April, let us plan to do our part. We dare not disappoint and discourage the workers who are looking to our churches for maintenance and backing. We dare not draw back in face of urgent needs which are our Lord's call to us to help. We dare not fail without trying. Let us put *all* the facts before *every* member, and trust the Christian conscience to meet the need.

Pilgrim Church,
Oak Park, Ill.

The Congregational World Movement and Evangelism

By Rev. Frederick L. Fagley, D. D.

Executive Secretary National Commission on Evangelism

To the National Council's Commission on Evangelism has been committed the task of coordinating the various features of the work of the churches that have to do with recruiting new members and of constructing and promoting a program of parish evangelism which will assist the churches in this field of endeavor.

This work goes hand-in-hand with that committed to the World Movement in promoting Missionary Education, Stewardship and Giving. In fact all these features of the work of the Church must in the very nature of the case be correlated in the local church and all the way throughout our denominational life.

The Program of Evangelism has been built up with this thought in mind, that everything should be done to undergird the whole work of the church with effective prayer and to deepen the springs of spiritual life that we all may become more effective in service which is love in action.

There are many ways in which the evangelistic program knits into the general denominational program. The fall canvass for new people is of the greatest value to all features of church work as well as essential to the evangelistic program. The financial canvass opens the way for the evangelistic canvass for dedication of life.

The program of parish evangelism depends for its success upon the loyal co-operation of pastor and people in presenting the gospel appeal to every one in the community for which that church is spiritually responsible. The plan contemplates an ingathering in the fall following a church rally and a thoroughgoing visitation of the parish by the pastor and his helpers and an ingathering at or near Easter following a Lenten period given to the task of presenting Christ through pastors' training classes, the development of the prayer life through the use of the "Fellowship of Prayer," and the extension of the habit of personal work all contributing to the effectiveness of a series of meetings held by the pastor in the church during Holy Week when decisions are reached and new members are welcomed into the fellowship of the church.

A C. W. M. Catechism

1. What relation, if any, has the Congregational World Movement today to the Interchurch Movement?

None at the present time. The Congregational World Movement is devoting its entire attention to promoting Congregational causes.

2. Who are the men most responsible for the C. W. M. and what respective offices do they hold?

The chairman of the Commission of One Hundred is Dr. Lucien Warner of New York. The Executive Committee Chairman is William Knowles Cooper of Washington, D. C., Dr. Herman F. Swartz is Executive Secretary; Rev. James E. McConnell, D. D., Assistant Secretary; Rev. John Luther Kilbon is Financial Secretary; Walter E. Bell, Treasurer.

3. What official indorsement has the C. W. M. from the Congregational churches of the United States?

The mandate of the National Council at Grand Rapids in October, 1919.

4. What is the total of the financial objectives for 1921?

Five million dollars.

5. Why is so much money sought?

Because the cost of living has doubled and after-war reconstruction and new needs and opportunities require it or work for which Congregationalists are responsible must be abandoned.

6. How is the five million dollars to be divided?

On a percentage basis readapted from the Apportionment Plan so as to include needed help for educational institutions, ministerial insurance and several important miscellaneous items, in addition to our national missionary societies. The amounts appropriated in the $5,000,000 budget follow:

American Board	37½%	$1,875,000
Home Missionary Society	19 %	950,000
Church Building Society	8½%	425,000
Sunday School Extension Society	2 %	100,000
American Missionary Association	12½%	625,000
Education Society	4 %	200,000
Educational Institutions	11½%	575,000
Board of Ministerial Relief	2 %	100,000
Annuity Fund	2 %	100,000
Miscellaneous	1 %	50,000
	100 %	$5,000,000

7. When are the churches expected to make their pledges?

Whenever they please. The Commission of One Hundred has recommended about May first next spring, but many churches prefer to continue to have their Every Member Canvass the first Sunday in December and will make their Congregational World Movement pledges then.

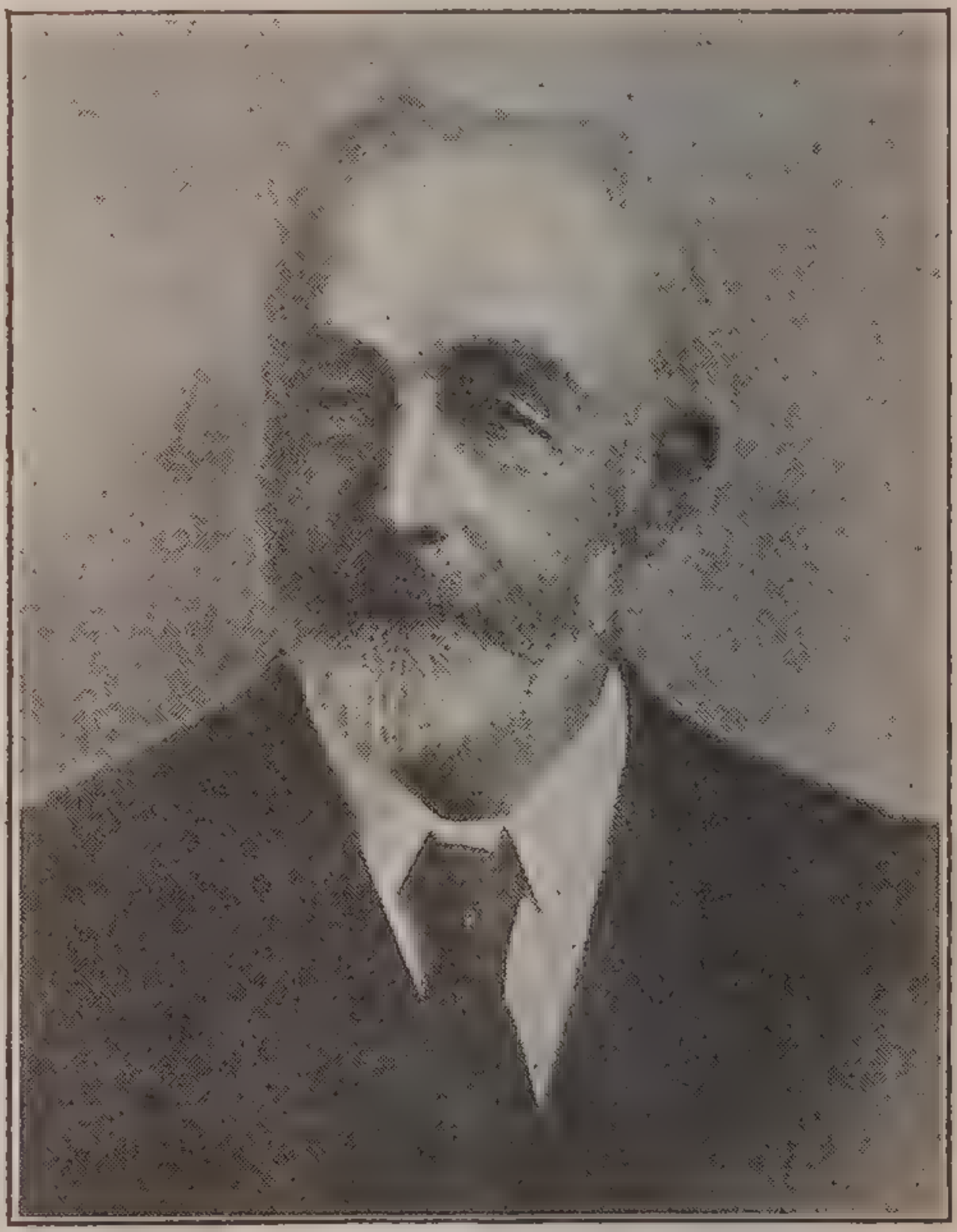
8. Is there any co-operation between the C. W. M. and similar movements in other denominations?

No special plan of co-operation this year, but the work promoted by the Movement will involve interdenominational co-operation.

Rev. T. Rhondda Williams at Newton, Mass.

Eliot Church in Newton, Mass., is a large church; but it was filled, with scarcely a seat to spare, on Sunday morning, Sept. 25, when Rev. T. Rhondda Williams, pastor of the Union Congregational Church at Brighton, England, was the preacher. It was a great congregation assembled to hear a great speaker. Known in England not only as an eloquent and fearless preacher and the author of many scholarly theological books, but also as a reformer in the forefront of every movement toward the bettering of social conditions, Mr. Williams is qualified to speak with authority. He is a man who has learned the secret of "keeping his windows open to heaven," the while he stands with his feet firm on the solid ground of everyday reality.

His sermon was one of rare dignity and beauty, marked with a robust idealism which suggested Browning even before the climax of his thought led him to quote at length from *Abt Vogler*, and delivered with the ease of one to whom the English language is a finely tempered, flexible instrument for the expression of thought.



Rev. Rhondda Williams

"I will give unto thee the land of thy sojournings for an everlasting possession," (Gen. 17:8). This was his text; but he did not treat it in its surface meaning, as an instance of the too prevalent disposition of nations to justify past wars of aggression and oppression by claiming the sanction of a divine command for their plunder and bloodshed. Instead he lifted the words into the realm of allegory. Living in a world of injustice and strife and meanness, a world where poverty and wealth stand constantly in ugly contrast, we are all privileged, at times, to glimpse another country where truth and beauty and goodness are the supreme values, where Christianity, the organization of life by love, becomes, not the religion of the byway alone, but the great governing principle of the highway. It is an experience involving suffering and heartache, this sojourning in Canaan while one is living in bondage in Egypt; but in man's ability to do this and to feel the full bitterness of the contrast lies the hope of the world. For a man's aims and aspirations, his goals, determine the man far more than his actual achievements; the "land of our sojournings" is after all our homeland, so long as we can keep Canaan in our hearts.

"All we have willed or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour."

H. F. M.

Itinerary of Mr. Williams

Oct. 10 to Oct. 16, New York City.
Oct. 16 to Oct. 19, Cleveland, O.
Oct. 19 to Oct. 22, Youngstown, O.
Oct. 22 to Oct. 26, Chicago, Ill.
Oct. 27 to Oct. 29, Duluth, Minn.
Oct. 29 to Nov. 2, Pittsburgh, Pa.
Nov. 2 to Nov. 4, Wilkes-Barre, Pa.
Nov. 4 to Nov. 6, Oberlin, O.
Nov. 6 to Nov. 8, New York.

The Second International
Versus
The Third International

By Arthur E. Holt, Ph. D.
Social Service Secretary

John Graham Brooks, in a recent and valuable book entitled "Labor's Challenge to the Social Order," makes the statement that democracy develops out of itself its own criticism. No better illustration of this can be found than the self-criticism which the Socialists and Communists offer upon each other.

The most recent illustration of this kind is the criticism of Lenin's program for Russia which has been formulated by the Socialists in their recent convention at Geneva, Switzerland. This meeting is reported in a recent number of *The New Republic* by Sidney Webb.

The Socialists' delegates present were largely the representatives of the Socialist groups in Great Britain, Germany, Belgium, Sweden, Denmark and Holland. A large number of the Socialists of Norway, Spain, and Italy have either withdrawn or are contemplating withdrawal from the Second International and affiliated themselves with Lenin's movement.

It was consequently incumbent on the convention at Geneva, if it was to hold the allegiance of the majority social group in Europe, to define how and why it differed from Lenin's communistic program.

It is at this point that the action becomes very interesting to all of us.

They define their divergence from Russian communism at the following points:

The Socialists of England and these other countries do not propose to do away with the parliamentary system of government built up upon geographical representation. They are willing to grant a place to occupational and vocational representation but this must function through some kind of parliamentary system. This is interesting, because it is practically what is working out in America in the coming to vigorous expression of the different non-partisan political leagues representing the churches, the chambers of commerce, and various farmer and labor groups, which, however, continue to make their demands of the old political parties and do not try to set up independent parties of their own.

In the next place, the Socialists of the Second International are for the gradual socialization of certain great industries. They deplore the confiscating of the property of the present owners, without remuneration. They have in mind the application of a plan something like the Plumb plan, for other industries besides the railroads. They are only suggesting that a few of the great industries be brought under this plan, scarcely a dozen in all.

In the third place, they give a very generous interpretation to the word "laborers." Henceforth, the working class is to officially include all workers, by hand or by brain. The narrow interpretation given by Lenin is not to obtain in this group of Socialists. This definition ought to make the Socialists more popular.

In all this, there is a very definite recognition that any movement toward industrial democracy, which is to win the support of the more highly developed democratic nations, must conserve much of the old individualism which Lenin has been willing to sacrifice.

Russians have a fondness for the community bath-tub; Englishmen have not. This fact has proved symbolical of future developments in economics.

Leaves Woman's Home Missionary Association

Mrs. Badger Succeeds Miss Noyes

Thirteen years ago a teacher left her schoolroom where she had spent happy years, and came, as she says, "with many a fear and many a doubt," to become Secretary of the Woman's Home Missionary Association. Miss Noyes' desire was to do her best in Christian service and how truly she has worked out that desire many can testify, for she has been in touch with a very large number of people.

The woman who came seeking work or advice for her own auxiliary never went away empty-handed but took with her a clear call to work for some particular minister and family on the Home Missionary field—or perhaps receive a vision of service and sacrifice made here in her homeland which sent her away thoughtful.

Miss Noyes has been sympathetic and helpful. Her alertness of mind and clearness of judgment have made her opinions most valuable, and her faithfulness in her work will long be in our minds. As editor of *Work at Home*, she has given the finest literary service.

Miss Noyes' successor is Mrs. Mabel S. Badger of Quincy, who comes to the Association with varied experience in war activities, women's clubs and church work.

His Plan

By Lillian Dolbeare Leach

It quivers from the poplars;
It calls from every tree—
"The God, who sends our buds each year,
Shall make his children free."

It lingers on the daisy;
It mounts high with the bird—
"The God, who is Creator,
Our every cry has heard."

Why our anxious fretting?
Why our troubled days?
In love, he waits our coming
To his eternal ways.

OUR PILGRIM PULPIT
Nature a Sacrament

By John Andrew Holmes, D. D.

The heavens declare the glory of God.—Ps. 19.

Poets in all ages have discerned a soul in nature. Byron reports "interviews" with "the pathless woods" and "the lonely shore." Bryant, "seeking communion with earth's visible forms," hears "a various language."

It was not so with my old neighbor, Ed Butler. Ed had made a trip to Colorado, and had ascended Pike's Peak. Upon his return to our untraveled community, he was much besought to tell of his adventures. Especially was he besought by a certain young lady, whose being thrilled at the very name of the Peak.

"Oh, Mr. Butler," she exclaimed, "you have actually stood upon Pike's Peak! I have seen wonderful pictures of the sunrise from where you stood. In those pictures, the whole sky seemed aflame. Tell me, Mr. Butler, of your emotions that day. How did you feel when you stood on Pike's Peak?"

To all of which Ed replied in the utter simplicity of an unspoiled soul, "I felt all right. About as usual."

If you and I have been like Ed this summer, hearing nothing, seeing nothing, feeling nothing of what nature may have had to communicate, we cannot therefore dismiss the testimony of the nature poets as wholly the product of hallucination. No doubt certain great souls have learned strange things of God through the medium of earth and sky.

Yet the writings of nature are cut in hierogliphics. Even so great an interpreter as Alfred Tennyson, affirming that if he could understand the flower in the cranny he would know both God and man, did not put forth the claim that he knew that flower.

For most of us it is far from true that "one impulse from a vernal wood can teach us more than all the sages can." When a man tells me that he can learn more of God beside a brook on Sunday morning than the minister can teach him from the pulpit, and I find that his name is neither Wordsworth nor Coleridge, I break it gently to him that I am not impressed. You and I bring back more of religious verity from one hour spent with the truths of Scripture than from a whole vacation spent among the myriad voices of God in nature.

For the great majority of people, the most that nature does is give a review lesson on religious truths that have first been taught by others. I look upon nature as not so much a revelation as a sacrament.

If the elements of the Lord's Supper speak to us, so that no sooner do we look upon them than many of us are impressed beyond the power of words, it is because they have become freighted with precious meaning through the many addresses that have been spoken over them through the years. Likewise is it for most of us with what I call the sacrament of nature.

If the mountains show forth God's majesty, the sea his awfulness and infinity, the plains his boundless bounty, and "the heavens declare the glory of God," it is not so often by first revelation as by deepening impression.

Those who spend much of their time in hearing from prophets what God has taught them are able to find in the earth and sky the very body of all such teachings. It is they who are given to see the mountain "rising like a cloud of incense to the sky," they who can get "from the meanest flower that blows thoughts that do often lie too deep for tears." For them all nature may become a great high priestess, offering their prayer and administering holy communion.

AMONG THE NEW BOOKS

Work and Wealth

What is the Christian View of Work and Wealth? (Association Press). From all over the United States, letters have come asking for a course of studies which might be used in discussion group classes in the modern Sunday school. Anticipating such a need, the social service secretaries of the various Protestant denominations in the United States and Canada met last spring and outlined a course of studies on the general theme, "What is the Christian View of Work and Wealth?" They had also the co-operation of a committee from the International Young Men's and Young Women's Christian Associations. As a result of the co-operative work of a committee appointed by this board of secretaries, there has just come from the press a course of studies designed for use in adult Bible classes.

The practical nature of these studies is revealed in the table of contents which tells the topics of the course of eleven lessons.

I. What Can a Family Do about the High Cost of Living?
II. Who Should Support the Family?
III. Who Should be Excused from Work?
IV. What is a Fair Return for a Fair Day's Work?
V. What is the Right Attitude toward Property and Income?
VI. What Should the Parties to Industry Do to Secure Their Rights?
VII. For Whom Should Industry be Run?
VIII. What Share Should Labor Have in the Management of Industry?
IX. What is the Christian Motive for Industry?
X. What Changes are Demanded by a Christian View of Work and Wealth?
XI. Suggested Devotional Material.

This book can soon be obtained from the Pilgrim Press and ought to serve the purpose of many discussion group classes just now organizing. Each lesson starts off with a list of very interesting questions. These questions are followed by judicious quotations from men and women representing every point of view on these subjects; and the class is encouraged, on the basis of these questions and quotations, to form its own judgment which is a very wholesome procedure at this time.

A. E. Holt.

On Religious Themes

The Hope of Man, by William Holden Hutton, D. D. (Macmillan). These studies in the literature of Religion and reconstruction were preached before the University of Oxford in 1917—1919. They are historical and theological in method, deeply rooted in the past and yet with an open outlook on the future and use the literature of the Christian ages freely. The point of view is that of the Anglican thought of Catholicity. Their outlook on the problems of today may be indicated by two quotations: "We see farther than Augustine saw. We see that the Church was not meant by her Founder to remain outside, and hostile to, society, but to permeate it, and, it even may be, in the end to absorb it." And again: "That peace will not be won by Socialism or by organized Labor, or by organized Capital, or even by reorganized Education. It can only be won by a body of which every individual member is pledged to give every power he possesses to the service of man in Christ, because we have one Father, even God."

The Cross, by Donald Hankey (Dutton). An essay of rare insight and inspiration.

Is Violence the Way Out? by John Haynes Holmes (Dodd, Mead). A strong argument for good will in industry, carrying the author's doctrine of non-resistance to political action with a view to achieving the goal of socialism.

Some Aspects of International Christianity, by John Kelman (Abingdon Press). Six lectures delivered in De Pauw University. They affirm convincingly that the Christian religion is the only solution of the great problems of the day. Strong arguments are presented in support of the League of Nations, and the author reveals inspiringly his international mind. It will be recalled that Dr. Kelman has but recently come from Scotland to the pastorate of the Fifth Avenue Presbyterian Church in New York, as the successor of Dr. Jowett.

Reconstructing the Church, by William Allen Harper (Revell). Discusses the problems of the times from the standpoint of a church layman and indicates the duty of the church today.

The Meaning of the War for Religious Education, by Robert Wells Veach (Revell). The training of youth is the real preparedness. The school teacher has been and is *par excellence* the drill master of the nation. The author lays down the new religious emphasis given to our young men by the war.

Biography and History

The Art of Biography, by William Roscoe Thayer (Scribners). A choice little volume containing three lectures written by one who is himself a master of the art which he describes. Biography in Antiquity, From Mediæval to Modern Biography, Biography in the Nineteenth Century, are the titles, indicating the historical arrangement of the material. The story of Joseph, Plutarch's Lives, Joinville's Charlemagne, Cavendish's Life of Cardinal Wolsey, Boswell's Johnson, Morley's Voltaire, Froude's Carlyle, Carlyle's Frederick the Great, Trevelyan's Macaulay, etc. are a few of the long list of leading works described. The volume is delightful reading and we warmly commend it to our readers.

The Reign of Patti, by Herman Klein (Century). The author, a musical critic, knew Adelina Patti all her life and from her family obtained letters, photographs and other biographical material used in this fascinating and authoritative volume. He describes her remarkable career from the time she was a girl in New York to the end in 1919. All lovers of music and especially those who remember the famous prima donna will read the volume with intense interest.

Political Thought in England from Locke to Bentham, by Harold J. Laski (Holt). A handy little volume in the Home University Library series, dealing largely with the English Revolution and the beginnings of the liberal movement in government, religion and industry. It is a scholarly, illuminating study of the philosophy, literature and statesmanship of liberalism in the seventeenth and more especially the eighteenth century, in England.

Modern China, by Sih-Gung Cheng (Oxford University Press). A political study of present-day China with special reference to her international relations and her need of protection against alleged Japanese aggression.

Duruy's History of France, by Victor Duruy (Crowell). This standard and excellent history of France appears in a revised edition, edited by J. Franklin Jameson from the translation by Cary; and their work is brought down to the year 1919 by Mabell S. C. Smith. Thus is included the period including the recent Great War and the story of France's distinguished and awful part in it. A glimpse of France in reconstruction is timely and significant. The more intimate relationships, which war brought, should make Americans the more eager to really know France, and this comprehensive and illuminating history will be of great service to that end. Many colored maps add to the value of the book.

Recent Fiction

Mac of Placid, by T. Morris Longstreth (Century). The author uses his intimate knowledge of the Adirondacks to provide a fine background for this piece of fictional biography. Mac is a boy born and raised in a country slum. No similiar city district provides more of physical and moral filth. Drunken father, vile mother and lewd companions are described with unblinking realism. Yet Mac rises above it all largely by his friendship with Robert Louis Stevenson. The first part of the story and the last part, with its rush of fierce adventure, would bear condensation. But the Stevenson episode is admirable, presenting the author as the whimsical, lovable character he must have been.

The Wall Between, by Sara Ware Bassett (Little, Brown). Appearing to be as much at home among the New Hampshire hills as on the shore of Massachusetts, the author presents a strong, well-constructed story. Her skill in character study is also in evidence. A relentless New England feud, carried on for generations, is at the center of events. It concerns a useless stone wall which ought to be repaired by one family or the other. Only the arrival of a young niece from the Far West reveals the absurdity of the situation. As there is already a marriageable man on the other side of the wall, the practiced reader spies a Romeo and Juliet affair. But it does not proceed along conventional lines. The solution is a surprise.

The Middle Passage, by L. Frank Tooker (Century). A boy adrift on a cake of ice is picked up by a slave ship and then begins an adventurous career, full of peril which he meets with daring spirit. The descriptions of storms at sea are thrilling and the story is a series of stirring experiences. The telling of it is admirable. A charming romance runs through the pages.

The Mask, by John Cournos (Doran). A vivid autobiographical story, uncompromising in its pictures of reality, which are sometimes disagreeable and immodest, but always powerful, dealing with a boyhood in Russia and a fight for a footing in life in Philadelphia.

Jane, by Anna Alice Chapin (Putnam). A young girl who has led a secluded life, suddenly runs away from home. She is both self-forgetful and philosophical. So when she finds herself accidentally provided with a prospective husband and a position as actress in "a fourth-rate traveling company," she placidly takes life as it comes. It is a strange world, revealed in its good points and its inevitable black shadows. Jane is a winsome character though she is too obliging and hardly deserves some of her lucky escapes from pitfalls.

THE HOUR OF PRAYER

What Sort of Pleasure Should a Christian Allow?

Comment on the Midweek Prayer Meeting Topic for Oct. 10-16

BY ISAAC OGDEN RANKIN

Scripture Lesson. Luke 7:31-35; Isa. 47: 1-11; 2 Tim. 3:1-5.

The Sources of Pleasure. We are to think of pleasure first as relaxation. It is not our main business in life—it even loses its power to please if we attempt to make it so. It is not a thing to give ourselves up to. The Revisers made that point clear when they translated the Apostle Paul's judgment in regard to certain widows: "But she that *giveth herself* to pleasure is dead while she liveth." This is no judgment of a stern and narrow Puritanism; it is the recognition of a fact which we see embodied often in our pleasure-loving age. Pleasure is a thing that grows from contrast. To enjoy to the full you must not be hunting enjoyment every moment, any more than to enjoy the pleasure of eating you must be at the table all day long. And Christianity is, in one view of it, the measurer and determiner of the proportions of what life holds, pleasure among them. There is an order of values in the soul and pleasure-seeking does not head the procession.

Pleasure as a Right of the Soul. I find nothing in the New Testament which denies that enjoyment is a normal thing. I see no reason why a Christian should go to his amusements with a resentful conscience, any more than a well-behaved child to its play. There is something unnatural in a life from which enjoyment is wholly barred. If we could see any way in which such a self-denial would help another we would not grudge the cost. But as a matter of experience it usually hinders by bearing false witness to our faith. Nor is our pleasure in God, the proper enjoyment of every child of his, of a kind to hinder innocent but lesser pleasures. God is not jealous of a game of golf, or an amusing book or a meditative ramble. We need variety of pleasure for our soul's health.

As a Peril to Godliness. On the other hand, the passion for pleasure is undoubtedly a peril to all high forms of godliness. That is a feverishness of the soul which is a symptom of disease. When one is so intent on pleasure that he cannot enjoy communion with God or find time for communion with his fellow Christians, that is a danger signal. There is always a call to self-restraint and self-denials. We are to use the world but not to the full.

Is Asceticism Necessary to Faith? Some great saints have found it so and if we do we may be called to follow their example. But most of the saints I have known have been genial people who were as ready for a laugh or a frolic as any child could wish. I cannot think, whatever special calls may come, that the childlike spirit which Christ demands is a fundamentally unplayful spirit.

Use and Abuse of the World. It all comes back to a question of distinctions and discriminations. And it becomes at last a problem of the right order in our life choices.

Closet and Altar

THE ABIDING TREASURE

The word of the Lord remaineth forever.

All that he had was outside of him. A man could get through the very stars of heaven if every one of them was a golden coin; a man could spend the sands upon the seashore if every sparkling atom was a silver coin! He could get through it all and be a pauper at the last! Who is he, then, who cannot spend all? A man who lives spiritually, a man of character, of purpose, of high conception, of noble sympathy, a man who knows truth and loves truth never can spend his fortune.—*Joseph Parker.*

Unwrap thy life of many wants and fine,
  He who with Christ will dine
Shall see no table curiously spread
  But fish and barley bread.
Where readest thou that Jesus bade us pray,
"Give us our sumptuous fare from day to day."

Why wilt thou take a castle on thy back
  When God gave but a pack?
With gown of honest wear, why wilt thou tease
  For braid and fripperies?
Learn thou with flowers to dress, with birds to feed,
And pinch thy large want to thy little need.
—*Frederic Langbridge.*

The best things abide and are beyond the power of decay or death. They are like gold, which the rust cannot touch or fire destroy. A pang sometimes strikes the heart as it looks on a fair flower and remembers that its beauty will soon be over; but the beauty of these invisible things never fades. A man gathers precious volumes or noble pictures and a shadow falls across them as he remembers that they can be his only for the brief years of his mortal life; but no such shadow falls on the spiritual elements which these things may have had some part in quickening in his mind and heart—treasures which, by the varied discipline of life, have slowly accumulated—treasures which are really ours, bound to us by ties which death is powerless to break.—*W. Garrett Horder.*

O thou who art the Source and Satisfaction of my heart and its chief good, let neither evil draw me away, nor the lesser joys of life hinder my joy in thee. Help me never to rest in a quick content which leads to poverty of soul, but to seek and find thee, who art not far from any one of us. Yet, Lord, since I for a little dwell at home among the little things of earth, grant me the experience of thy love even in these. May beauty and pleasure, and all the gifts that fill my hands speak to my heart of thy loving-kindness. Go thou with me wherever thou wilt have me go. So let me have eyes to see and wings of thought to rise into thy presence, hands to serve and feet to run at thy bidding; and may no gift of thine be spoiled in the experience of my soul by selfishness. In the name of Christ. Amen.
—*Isaac Ogden Rankin.*

Christianizing Our Politics

Comment on the Christian Endeavor Prayer Meeting Topic for Oct. 17-23

BY CHARLES ERNEST WHITE

Topic: Christian Principles in Politics. Luke 22:24-27. (Citizenship Meeting.)

Light from the Bible Passage

Even in the presence of the Master men quarreled. If these men were disciples, so much the worse. This quarrel was over the matter of rank. Jesus himself never took it into account. He had greater things to think of, and to impress upon his hearers. Social position would mean nothing to him. He compares such contention with heathen practices. It is not his way—that is, it is not Christian. His concern was not over a man's rank but a man's service to his fellows. High position in his mind meant humble and hearty readiness to help others. The real, high-rank citizen is not the selfish, helpless, good-liver, but one like the Master, one who always placed himself at the disposal of all men whom he could help. The Master was the ideal citizen. His politics were based on altruism and service.

Leads for the Leader

Many Endeavorers are not voting citizens. That is only an occasional way to express their politics. They are all living citizens. In the last word, citizens make a city, not roads, buildings, schools, or even churches. The city is known by its citizens, and their ideas of right citizenship are shaped by their ideas of government (politics). Here then is a subject full of significance for every Endeavorer.

Admitting that thoroughly Christian citizens are rather rare, is it worth while to be one and to be in the minority? Do minorities make any impression on the whole?

If your town or city politics are "dirty," how can the dirt be removed? Shall we try?

Is the Christian thought expressing itself in the present presidential campaign? Is that phase more important than platforms or parties?

What Christian principles can we hope to put into world politics?

Thoughts for Members

Christian citizenship is based on what one can give and not what he can get.

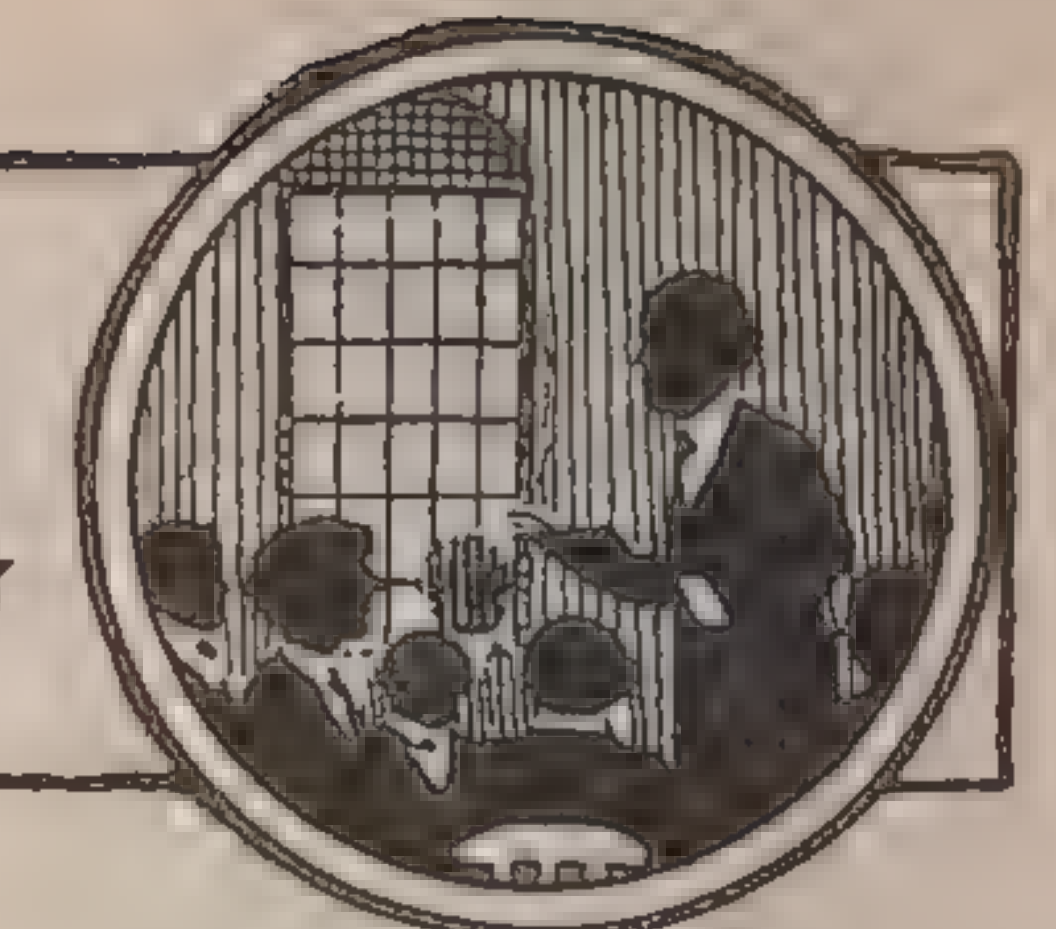
What place will malicious personalities and deliberate representation and corruption of voters have when Christian principles dominate our politics?

Roosevelt stands out as the type of politician who thought out his views and acted in the spirit of a Christian. Is it possible for others to do the same?

A Moment of Prayer

O God and Father of us all, who hath made us all to dwell upon the face of thy world, teach us, we pray, to entwine our love about the lives of others, to govern our affairs and our communities and our country with a wholesome spirit of service for others, that we may show anew the heart of our Master, thy Son. Amen.

IN THE CHURCH SCHOOL



DR. DAVIS' BIBLE CLASS

Jesus Begins His Ministry

International Sunday School Lesson for Oct. 17. Matt. 4:12–25.

It is a glorious spectacle to see any strong young man begin his life work. It is especially so if that work is a great devotion of life to the welfare of mankind. Jesus is the supreme example of a life dedicated to a great service.

1. *The Time.* Jesus did not rush into his work. He waited for the time to become ripe for his service to begin. The years of waiting at Nazareth and his self-control during John's ministry are significant of his clear-visioned patience and reserve. John's fearless work had caused him to cross the will of a wicked king and he was tasting the joys of a dungeon. This is the price that men generally pay for speaking out boldly in God's name. Jesus knew that the time had come for John's message and work to be completed by his. He came to fulfill not only the old law but also the mission of John. Thus every life work ought to fit into what has gone before, make its contribution to the generation, and pass into the future for its final realization.

2. *The Place.* Jesus was giving a religious message; his work was religious. Therefore he would most naturally have sought training at the accredited schools in Jerusalem, established his relations with the priests and teachers of the law, and in due time have entered into the regular service of the established church in the accustomed way. This is not the method that he pursued, however. In Galilee rather than in more "pious" Judea; in Capernaum rather than in the religious capital, Jerusalem; among the people of a commercial town instead of in the synagogues or the temple of a sacred city, Jesus began his work. What does this indicate as to the popular character of his ministry? What does it suggest concerning the tendencies in formal religious life?

3. *The Message.* Jesus proclaimed a great fact and a consequent duty. The fact was that the Kingdom of Heaven was close at hand, was coming immediately. The people understood by this term the reign of God in human life, sometimes called a "theocracy;" Jesus took the old words and filled them with new meaning. He meant, in brief, the reign of God in all human life through the mastery of man's purposes by the love of God. He meant that the two great commandments (love to God and neighbor) and the Golden Rule, were the great valid principles which could transform the world and would bring a new order of life to all mankind. He meant that he had come to give this principle a concrete expression in his own life and to transmit new power to men, so that they could realize this actually in their purposes and conduct. In view of this fact they must change their whole attitude toward life; this transformation consisted in a radical change of purpose issuing in a profound modification of life and was known as repentance. This was the first message or "sermon" of Jesus. Give as clear and forceful a modern interpretation of this as you can. Just what does it mean now?

4. *The Method.* If the message of Jesus was significant the method by which he proposed to carry on his work was still more so. We noted that he did not begin with the official places or leaders of popular religion. His methods also were his own. Instead of writing books or organizing a campaign of propaganda, Jesus quietly called around him a little group of disciples and spent his time actually impressing his message and spirit so deeply upon them that when he had finished they were living representatives of his spirit and program. This seems at first glance a futile method of bringing a new program or order of life to the world. But its wisdom and power is fully vindicated. The men whom Jesus made over went on to make the world over. This is the method of Jesus today. How does he call us to be his disciples now? What does it mean to learn Christ's lesson now?

5. *The Results.* They are summed up in the words: preaching, teaching, healing. Jesus gave men a message which was concerned with a new life; he taught the details of this message clearly and patiently; he applied the message to actual life in all its aspects, beginning with the physical body and ending with the transformed soul. From this followed not only a wide reputation but a growing following of eager disciples. What is the message of Jesus to our age? What does it mean to be a learner of Christ? Has Christ power now in the physical as well as the spiritual realm? How can we vitalize the experience of the first disciples in our own daily life?

Ozora S. Davis

Chicago Theological Seminary.

Our Missionary Education Program

By Herbert W. Gates

Secretary of Missionary Education

Editors' Note.—*Secretary Sheldon's series of articles on the Bible is interrupted this week to allow space for this article which has reference to the theme of this special number. The series on the Bible will continue next week.*

The Congregational World Movement is to lay special emphasis upon missionary education in its campaign this fall, preparatory to the raising of funds by the churches for our world-wide Congregational work.

The expression of the Christian impulse in missionary service is not only essential to the full development of Christian personality and to spiritual strength and vigor in the church, but it underlies the possibility of any adequate ministry to the needs of the world.

Such a ministry calls for the generous and systematic support of all our missionary agencies and this support comes most surely as the result of sound knowledge of facts, the cultivation of vital human interests and the establishment of Christian attitudes toward all people, near at hand or far away.

The urgency of the appeal for money is justified by the needs, but to depend upon such appeal alone without laying the educational foundations is like harvesting the grain and neglecting to sow for the next harvest.

The Missionary Education Department, therefore, in co-operation with a committee representing the missionary societies, has outlined a program which it is hoped will commend itself to all the churches for earnest consideration and use. This program has been outlined more in detail in a series of articles which appeared in *The Congregationalist* for April 1 to May 20 inclusive. Its main features may here be summarized. They include:

1. The organization in every church of a strong and fully representative committee charged with the duty of effectively promoting missionary education in all departments of the church.
2. Systematic, graded mission study and training in missionary service as an integral part of the curriculum in every department of the church school.
3. Organized week-day activities and special groups and societies for the promotion of missionary education, of the types best adapted to the respective needs of children, boys and girls, young people and adults.
4. Promotion of the plan known as The Church School of Missions, by which the thought and attention of the whole church is concentrated for a given period of time upon mission study.
5. Cultivation of the habit of definite, persistent prayer for our missionaries and missionary interests.
6. Promotion of the principle and practice of stewardship.
7. Provision for the attendance of young people at missionary education conferences and institutes for the development of leaders.
8. The recruiting of young people for service on the missionary field at home and abroad.

The Missionary Education Department exists to serve the churches and all the mission boards in the realization of these objectives. A Manual of Principles and Methods of Missionary Education is in the press and will be distributed during this campaign. Pamphlets giving detailed suggestions for carrying out the graded program of missionary education in the local church are in preparation.

The Department is constantly gathering information regarding the work of the mission boards and the best methods in use by various churches. It issues a list of missionary topics suitable for use in the church prayer meeting and another for young people's societies, and publishes notes and comments on these in the church papers. It publishes many pamphlets and leaflets on special topics in missionary education in addition to those above mentioned.

All this information is made available to the churches through correspondence and personal interviews, addresses at conferences and institutes and in the churches, and through articles in *The Congregationalist*, the *Church School*, and the missionary periodicals.

The Department is a clearing house for the exchange of ideas and helpful suggestions in this field of work. Use it freely. Address the Secretary of Missionary Education, 14 Beacon Street, Boston 9, Mass.

Types of Work
under
The American Missionary Association

1. The Light of a Whole City:

Charleston, S. C., has a Negro population of about 30,000, an orderly, thrifty and prosperous community, little disturbed by interracial troubles. The upper crust of this black city is composed of intelligent, self-respecting and educated colored folks who ardently desire for themselves and their children a place under the sun.

At the heart of that ambitious, intellectual and social life, stands an A. M. A. school known as Avery Normal Institute. Like other A. M. A. schools of its class, Avery offers a first-rate high school curriculum with additional normal work and teacher training. Its buildings, though well located and arranged and exquisitely neat, are old, shabby and in dire need of repair. But on the human side Avery is strong and beautiful. It has a fine faculty group including graduates of Talladega, Fisk, Howard and Atlanta; it has a student body of some four hundred eager young people who throng its classrooms to the last broken bench, while scores of applicants are turned away for lack of room. It graduates from thirty to forty students every year, a great proportion of whom go on to college. It has a large and loyal Alumni body who are devoted to the school.

The influence of Avery pervades the city. At the head of each of the three huge public schools stands an Avery graduate. Their teachers are all Avery graduates. It is indeed necessarily so. The law requires that colored public schools shall have only Negro teachers and there is no other source from which Negro teachers can be had. The so-called public high school stops with the eighth grade and there is no other high school within a radius of eighty miles.

Charleston has also scores of private schools for Negroes. These, too, are practically all conducted by Avery graduates. This great company of teachers, together with many other graduates, is carrying out to every corner of black Charleston the A. M. A. spirit and the A. M. A. ideals. No wonder that when a recent rumor shrilled through the town, to the effect that Avery might soon be closed, there instantly arose a sharp and agonized cry of protest. "To lose our school, our only open door to the higher life of the intellect; it would be an appalling calamity; it would be like plucking out our eyes."

2. The Precious Things of the Everlasting Hills:

In the Cumberland Plateau of eastern Tennessee, two thousand feet above sea level, we are building up a great Industrial School for mountain boys and girls. In this institution two of our schools are united, the old Pleasant Hill and Grand View, which is thus removed from its former location, thirty miles away to this, a much more favorable center for mountain work.

As with Avery so the New Pleasant Hill is very strong on the human side. The Principal, Rev. Edwin R. Wharton, has a genius for school management, especially for the building up of boys. His wife, "the Doctor Woman," is the good angel of the whole countryside, carrying her ministry of healing to hundreds of lonely cabins up and down the valleys. These two are supported by a fine staff of loyal teachers, but the great asset is the student body; splendid boys and girls, of pure American stock, with noble physique, bright faces and eager minds—genuine mountain products from the big hills come tramping in until they fill every nook and corner.

The graduates of these two schools, now united, have become the leaders of that whole region. Most of them teach for a while at least, many make teaching their permanent profession, others have become doctors, lawyers, legislators, ministers, besides many who occupy positions of influence in commercial and agricultural lines.

The Pleasant Hill buildings are shabby, outworn, and most of them unfit for further service. We are, however, about to begin the erection of a new plant for which some forty thousand dollars are in hand and which will require several times that amount for their completion. A wonderfully fruitful field is this; such work as we are doing is deeply needed and is highly prized by the neglected people of the southern mountains. It is capable of unlimited expansion and we greatly desire to be doing more for the American Highlander.

3. A Fruitful Church:

The Association, while it glories in its schools and colleges, would not for a moment have its churches forgotten. The most important of these spiritual children is the Negro group, 134 in number, which are scattered throughout the southern states. These churches present an ethical and intellectual type of religion contrasting sharply with the usual religious emotionalism of the Negro, while at the same time they cultivate a warm and tender evangelism. They have an influence out of all proportion to their size. Their pastors, men of stainless lives, liberal education and public spirit, are usually leaders in the community. The churches are growing steadily in size and numbers, they are making remarkable progress in the grace of giving. As a rule they have adopted the Tercentenary Plan in its entirety; have taken an enthusiastic part in the Congregational World Movement and were among the first to go over the top, and they are supporting one of their own men with his wife as missionaries in Africa under the American Board. Thirty-two colored Congregational churches in this land are self-supporting and many others are eagerly looking forward to the goal of self-support.

A fine example of an A. M. A. church is to be found in Raleigh, N. C., its minister, Rev. Perfect R. DeBerry. Within the present pastorate of some ten years, this church has increased its membership fivefold and its influence in the community at least tenfold. It now has some four hundred members. It has within this period bought and paid for an attractive house of worship, and it has moved far on toward self-support. It has also taken an active part in the great forward movements of the Congregational body and in local movements for social and civic advancement. In connection with this church the Association supplies a social worker who is immensely useful in effectively directing numerous clubs and classes and other provisions for the training and wholesome amusement of the young people in the neighborhood.

4. A Modern Siloam:

A great multitude of sick folks, the lame, the halt, the blind and those stricken by divers diseases—a hundred every day—come to the beautiful porch of the Ryder Memorial Hospital at Humacao, Porto Rico, that they may be healed. And while they are awaiting, each man his turn, to interview the good doctor, a simple religious service goes on at which many hear, for the first time, the wonderful words of life. Very impressive those words must be in such circumstances where preaching and healing go hand in hand as they used to do in early Christian days. The deaf hear, the lame walk, the blind receive their sight, the dying are restored to life and the poor have the gospel preached to them.

Conditions in Porto Rico are not so very unlike those of the ancient Galilean villages where the Master preached and healed; a semi-tropical climate, a dense rural population, food scarce and costly, a poor, neglected, illiterate peasantry, scantily clothed, half starved, miserably housed, the prey of fevers, tuberculosis, hook worm, blindness, dreadful venereal diseases and the other ailments that haunt the footsteps of poverty.

As was the case at old Capernaum, so here and now our Master must be moved with compassion at the sight of these unshepherded multitudes.

What a privilege to be doing for them, in His name and for His sake, the selfsame things He used to do!

These good folks of the Pilgrim faith are every-day illustrations of the sort of work that you, by your interest, your gifts, your prayers, are carrying on, through the agency of The American Missionary Association, in hundreds of needy places and for tens of thousands of needy souls under our common flag.

You will surely count it no small privilege to bear a faithful, generous part in undertakings so vast, so beneficent, so Christlike!

Send Check to the American Missionary Association, 287 Fourth Avenue, New York.

The American Board

Would have you know—

THAT the generosity of the Congregational people has saved the Board from the greatest financial disaster in its history. We report a debt for the year ending August 31 of $242,000—an unprecedented amount—but this is more than covered by subscriptions made to the Emergency Fund of the Congregational World Movement, and the debt will surely be canceled in the course of the next six months. But for payments already made through the Congregational World Movement, the debt would have been over $300,000. *Let all who helped in the canvass last spring rejoice that the day has been saved!*

THAT while the churches were busy attending to the Emergency call and to the Pilgrim Memorial Fund, they did not relinquish their efforts to maintain the regular income of the Board. It is highly gratifying to find that in such a year as that just closed the regular gifts of the churches to the American Board show a gain of $106,000, *the largest single year gain in our history.*

THAT during August over 2,000 friends all over the country sent direct to our treasury an extra gift, these totaling $49,000. The amounts varied from $1 to $1,000, and the accompanying letters greatly cheered our hearts. *The Board never had so many devoted and intelligent friends.*

THAT while the future presents many baffling problems in our widely scattered fields, we can and do face it courageously and hopefully in view of the strong backing we have at home. *Let us all stand together in the support of this great world task.*

THAT we shall have some extraordinarily interesting information to give out in coming days as to the needs of the work during the current year. *Do not fail to read the American Board section in the* SURVEY *soon to be published by the Congregational World Movement.* We never have sent out a more important or more interesting document. Use it in your churches as a textbook.

THAT the American Board occupies the most strategic fields in the world, and hence can offer superb opportunities for special investments on the part of individuals and churches. *Why not support your own missionary or finance your own section of our work?* Those who enter into such an arrangement gain great satisfaction. Write to the Home Department of the Board or to any of our District Officers.

THAT foreign missions have taken on tremendous significance of late. On every hand it is recognized that *this enterprise is of first importance in composing and reconstructing the world.* Statesmen, world economists, captains of industry and prominent educators unite in urging the Church to send its message of justice and good will to the ends of the earth. The foreign missionary is the true internationalist, the promoter of world peace, the guardian of the world's highest life. We must stand by him as never before.

THAT most of all this year we want to develop the spirit of prayer among the home folks. This is a religious enterprise and we must draw from the reservoirs of God if we are to have the power we need. We appeal for a revival of the monthly missionary prayer meeting, with fully one-third of the time spent in prayer. We appeal to all those friends who gave in August to follow the Prayer Calendar in our *Year Book of Missions.* Let us undergird this work with our prayers and we shall see a far greater year than the one just finished. *As Livingston said, "Let us advance on our knees."*

The American Board of Commissioners for Foreign Missions
14 Beacon Street, Boston

WITH THE CHILDREN

Dicky-bird and the Student

By Winifred M. Kirkland

Dicky-bird is five. He is the youngest member of the faculty except one, but that one is only a three-months baby, and a girl besides. Dicky-bird lives on Faculty Hill, which looks across the meadow land of the athletic field and the bit of wood beyond, to the other hill where the college stands. Over there live the students. He does not like students. He wishes there were no students, for then his father could play with him in the mornings instead of bolting his breakfast and skipping down the stone steps, running across the athletic field and then up again on the other side, to be in time to teach students at nine o'clock.

Dicky-bird could stand students if they would only let him alone, but they won't! They come trooping up the stone steps and past his yard, on their way to the road and country walks beyond. And always they stop to talk to Dicky-bird, playing—as if he had time to talk to students! There were no students in sight now, and Dicky-bird went into the house and brought out his tin soldiers, resolved to play Valley Forge near the road, beside which the tiniest of brooks runs down the hill.

Over at the college, in a room under the gables of Croft, Jean Dawson was in a pretty rage. Five minutes before, she had been cheery, whistling softly while she braided her hair and tugged on her sweater preparatory to an early game of hockey—but now, since the coming of the mail!

Jean had read the letter over ten times; she seemed to hear the ringing of his voice through it, and see the fire in his eyes. He *was* a dear boy—it was just that which made her angry with him—her tall twin brother, with the football hair, the tense lips, the changing eyes. But there lay the obstinate letter:

"*Dear Jean:* Your letter does not affect my decision in regard to the Christmas vacation. I shall spend it as I please. It's no use trying to tell you how sick I am of the city. To be here in Boston is bad enough, but you ask me to go to New York! To Aunt Lucile's house party, to theaters and dinners and parties—no sleep and no fresh air, and nothing but racket day and night! No, it's Cousin James' good old Vermont farm I'm going to, a hundred miles from a city, and five miles from anywhere, where I can breathe and tramp and ride and ski, and have a taste of woods and hills. Since you are so displeased with me, it is hardly necessary to say that I shall not keep to the plan of spending Thanksgiving with you. I had looked forward to having a bully time, but I don't feel much like coming now.

"Your aff. brother,
"ROBERT LYNN DAWSON."

Jean dashed off four separate replies, each shorter than the preceding. This was the last:

"*Dear Rob:* I certainly fail to understand. You have no right to disappoint me, after all I've done for you.

"I should think you'd get enough of solitude in camp in the summer, and that two weeks with me in New York at Christmas wouldn't hurt you.

"You are right not to come Thanksgiving. We'd both have a pretty poor sort of time.

"Your loving sister,
"JEAN DAWSON."

Jean sealed her letter, thrust the envelope up under her sweater, grabbed her hockey stick, and stormed out of the room, down stairs, and out of doors. She hurried to the athletic field, but when she got there she found herself too cross to play, and went on up the stone steps, and past Dicky's house, toward the road, and the country beyond. Striding along unseeing, she stepped over Dicky-bird, playing Valley Forge.

"Hi, there," he cried. "Keep off the Delaware!"

"Why?" the tone was as cross as Dicky's own.

"'Cause George Washington doesn't like students."

"Don't care—it's not his Delaware!" and stout shod as she was, Jean continued to walk on down the hill right *in* the Delaware.

"You'll be drowned," Dicky-bird called after her, gloomily, for he had stopped his play to watch her. This was a new sort of student. He didn't remember ever to have seen her before. Somehow her snappishness pleased him. He dropped George Washington, he pattered down the hill. The student faced about.

"Now who asked *you* to come along?" she asked, glaring at him.

"Nobody didn't." Dicky-bird was frightened, but charmed.

"*I* didn't, remember that," and the student turned on her way.

Dicky-bird trotted abreast, his blouse well protruded in front, hands thrust into his belt at the back. The student, in her white sweater and crimson skirt, had her hands behind her, too, dragging her hockey stick. The resolution expressed in both those square young backs would have been a study—if anybody had been there to see.

They trudged on, not speaking, making a great racket with the dead leaves. It was a wonderful wood road, arched by branches all crimson and gold. In the crisp air was a faint smell of autumn bonfires. It was very hard to stay cross as one fared on and on through such blue November weather. Once a squirrel, disturbed in his nutting, scolded at them loudly. Dicky-bird laughed.

"Crosspatch!" he said, pointing at the furry mite; "but then we bovvered him, didn't we?"

"Yes," said the student—she was not quite ready to talk.

On they went. Dicky-bird was enjoying him-

(*Continued on page 454*)

The Comrades' Corner

Dear Comrades:

As I announced last week the winners in our "Beast, Bird and Fish Contest" are *Comrades* Dorothy Walters of Milwaukee, Wis., first prize, and Leonard Southby, Carthage, N. Y., second prize.

You will remember that the lists were to contain family names that suggest either a beast, a bird or a fish. I will give that offered by the first prize winner:

Beasts: Badger, Batts, Bear, Beaver, Bock, Bull, Catt, Coon, Deer, Doe, Fox, Hare, Hogg, Lyon, Mole, Mouse, Pigg, Roebuck, Seal, Spitz, Wolf—21.

Birds: Bunting, Bustard, Canary, Chicks, Coote, Crane, Crow, Dove, Drake, Finch, Heron, Jay, Kite, Mallard, Martin, Nightingale, Parrott, Peacock, Raven, Roller, Sparrow, Stork, Swallow, Swan, Swift, Teal, Woodcock, Wren—28.

Fish: Bass, Eels, Goldfish, Herring, Pike, Ray, Roach, Salmon, Sturgeon, Trout—10. Total 60.

This fine list entitles its maker to the first prize of two Thrift Stamps.

Comrade Leonard Southby's list contains fifty-two names. I will not give it in full, but he found thirteen "beasts" that are not in the above list. They are: Bull, Bullock, Campbell (This, of course, is camel.—*Mr. A.*), Cobb, Hart, Hind, Horsnail (Dictionary says this is a tadpole.—*Mr. A.*), Kerr (cur.—*Mr. A.*), Kidd, Leppard, (leopard?), Lamb, Morse, Squirrell.

He also has nine different "birds". Bird, Cox (cocks), Dove, Eagle, Hawkes, Partridge, Robbins, Starling; Taylor (tailor).

Then he found four "fishes" not discovered by *Comrade* Dorothy. They are: Perch, Skeats (skate?—*Mr. A.*), Spratt, Whiting.

Leonard draws a prize of one Thrift Stamp for his list. He got some of his names from England where he was born and lived for some years. I wish I had room to quote from his admirable letter.

Perhaps some of you *Comrades* would like to use these lists in a game at some Christian Endeavor social. You will probably be glad to have a few more names to add. *Comrade* Alice Goodwin of Hartford, Ct., sent in these that are not found above: Beasts: Rowe (roe), Stagg. Bird: Bulfinch. Colt is a "beast" given by another Hartford *Comrade*, S. F. Bell. I would add as a "fish," Culp.

You will enjoy a letter from one of our older *Comrades*, Rev. H. E. Partridge, of Norwalk, Cal.:

"*Mr. Alden,*

"*Dear Sir:* The church in Fremont, Ill., had as pastor when I was a boy, Rev. A. K. Fox and its two deacons at the same time were Swan and Partridge. (Rather dangerous position for the "fowls."—*Mr. A.*). Fox and Partridge went into the newspaper business at the county seat. Fox sold to another Partridge when the firm became Partridge Brothers and later the paper was sold to Coon."

I will take room this time for just one more letter, from *Comrade* Eleanor Smith of New Haven, Ct.:

"*Dear Mr. Alden:*

"I have been reading the *Comrades' Corner* for some time but have had nothing to contribute till this afternoon, when I was sitting on the piazza, a big truck went by and the name was so funny I thought you might like to add it to your queer names list. It was M. Papa and Sons."

That reminds me of a sign I saw on a truck once. It read:

THE WORLD DOES MOVE
SO DO WE
TRUCKING ANYWHERE

We are going 'way over $25 on our Lunch Fund. Money is coming in a fast stream now. I will tell you about it next time.

Comradely yours,

Mr Alden

IN THE CONGREGATIONAL CIRCLE

How They Do It

An Exchange of Methods in Church Work

The "Extra" Sunday School Class

By Miss S. T. Payson

The problem of Sunday afternoon for the girls who were not able to get out in time for Sunday school had bothered us for some time. Girls who must help at home, girls who did housework, maids, waitresses, all of whom found it impossible to reach the Sunday school in time for the regular session, and yet who must be reached by the church. And we have evolved a scheme which seems to be the very thing to meet the need of these girls.

A few of us who had thought ourselves graduated from Sunday school work talked the matter over and decided to organize a Girls' Club, a branch of the Sunday school, yet not stopping at Sunday school work.

We meet at 4 o'clock on Sunday afternoon for Bible study, using the regular Sunday school lesson leaflets and papers, and making our offering regularly to the Sunday school funds. We have good music, our scheme having interested two accomplished musicians who had not before entered Sunday school work. Review work, prayer and memorized psalm or other passages of Scripture are then led by one of our volunteer workers. The lesson is taught by another. There is much singing and everything is carried on snappily so that at 5 o'clock we are ready for dismissal. Just then arrives a lady, another of our committee, with a covered basket and here follows an important part of our scheme. The lonely girls, the strangers, and those who live far away may stay to tea. The gas range comes into use and those who stay have two pleasant hours to read, play and sing and eat a leisurely tea before evening service. They may then attend evening service and after that we have our "Pleasant Sunday Evening" hour of song and social intercourse in the Sunday school room.

That finishes the day but not what we do for our girls during the week. Thursday evening is peculiarly their own. This is their party night and they may come as early as they wish and some one is always there to meet them. The fire is bright, the chairs are arranged as cosily as possible, the sewing machine and piano are both very much in evidence. We teach the girls to sew—none of us are trained dressmakers, but several of us are good sewers. The girls are thus learning to make their own simpler garments and even to make shirt-waists. They are also learning to crochet and knit. The piano is for the use of any one but during the evening we always have some of the best music and also a sing-song if they feel like it. Some prefer to play games. With many girls this is their only play time so when they feel like it we all join in. We read pleasant stories and an occasional graver book from our missionary library.

Our trained nurse gives instruction in simple nursing for emergencies, bandaging, etc. The girls love that and I expect several of the girls to graduate from home-workers into hospitals. We always have "refreshments," coffee or cocoa, sandwiches and cake at this meeting. The girls are going home, many of them to boarding houses, and they thoroughly enjoy the added comfort of the hot drink and the "eats." One can be so much more sociable when one is holding a cup of coffee or tea.

The last thing is a hymn and the Mizpah Benediction. We don't try to commence with any religious service, because the girls drop in at any time they can during the evening, but we have the quieting word at the end.

We have been "invited out" some evenings to hospitable homes in the congregation, but those were extra parties and did not interfere with our regular evenings. We also give parties of our own and invite the minister and the Sunday school superintendent and our own particular friends. We are taking an interest in the missionary work of the church and are going to help with the Christmas for the poor both by giving and working. We reach the very girls who otherwise would be without Sunday school privileges.

Laymen Conduct Services

During the vacation of Rev. W. E. Collins, pastor of JACKSONVILLE, ILL., the members conducted laymen's services that proved successful. Three people took part in each service. One conducted the opening exercises, another made "the long prayer," and a third gave the address which stood in lieu of a sermon. Good

(*Continued on page 444*)

Pastoral Calling

In making a call on a family the pastor should have in mind just what his object is. This may be outlined in part as follows: He represents the organized church in its worship and service, and his conversation, as well as his presence, should emphasize this fact. His conversation will naturally begin with the family, the members of the family, where they have employment, if they are progressing in their employment; what kinds of ambitions the different members may have; what sort of an ideal the mother has for the future of her children; what are the dominating interests in the family life; what interest there is in religion; what participation they have had in church life and work heretofore; the special needs of the family; in what manner the church may make a definite contribution, both to the family life and to the lives of the individuals, and to what specific tasks in the church they can be invited.

These are in brief some of the topics the pastor should have in mind as he directs his conversation. Of course it is understood that the pastor will be wise enough not to make this evident, but the visit should result in the pastor's coming away from that home with these items of information securely fixed in his own mind, and as soon as he reaches his study he should put on paper his impressions, the needs and the opportunities of this family. In this way he has before him the data upon which to base the campaign which he and the members of his church will carry through, the object of which is that the church shall minister to the needs of this family and shall win them to whole-hearted service in the church and fellowship of its worship. When one realizes the long and careful period of cultivation required to bring a family, not in touch with the church, into active participation in its worship and service, he will weigh very carefully the various elements of such a program and will appraise the introductory visit and analysis of conditions and opportunities very highly indeed. A parish visitation carried out along these lines will indicate to the church and its officers the possibilities for evangelistic service in the year's work.

The fall offers an especially opportune time for this careful visitation, as the rush of the various programs is not so pressing and the gathering of names early in the year affords more opportunities for cultivation than when the visitation is made later in the winter. If this work is not started and carried as far as possible in the fall, it adds much to the complexity of the after-Christmas or pre-Lenten program.

Reprinted from "A Program of Parish Evangelism." This booklet should be read by every pastor and church worker. Sample copies free on request; in quantities, 5c each.

Recently adopted for use in their churches: The Reformed Church in America; The New York Presbytery; The Northern Baptist Convention of New Jersey; The Church Federation of Cleveland, and many others.

For copies of "A PROGRAM OF PARISH EVANGELISM" and other helps for pastoral and personal evangelism, address:

THE CONGREGATIONAL COMMISSION ON EVANGELISM, 287 Fourth Avenue, New York City

REV. WILLIAM HORACE DAY, Chairman
REV. FREDERICK L. FAGLEY, Secretary

THE CHURCH EXTENSION BOARDS

$1,475,000 is asked by these Societies for 1921. WHY?

OUR PASTORS' 1919 SALARIES

29.4% received **Starvation Salaries**—Less than $1,000—47% Without Parsonages.
32.7% received **Enervation Salaries**—$1,000 to $1,499—24% Without Parsonages.
19.1% received **Living Salaries**—$1,500 to $1,999—34% Without Parsonages.
11.5% received **Handicapped Salaries**—$2,000 to $2,999—41% Without Parsonages.
7 % received **Efficiency Salaries**—$3,000 or more—64% Without Parsonages.

The Shortage of Pastors

There were 682 fewer ministers in charge of churches in 1919 than in 1914.
There were 1,331 pulpits vacant January 1st, 1920.
107 persons were ordained in 1909; about 250 retired from our ministry.
A western state shows 38 ministers serving churches and 41 not serving churches.

The New Day

A Layman's Commission on the Status of the Ministry was appointed by the National Council.
This Commission is actively seeking salary increases of 50% over the scale of 1914.
The Home Missionary Society is supporting this Commission with money and executive service.
$1,500 and a house is set as the minimum salary for fully equipped men.
Through the Pilgrim Memorial Fund the minister may be certain of income after retirement.
A man's job can now be assured the fully equipped minister.
$245,000 of the askings of the C. H. M. S. is for salary increases.

OUR CHURCH BUILDINGS

Property of 5,959 Churches in 1919

119 make no report.
462 report no property.
2,036 report property valued at less than $5,000.
1,119 report property valued at $5,000 but less than $10,000.
1,756 report property valued at $10,000 but less than $50,000.
296 report property valued at $50,000 but less than $100,000.
171 report property valued at $100,000 or over.

Two-thirds of our churches are handicapped in building equipment.
A survey church by church shows $6,700,000 needed from the Building Society within five years.
The full askings of the Building Society would make possible only half of this amount.

OUR CHURCH MOTHER

The Home Missionary Society is the mother of churches.
Fully four-fifths of all our churches have been aided by the Society.
2,352 churches have been organized within the last twenty years.

Sickness in the Church Family

47% of our churches failed to report a single addition on confession in 1919.
61% have fewer than 100 members; 39% have fewer than 50 members.
Churches under 100 members are losing ground.
The net gain in membership in 1915 was $17,232; in 1919, 144.

Deaths in the Church Family

There has been a net loss of 144 churches since 1915.
1,004 churches have been dropped in the last ten years.
Only 38 new churches were organized in 1919; 98 were dropped.
In 1919, 10,000 members died, and 30,000 were dropped.

The Medicine Needed

There are 50,000,000 in the United States over nine years of age not connected with any church—*Home missionaries needed.*

There are 27,000,000 under twenty-five years of age not in any Sunday School—*Sunday School workers needed.*

5,000 new churches are needed west of the Mississippi River—*Church buildings needed.*

There were 351 fewer home missionaries in 1919 than 1914, and 544 fewer missionary stations in 1919 than in 1918—*Money needed.*

The medicine needed is consecrated money. Re-employ the 351 dropped home missionaries, re-establish the 544 closed stations, commission Sunday School missionaries, build the sanctuary of God, give the pastors adequate wages, and the spirit of the Lord will heal our sickness.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY
THE CONGREGATIONAL CHURCH BUILDING SOCIETY
THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY
287 Fourth Avenue, New York City.

(*Continued from page 442*)

music was furnished by volunteer singers. The Church school session was shortened and the church service was made brief in order that those who wanted to hear a real sermon could do so in some other church. The success of the plan was due in large part to the detail with which each service was worked out by the committee in charge. The leader on each occasion was furnished with a complete order of the exercises. The attendance was about two-thirds of the usual winter congregation which is very good considering the large school population.

From East to West

MASSACHUSETTS

Dr. Stephenson Addresses Boston Ministers

Australia, Its Economic and Religious Conditions, was the special topic at the Boston Ministers' Meeting, Sept. 27, when Rev. A. R. Stephenson of Melbourne was the speaker. The audience was delighted by the interesting address filled with useful information and characterized throughout by keen wit and delicious humor. No man can know his own country, Dr. Stephenson said, who knows no other country. He said that after traveling in America, he should return better satisfied with Australian railroads but should agitate for better highways there.

Education is free and compulsory in Australia. No dismissal of teachers is possible except for incapacity or misconduct. Ministers of religion may voluntarily teach one period a week in the public schools. The citizen is the first care of the Australian government. Birth benefits are paid and from the kindergarten through college and university the government provides such personal aid as is needed and in old age pays a pension. There are no Sunday papers but the Saturday papers print sermons which are actually read. *The Congregationalist* is the only American paper, Dr. Stephenson thinks, which rises to the height of Australian journalism. Wealth is widely distributed. There are not many millionaires but the average wealth is £245. Australia sends to America greeting and craves America's help for clean politics, noble social aspirations, pure religion, international friendship, and the federation of the world.

From Palmer to Westboro

After a successful three years' pastorate at Palmer, Rev. E. L. Moses on Sept. 1 began work as pastor of EVANGELICAL, WESTBORO. While in Palmer Mr. and Mrs. Moses entered into the community life and gave efficient leadership and service in many departments of civic welfare. As chairman of the civics committee of the Palmer Woman's Club, Mrs. Moses initiated a movement that resulted in a playground association and the maintenance of playgrounds with expert supervision. She was secretary of the association and Mr. Moses was a director. Mrs. Moses as local secretary was also active in the Red Cross. Mr. Moses was scoutmaster of the community troop of Boy Scouts, and was president of the Music Students' Club. His increased salary and the receipt of substantial gifts indicate the esteem in which he was held. Noteworthy among these was a gift last Easter time of $250 equally subscribed by ten representative men of the town. At a parting reception gifts of appreciation were received from the choir, Young People's Society and Boy Scouts, and personal expressions of townspeople, including Roman Catholics, indicated deep regret at his departure.

Mr. and Mrs. Moses have three daughters. Mr. Moses is a graduate of Carleton College and Hartford Seminary and his other pastorates have been in Middleton, Mass., and Walla Walla, Wash., with a short period as field secretary of Carleton College.

Mr. Loud New Pastor of Hopkinton

After nearly four years at Wilmington, Rev. H. H. Loud began work Sept. 1 at HOPKINTON. During his pastorate at Wilmington 54 members were added to the church, the church reorganized according to the six-department plan of the National Council, a debt of $700 canceled, the Y. P. S. C. E. brought to a high state of efficiency, the apportionment met for the first time and $2,000 pledged toward a fund for a new organ and special repairs.

Mr. Loud received a $300 increase in salary and at Christmas and the time of his departure substantial gifts were received from the church. He has had pastorates at Taunton and Lynnfield, and at Hampstead, N. H., and Lead, S. D.

F. D. T.

Installation of Dr. Jones at Beverly

The installation of Rev. W. E. Jones, Ph. D., as pastor of DANE ST., BEVERLY, Sept. 15, called together the entire sisterhood of the Essex South Association of Churches and Ministers, with several individuals. Rev. A. V. House served as moderator and Rev. T. C. Craig as scribe.

Dr. Jones gave a good account of himself in the text of the paper he presented, and in his replies to the many questions asked him. The council's approval was unanimous and hearty.

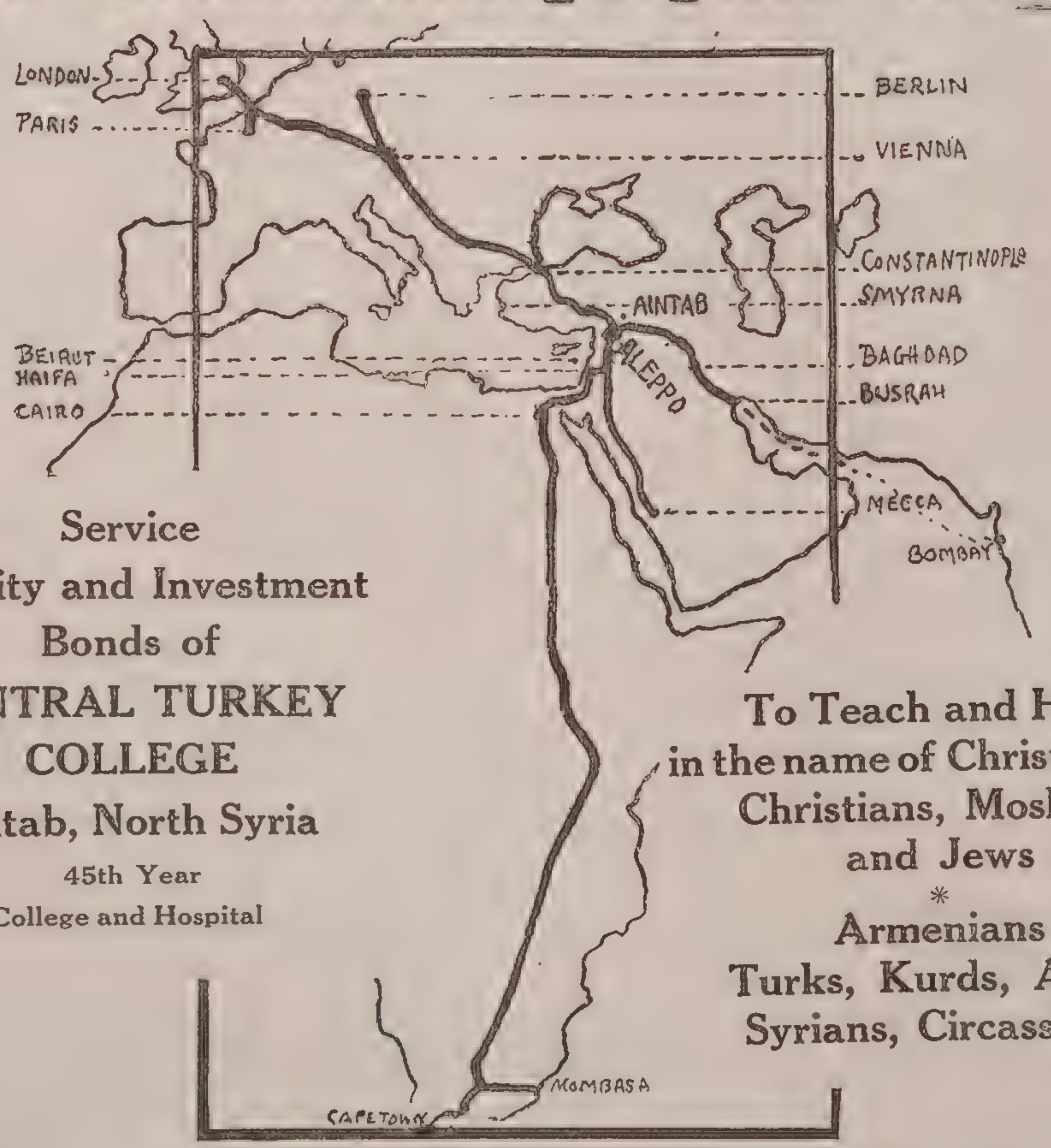
The church royally entertained the council and its choir and organist presented musical parts that were a real aid to worship.

Dr. F. E. Emrich's sermon was rich in spiritual and Scriptural quality. Fellowship and reminder were appropriately expressed by Rev. E. A. Chase, and Rev. W. H. Spence respectively in their messages to the candidate; and the church and congregation were reminded of their duty and opportunity toward their pastor, in an address by Dr. A. E. Holt, that was as full of good sense as it was of intelligent Scripture allusion. Dr. A. A. Madsen offered the installing prayer and other pastors lent assistance in carrying out an order of service that was most worthy to introduce officially a pastorate that has already shown achievement. Dr. Jones, the pastor, will have with him a strong church and a sympathetic and co-operative association of churches, in his service at Dane St.

F. W. M.

A Silver Sunday at Dorchester

SECOND, DORCHESTER, will participate in a service of great historic interest which will be held at the First Parish Church, Meeting House Hill, Dorchester, at 11 o'clock on Oct. 10. This is a communion service in memory of the donors of the ancient silver vessels given to the church, beginning in 1672, which will be shown in its rich entirety. After the preliminary service by the minister, Rev. H. F. Burns, the church historian, Mrs. Mary Fifield King, will give a



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Write for "Pen Pictures from the Siege of Aintab."

Margaret Slattery's Books
The Charm of the Impossible, 50c.
The Girl in Her Teens, 85c.
The American Girl and Her Community, $1.35
The Girls' Book of Prayer, 35c. cloth 60c.
The Girl and Her Religion, $1.25.
Just Over the Hill, $1.25.
The Costly Star, 60c.
Add 10% for postage
14 Beacon St. Boston THE PILGRIM PRESS 19 W. Jackson St. Chicago

descriptive address. In this service Second Church will exhibit two superb pieces which were given from the First Parish; the Third Religious Society will follow. This valuable collection has been kept in the Art Museum and has never before been exhibited. All visitors are cordially welcome.

RHODE ISLAND

Splendid Service for United, Newport

Rev. C. E. Silcox has closed a pastorate of six years with United, Newport, in which he was ordained. The added responsibilities have been fully met and strong pulpit utterances have been furnished. Mr. Silcox for six months added to his duties the associate religious and educational secretaryship of the Naval Y. M. C. A. His patriotic interest enabled him to bring to Newport many speakers of national reputation, thus making a positive contribution to the war-time morale of the community. He recently organized and developed a Music Club of which he became president. His ten sermons, "From War to Peace," were printed by request in full for gratuitous distribution and dealt thoroughly with essential questions of wealth, industry and internationalism.

Rev. Claris E. Silcox

Mr. Silcox's ancestors were pioneer English and Huguenot families of Canada, where his college degree was taken. After three years at Brown University in post-graduate work and in the secretaryship of the college Y. M. C. A., one year as pastor's assistant in Boston, and graduation from Andover Seminary, he became pastor of United in June, 1914.

New furnaces, repairs on windows, grading of lot, reorganized finances, individual communion cups, important organizations among the youth, and many substantial gains, leave ample evidence of his able and faithful pastorate. He carries to his pastorate at Fairfield, Ct., the affection and appreciation of his associates in the ministry of the city and state. G. A. B.

NEW YORK

Burrville Parsonage Renovated

The Ladies' Sewing Society of Burrville, has put on the parsonage two coats of white paint and has covered the roof with new cedar shingles. Rev. E. T. Hurd is pastor.

NEW JERSEY

Dr. Merrill Assumes Hackensack Pastorate

After two years of service as secretary of the Southeast District for the Home Missionary Society, Dr. G. R. Merrill has undertaken an interesting piece of pioneer work, as pastor of Hackensack. Ten years ago this church was a union mission in what was practically a rural territory. Within recent years Hackensack has grown rapidly and the Fairmount district in which the church is located has been filled with thriving middle-class American homes, served by no other religious organization of any kind. Two years ago the mission was organized as a full-fledged Congregational church. The abnormal conditions of the war have hitherto prevented any vigorous and constructive prosecution of the enterprise. But now with Dr. Merrill on the field, both pastor and people are looking forward to an era of community service on broad lines, and of solid as well as rapid church growth, which will mean much for the Kingdom of God in the great metropolitan section of Northern New Jersey.

H. E. C.

GEORGIA

Mr. Merrill Leaves Central, Atlanta

The brief but successful pastorate of Rev. G. P. Merrill, with Central, Atlanta, closed last month, the pastor accepting a unanimous call to the pastorate of First, Alexander, Minn. Mr. Merrill found Central Church in a discouraged condition and left it stronger in numbers and enthusiasms, with greatly increased financial resources. He inspired the church with a new purpose to fulfill its great mission in Atlanta and the Southeast. He had the love and respect of every member of the church and his resignation was accepted only because he found it absolutely necessary to change climates.

"Not a dry page in this book."
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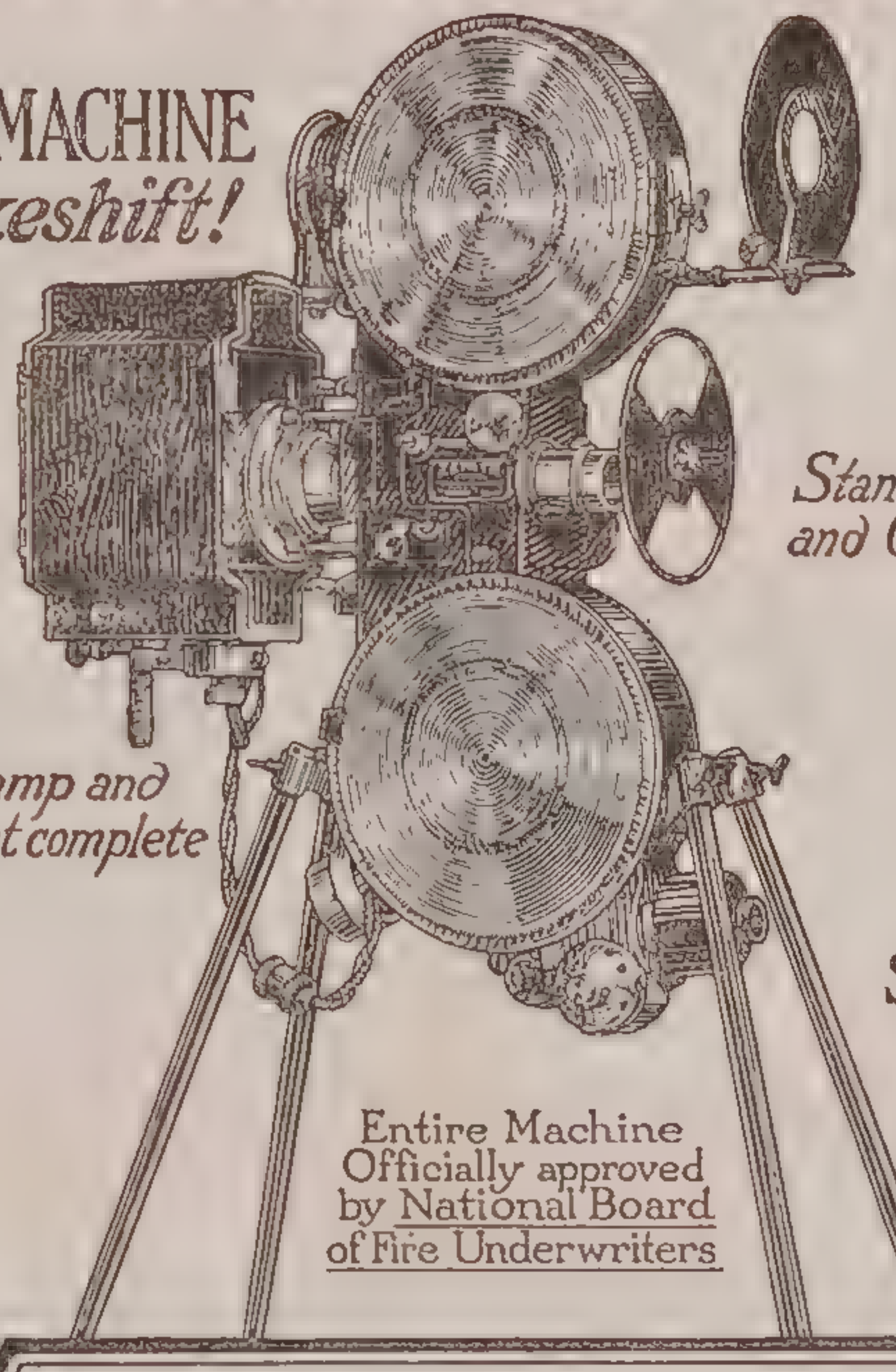
A MAN AMONG MEN
By F. A. McKENZIE. $1.25 net
Dr. Wilfred T. Grenfell says: "I have come to love Mr. Johnson, just as, when a boy, I loved 'Mr. Greatheart.'"
F. H. REVELL CO., 158 5th Av., N. Y.; 17 N. Wabash Av., Chicago



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A novice can operate with absolute safety

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The "ZENITH PORTABLE" has universal motor; alternating or direct current; high or low voltage; stereopticon attachment.

Each part and every machine is honestly built and fully guaranteed.
The "ZENITH" meets every Projector requirement-in the World!
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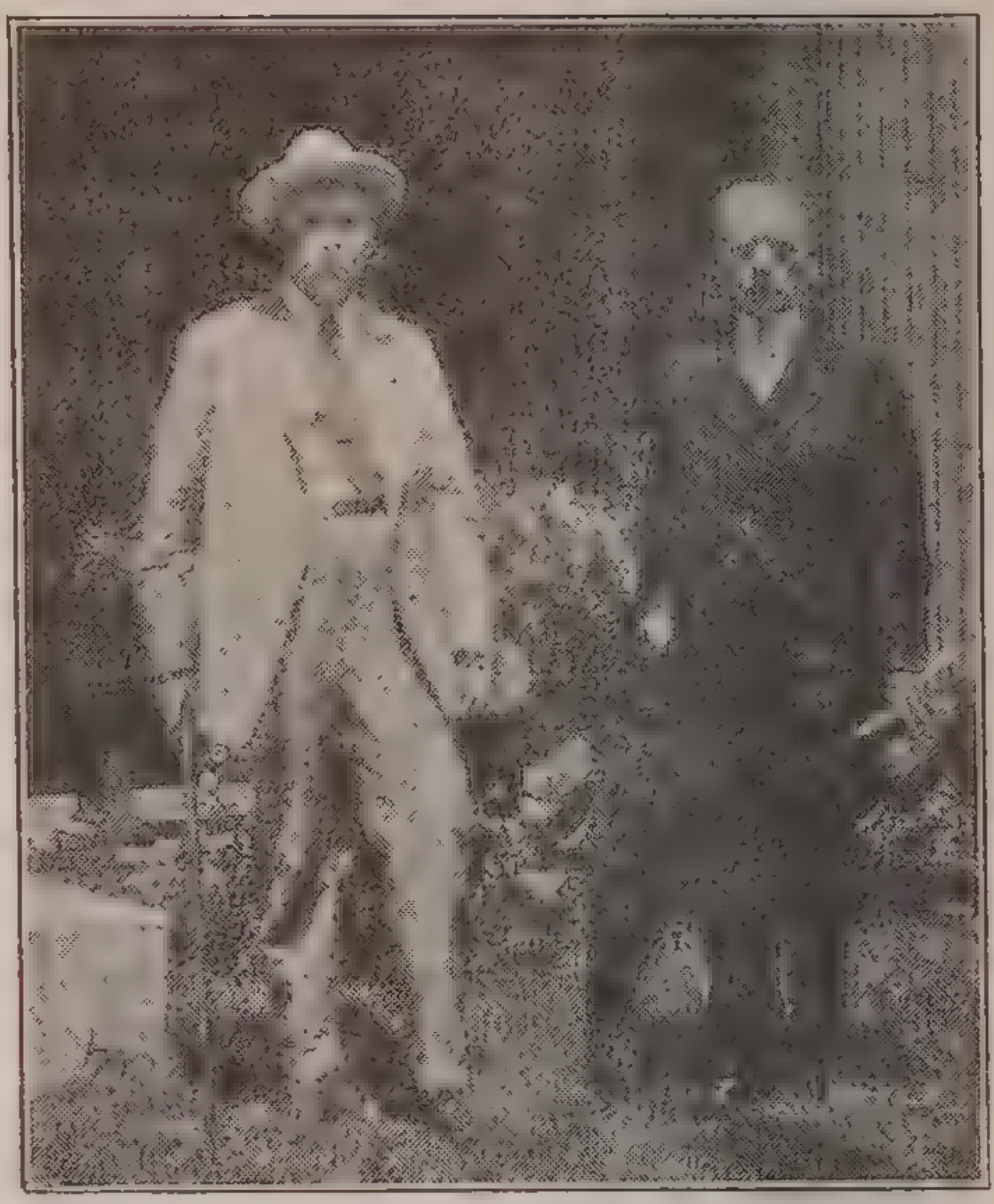
The pastoral work of Mr. Merrill was exceptionally strong, his pulpit appeals spiritual, his ideals of what the church should be, high. He was an able and wise leader in the finances of the church. His prayer meetings were well attended because they were helpful. At a largly attended farewell meeting there were many beautiful expressions of appreciation of the work of Mr. and Mrs. Merrill and their ideal home life.

Developing Work Among Young People

Supt. J. F. Blackburn is leading the churches of the state in a forward movement for the development of work among the young people in Church school and Endeavor Society and in plans for more intensive work among the rural churches. The Associations have voted to accept their share of the increased five-million apportionment.
L. H. K.

TENNESSEE

Many Years in Christian Service



COLONEL STEWARD AND DR. ABERNATHY

The men's class of PILGRIM, CHATTANOOGA, has the distinction of claiming among its membership two unusually interesting characters. Both of them were heroes of the Civil War. The gentleman standing to the left in the picture is Col. D. M. Steward, who is not only a member of the Pilgrim Church Men's Class, but is also Chaplain of the Tennessee Division of the Grand Army of the Republic. Colonel Steward proved himself a valiant soldier during the Civil War, entering the army as drillmaster for the Second Ohio Infantry of the Army of the Potomac. During his services in the Civil War, four bullet wounds and one crushed foot failed to put the Colonel out of business. Colonel Steward had the rare pleasure of meeting Pres. Abraham Lincoln personally, and stood by the side of General Grant at the Battle of Missionary Ridge.

Good American soldiers always make the best, the most enthusiastic and the most faithful soldiers for righteousness, and Colonel Steward, although now 78 years old, is rarely ever absent from the Men's Class of which he has been an active member since that church's organization. When the teacher of the men's class is unavoidably absent, Colonel Steward is always ready and willing to take his place, and his years of rich experience qualify him admirably for the place.

Dr. Y. L. Abernathy, who stands at the right in the picture, is 73 years old, and served in the Confederate Army during the Civil War, in the

(*Continued on page 448*)

The Congregational Education Society

Puts Effort Where It Counts Most

Its major work is with boys and girls and young people, plastic, imitative, moldable.

It works in and with the three great basic institutions, the home, the church, the school.

Energy invested in the young easily counts for many times what it will if invested in adults.

Making men is the one real business in the world and the time to make them is while they are young.

This is your opportunity to invest through CONDITIONAL GIFT and LEGACY so your money will work at the most strategic point in human society.

CONGREGATIONAL EDUCATION SOCIETY
14 Beacon St., Boston, Mass.

F. M. SHELDON, Gen'l Sec'y. S. F. WILKINS, Ass't Treas.

Adequate Annuities for the Veterans

The Pilgrim Memorial Fund having been generously subscribed, the Trustees of The Annuity Fund for Congregational Ministers ask for

$100,000

To be used for the older men

WHY?

1. *Because* the entire net income of the Pilgrim Memorial Fund must be limited in its distribution as credit toward old age annuities to all members of The Annuity Fund. To divert it from the main objective in favor of the older men would leave the problem of protecting the minister's age still unsolved.
2. *Because* the provision of an adequate annuity requires payments over a series of years and those honored servants of our churches who are nearing sixty-five years of age will not be able to make the requisite accumulation in the comparatively short period of their payment.
3. *Because* the "accrued liabilities" to be met, if the full annuity in each case were to be provided, involve an amount vastly greater than the Pilgrim Memorial Fund, and impossible to secure.
4. *Because* the judicious distribution of this modest sum of $100,000 continued a few years, supplementing payments by the ministers and their churches, while not meeting these accrued liabilities in full, would enable many of these older men to provide an annuity approximately commensurate with what would have come to them if the plan had been inaugurated twenty years ago.
5. *Because* we owe this debt to those we now honor as veterans in the service of Christ and his church.

Charles S. Mills, D. D., *General Secretary.* William A. Rice, D. D., *Associate Secretary.*

This $100,000 is a part of the budget of the Congregational World Movement.

THE PAGEANT OF THE PILGRIMS

By ESTHER WILLARD BATES

Paper 75 cents. Postage 3 cents.

This splendid pageant should be presented in every community in the United States during this Fall and Winter.

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THE ONE THING NEEDFUL
It is *not* written anywhere in Scripture—
"Blessed is the nation whose *President* is Cox—or Harding."
It *is* written—
"Blessed is the nation whose *God* is the Lord." Ps. 33: 12.
A Nation Without God Cannot Be Saved By Political Expediency
We invite Christians of every name to join in an effort to put our national life on a truly Christian Basis.
AMERICA NEEDS CHRIST
Write for Literature and Posters
The Witness Committee
119 Federal Street, Pittsburgh, Pa.

(Continued from page 446)

First Tennessee Cavalry, taking active part in the engagements in Kentucky and Eastern Tennessee. Dr. Abernathy is now surgeon for the N. B. Forrest Camp, which carries the rank of captain. Like Colonel Steward, Dr. Abernathy is still an active man and is a regular attendant, and takes an active part in the discussions of the Men's Class of Pilgrim Church. While Colonel Steward and Dr. Abernathy fought on opposing sides during the Civil War, they have for many years been fighting side by side as valiant soldiers for Jesus Christ, and although these two men have grown old in years, they believe in the progression of the churches—that they should meet the present day needs of the human family.

WISCONSIN

Kenosha Undergoes Redecoration

During August the trustees of KENOSHA, Rev. H. T. Sell, pastor, redecorated the church auditorium and did much other work to get the church plant into better shape. Last year the large assembly room and the dining room were redecorated. Inside and outside, the church now presents a fine appearance. About 80 new members have been received into fellowship during the last 18 months.

MINNESOTA

Appropiates More Money for Missions

FAIRMONT, Rev. L. M. Pierce, pastor, has had a steady advancement in the work of the church during the past year. Up to Aug. 1, 55 were received into fellowship, many of them heads of families and among the best citizens of the community. The church has accepted an increase of $1,000 on its missionary apportionment. A Christian Endeavor Society has been organized. There has been increased interest in the Sunday school on the part of the adult membership of the church and the men have become especially active in the men's forum. Present plans include the securing of a new parsonage in the near future. The membership of the church is now more than 300.

When Sunday Comes

By John Andrew Holmes

Some people complain of the church for the same reason that some drivers whip the head horse. "I couldn't think of whipping the horse that is lagging behind," says such a driver, "for *he* doesn't *profess* to pull."

NEBRASKA

New Associate State Superintendent

Rev. W. A. Tyler of Crete has been elected by the State Conference Board to the newly created position of Associate Superintendent with Rev. S. I. Hanford. He has accepted and has moved to the headquarters at Lincoln.

Besides general cooperation with the Superintendent, Dr. Tyler will have definite responsibility for leadership in the Congregational World Movement in the state, and also for securing pastors for the churches.

Dr. Tyler is well fitted for this important position. He knows Nebraska, having lived in the state 25 years; he is also well acquainted with the problems of the church, having spent 22 years in the pastorate. He has served both small and large churches. He comes to his new work from a seven-year pastorate at Crete, which is closely connected with Doane College.

Dr. Tyler has always been active in state work. At present he is Chairman of the Commission on Religious Education and Young People's Work and is a trustee of Doane College Dr. Tyler's activity in the interest of the Christian World Movement last spring clearly demonstrated his special fitness for leadership.

C. G. M.

MONTANA

Committee of Five Heads Broadview Church

COMMUNITY, BROADVIEW, has lately completed a period of six months under the efficient leadership of a committee of five while without a pastor. Each member of the committee was chairman of a sub-committee: Public Services, Membership and Publicity, Care of Building, Social Life, and Finance. The Church school has more than doubled its average attendance even through the summer and a large adult class has been carried on. Two public services a month have been conducted by local talent, and two by invited ministers. The church has been financed by subscriptions and a balance is left in the treasury after paying the full missionary apportionment. The interior of the church has been redecorated. Four socials have been held without charge to the guests or to the church treasury. A new committee of five has been elected to carry forward the arrangement and to secure a new pastor as soon as feasible.

CALIFORNIA

Pico Heights Church Rebuilt

A joyous sequel to the disastrous fire of July, 1919, occurred on Sept. 12, 1920, when the rebuilt PICO HEIGHTS, LOS ANGELES, was dedicated. The former edifice was ruthlessly and maliciously destroyed. Incendiary crime was believed to be part of the vengeance wrought by the criminal against whom the pastor, Rev. J. M. Schaefle, testified in a notable trial in Los Angeles. About the same time the home of Hon. Oscar Lawler, prosecuting attorney, was destroyed and his own life almost lost as a result. Because of the history of the destruction, more than usual interest was attached to the rebuilding of the new edifice.

New Pico Heights Church

With his characteristic perseverance and faithfulness, the pastor has labored these many months in raising funds and directing the work of construction. The attractive and commodious building constitutes a reward for his labors and the hearty congratulations of his many friends in Southern California added to his happiness on the eventful day of dedication.

Mr. Schaefle is unique in his record of the longest pastorate in this Conference, having served Pico Heights for 30 years.

Three dedicatory services were held Sept. 12, the formal act of dedication occurring in the morning, the afternoon being a musical and fellowship service and the evening a gathering of a more civic nature. Superintendent Kenngott presided at all three services. The pastor preached the sermon in the morning and at the evening service Dr. A. C. Smither, D. D., a former pastor of the Christian Church in the Pico Heights community, preached the sermon. In the evening, also, words of greeting and congratulation were brought by Hon. Oscar Lawler, Judge Lewis Myers, who tried the suit which was the underlying cause of the disaster, and ministers of other fellowships in the city.

About $4,200 was raised during the three services on Sunday, leaving an indebtedness of only $2,000 on the property. This does not include any aid from the Building Society, so that if a grant is made from that organization the plant will be entirely free of debt.

Church and Ministerial Record

Calls

Abercrombie, R. H., Warwick, Mass., to Monterey. Accepts.

Batten, J. H., Claremont, Cal., to First, Santa Barbara. Accepts.

Beebe, H. C., South Coventry, Ct., to First, Greenfield, Mass. Accepts.

Canada, P. A., Barrington, R. I., to Immanuel, West Pittsfield. Accepts.

Ferris, Chester, First, Santa Barbara, Cal., to Yucaipa. Accepts.

Lytle, J. A., Fairhaven, Mass., to Bradford, Vt. Accepts to begin middle of October.

Merrill, G. P., Central, Atlanta, Ga., to First, Alexandria, Minn. Accepts.

Neilson, G. E. B., Middleville, Ont., to South Portland, Me. Accepts.

Patterson, P. M., Utica, N. Y., to Tatnuck, Worcester, Mass. Accepts and is at work.

Resignations

Abercrombie, R. H., Warwick, Mass.

Beebe, H. C., South Coventry, Ct.

Calderwood, C. M., Lee, Mass., to accept call to Los Angeles, Cal.

Canada, P. A., Barrington, R. I.

Ferris, Chester, First, Santa Barbara, Cal.

Lytle, J. A., Fairhaven, Mass.

Merrill, G. P., Central, Atlanta, Ga.

Dismissal

Dunlap, R. A., Second Parish, Portland, Me., Sept. 13.

Silcox, C. E., United, Newport, R. I., Sept. 28.

Ordinations and Installations

Elliot, A. C., *i.*, First, Belfast, Me., Sept. 22. Sermon by Pres. D. N. Beach; other parts by Rev. Messrs. John Cummings, Albert Donnell, T. H. Martin and W. H. Palmer.

Savage, G. E., *o.*, Lagonda, Springfield, O., Sept. 21. Sermon by Dr. A. E. Thomson; other parts by Rev. Messrs. E. S. Rothrock, R. C. Clapp, Hough Houston and J. H. Hutchins.

Recognition

Beckwith, H. E., Groveland, Mass., Sept. 16. Parts by Rev. Messrs. Archibald Cullens, G. E. Cary, C. S. Holton, L. W. Coons, H. C. Waldo and N. C. Maynard.

Personals

Boynton, M. R., who has accepted a call to Bryn Mawr, Chicago, Ill., and who expected to begin his work Sept. 1, had an attack of appendicitis while on his vacation and was taken from a yacht on the coast of Maine and operated on at Boothbay Harbor. He is rapidly recovering from his operation and hopes to begin his pastorate Nov. 1.

McCord, Archibald, who recently retired from the pastorate of Randolph, Mass., has purchased a home in East Braintree, to which he will move this month.

Wicks, R. R., pastor of Second, Holyoke, Mass., who has had an extended leave of absence because of illness, has now returned to Holyoke. Second Church is now worshiping in the ballroom of the Hotel Nonotuck because the burned church has not yet been rebuilt and this is where Mr. Wicks is now preaching after his long absence from the pulpit.

Jesus would have us devote our lives to high service of all mankind in his name, and to allegiance to his kingdom. There are many today who put allegiance to their country or race above allegiance to humanity, which is his kingdom. But Christ took no thought of self. He never worried about defending himself. His chief allegiance was not to Jerusalem nor to the Jewish race. His only thought was the service of his brothers. His chief allegiance was to humanity. Above all nations was the kingdom. Surely he would have us follow him in a self-forgetful service. Surely he would have us love his kingdom first. What an opportunity to all brave souls to do what Christ would have us do!—*Frederick Lynch.*

Record Books for Church and Church School
For the Pastor, the Treasurer, the Clerk, the Superintendent, the Secretary. Roll Books, Class Books, Collection Envelopes.
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Dr. Frank Crane says:
"The most essential element in any home is God, but we are willing to do almost anything for God except to use him. Yet the thought of God is the most practical of all thoughts. It solves problems, eases loads, unties hard knots, smooths out complications. The God thought is the most deeply educational for children. Plan your day so that you will have a little while with God. Once in twenty-four hours reach up and touch the Infinite. It is well to do this alone. It is better to do this with your family."
EVERY MORNING *by* Robert Cluett
Former President of Cluett, Peabody & Co.
EVERY MORNING is a new "Home Religion" book—for individual or family devotional use. There is a prayer a day for three months, in harmony with the Bible reading for that day. Not more than five minutes is required for each reading and prayer. The choice of topics is a happy one; their arrangement offers a pleasing variety; the prayers are of a high order. Each page of *Every Morning* is printed in large size, easily read type.
Mr. Cluett, a citizen of Troy, N. Y., has long been a leader in civic, religious, and philanthropic work. He is an elder of the Presbyterian Church, for many years was Superintendent of a Sunday School, and Teacher of an adult Bible Class. He has prepared this book of morning devotions with a degree of care and a knowledge of the use of Bible truths which warms the heart and quickens response.
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Have you read The Passion for Life "Shall a man live again?" HOCKING'S GREATEST NOVEL ASK YOUR BOOKSELLER ?

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At Room 500
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Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Advertising Department, The Congregationalist, 14 Beacon St., Boston.

BOWERS—Melvina E. Bowers, widow of Rev. Albert Bowers, and mother of Roy E. and Berta H. Bowers, died at the home of her son in Lakewood, O., Sept. 14, aged 80 years, eight months and 24 days. Burial beside her husband at Ashland, O.

CRAFTS—Mrs. Harriet Hale Crafts, wife of Harry G. Crafts, daughter of the late Rev. John Gardner Hale, and sister of Rev. Edson D. Hale, died at her home in Oakland, Cal., Sept. 17, aged 66 years. Mrs. Crafts was a talented musician and a devoted Christian wife and mother, and will be greatly missed in a wide circle of friends.

REV. DAVID R. ANDERSON

After a brief illness Rev. David R. Anderson died in Kenosha, Wis., Sept. 12. He would have been 80 years of age had he lived until Sept. 16. Mr. Anderson was ordained in 1876. For 40 years he served in the Congregational ministry, most of the time in Wisconsin pastorates. He had two pastorates with Oconomowoc, covering over 10 years and also held pastorates at Oak Creek, now South Milwaukee, First, Racine, Elkhorn, Second, Eau Claire, Shullsburg, Peshtigo, Two Rivers, Randolph, and with the Bristol and Paris church.

Mr. Anderson was remarkably cheerful and kindly; he was a manly, courteous Christian. Because of his brotherly consideration of others he was always surrounded by a multitude of warm friends.

MADAM BLAISDELL

A singularly beautiful and useful life came to its close in the passing on of Mrs. Susan Allen Blaisdell, widely and lovingly known, especially by two Christian college constituencies, Beloit, Wis., and Claremont, Cal., as Madam Blaisdell.

Her whole life furnished a rich background for the wonderfully interesting and impressive personality which she maintained to the last. Born in Lebanon, N. H., March 22, 1828, when few young women had the advantages of higher education, as a girl she was eager for the best, and was graduated from Mt. Holyoke College in 1847, under the direction of the great educator, Mary Lyon. She married Rev. James J. Blaisdell, a pastor in Cincinnati, O., but soon went to the growing young college at Beloit, where for 40 years they exerted a most beneficent influence, through the college and its ever-widening body of alumni. After the death of Dr. Blaisdell in 1896, her influence continued, through her home with her son, Dr. James A. Blaisdell. When he became President of Pomona College ten years ago, she entered with enthusiasm and rare charm into the new circle of friends in California.

When 89 years old, Madam Blaisdell attended the 70th anniversary of the graduation of her college class, her presence attracting much attention because of her youthful enthusiasm in the young life of the time.

Remarkable physical strength was retained by Madam Blaisdell until a fall caused a broken hip about a year ago, by which she was confined to the house. But her room became a sanctuary to many friends, where she still shed radiance by winsome words, rare humor at times, and the never-to-be-forgotten smile. After a few days of sinking, the end came on Sept. 13. A beautiful memorial service was held in Bridges Hall of Music, conducted by Dr. Henry Kingman. Dr. J. D. Eaton paid a tribute to the hallowed memory of Dr. and Mrs. Blaisdell, as related to his college days at Beloit in the sixties; and Prof. Victor E. Marriott recalled the later influence of Madam Blaisdell on the college community, in the home of her son, Dr. Blaisdell, in Beloit and Claremont. As the large company of choice friends, on leaving the hall, looked up at the lofty Sierra Madre Mountains towering above the beautiful Pomona campus, as they glowed in the setting sun, there seemed to be the sense of a joyful translation and the continuation of a triumphant life.

Madam Blaisdell's body will rest beside that of her honored husband, at Beloit, Wis. W. E.

REV. JAMES KIRK KIRKER

Called suddenly into the larger life as the result of an accident, James Kirk Kirker passed on into the other part of the Father's universe. Above all other things he was "a good minister of Jesus Christ." A graduate of Olivet College and Oberlin Seminary, he set his face steadfastly toward the foreign field. Such service being denied him, following summer student service during his theological course, he entered home missionary work in North Dakota immediately after graduation from Oberlin in 1907. In this capacity he did heroic work, caring for a number of small churches and preaching points. Following such service Mr. Kirker became pastor of a self-supporting church in a growing center in the same state, building up a strong parish and entering fully into the Congregational interests of the entire state.

In 1916 so as to be near his aged parents, Mr. Kirker accepted a call to Michigan, where in 1919, while in the midst of a happy pastorate, he was faced with a call to return to North Dakota and become one of the field workers of the Home Missionary Society and Sunday School Extension Society. It was a difficult matter to decide, but for him life spelled opportunity, and he decided that the highest purpose of his being called for a missionary consecration that meant devoting his life to field service in the state where he entered the ministry of the Gospel.

The end that came so suddenly means the closing of life while comparatively young.

In recognition of the life and service of the departed the Church Extension Boards passed the following vote:

That the members of the Executive Committee have heard with deep sorrow of the sudden death of Rev. James Kirk Kirker of North Dakota and desire to express their sympathy with Mrs. Kirker and the other members of the family, in the sad loss that has come to them; praying that the Heavenly Father's presence may be near to them during these days of loneliness.

As a Home Missionary Pastor, following his student days; as a minister identified with our Congregational work in a large and vital way;

Why is it that

Hymns of the Centuries

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In the Name of God, Amen!

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This valuable handbook (which takes its title from the opening words of the Mayflower Compact) is offered to pastors, together with a Dramatic Service for church and community exercises, and booklets for congregational distribution in preparation for

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Contains 288 pages of music. Single copies: Manila, 35c; Limp, 40c; Cloth, 50c; Postpaid. In quantities, not prepaid: Manila, 30c; Limp 35c; Cloth, 45c. ——— ☞ **Same prices for: AWAKENING SONGS; SONGS OF SERVICE.**
ASK FOR OUR COMPLETE CATALOG.
THE RODEHEAVER COMPANY
1090 Monon Bldg., Dpt. C 814 Walnut St.
Chicago Philadelphia

and as the representative of our Home Missionary and Sunday school Extension work since May, 1919, Mr. Kirker has rendered valuable service, and his passing from our midst is a real loss.

REV. CHARLES A. WHITE

Rev. Charles A. White, who died at his daughter's home in Poughkeepsie, N. Y., Sunday, Sept. 5, was born in Wardsboro, Vt., Nov. 2, 1842. He joined the Congregational church at the age of seventeen, as the result of a deep religious experience which led him to decide upon the work of the Christian ministry. He responded to his country's call and enlisted in the Fourth Vermont Volunteer Regiment, from which he was honorably discharged on account of illness after nearly eighteen months' of service. As soon as he had recovered enough health to study he began to prepare himself for college, first at Leland and Gray Seminary, Townsend, Vt., then at Monson (Mass.) Academy, from which he graduated in 1866. In the following autumn he entered Williams College and graduated with the A. B. degree in 1870. He was president of his class throughout his college life. He was a stanch witness for Christ in college and with Rev. Burke Leavitt were the founders of the mission school which developed into the White Oaks Church. The following three years he spent at Andover Theological Seminary and was then pastor of the Congregational churches at successively, Templeton, Mass., Palmer, Mass., Hallowell, Me., Mechanics Falls, Me., and Princeton, Mass. This last pastorate included the charge of the East Princeton branch and consumed his devoted energies for nearly eighteen years. With advancing years he finally found this double charge too arduous and was obliged to resign it. After a few months rest, however, he accepted a call to the Presbyterian church at Milford, Pa., of which he remained the active pastor for seven more years of service, and the beloved pastor *emeritus* to the end of his life.

In June, 1873, Mr. White married Anna W. Nichols, who, with three out of the five children born to them, survive him. His married life for its more than forty-seven years was a singularly happy and hallowed example of the blending of two kindred souls in a common dedication to their Master. Mr. White, though a man of rare intellectual gifts, was to a peculiar degree free from worldly ambitions and desire of personal success. On account of the frail health of his wife he preferred to give his life to the service of country churches, where he was untiring in his loving devotion to the interests of each individual member of his flock. His former parishioners feel his passing from this life as a deep personal loss. His rare spirituality and sweetness of soul were so reflected in his face that a member of one of his parishes once said, "I never pass him on the street or see him smile without wanting to be a better man." His last coherent words were, "Jesus is mine and I am his." Those who stood by his bedside as he breathed his last, on a Sunday morning as the church bells were calling to service, said, "There is no death here."

DURANT DRAKE.

OUR READERS' FORUM

The President's Proclamation

Dear Mr. Editor:

Is the United States of America a Godless nation? Is there any reference to God in the League of Nations? Or in the arguments for and against the same? I think I have once seen such a reference.

Was ever before such a proclamation by a President as that in *The Congregationalist* of Sept. 2, 1920, calling for a "special patriotic celebration" of the landing of these hardy and adventurous navigators and colonists," etc., utterly ignoring the one great purpose of those Pilgrim Fathers?

Alas for us as a nation or as individuals if we accept such a proclamation without protest against the utter godliness therein shown and advocated. K. A. M.

Chicago, Ill.

To Get or To Give—Which?

Dear Mr. Editor:

The article entitled "A Story and a Question," by Winfred Rhoades in the *Congregationalist and Advance* for Sept. 9 has aroused my interest.

I agree with Mr. Rhoades that the church is the place to have one's soul fed. It is the only institution dedicated to that purpose. I also agree that much church energy is spent in doing things which are of less importance than many things left undone. His criticism is thus far commendable.

Nevertheless, I think Mr. Rhoades' criticism is not justified. After all, what constitutes the church? Is it the building? Is it the minister? Is it the choir? No! It is the man in the pew. If the man in the pew constantly comes to church to get something, who is to give? Souls are not fed by absorbing spiritual energy. Spiritual growth comes by expression, not by impression. The man who comes to church to get something, is likely to be disappointed. The man who comes to church to give of himself is much more likely to have his soul fed.

The church is more than an institution which you attend once a week for your own spiritual growth. It is an institution through which you may serve the community. This is done, not by looking for something to get, it is done by entering heart and soul in devotion to God and by strengthening others. "He that loseth his life for my sake shall find it."

If people do not go to church because their souls are not fed it is because they have not learned to feed others. Let him who has recovered from several months' sickness rejoice in his recovery and go out to strengthen others less fortunate than himself. He shall then have his soul fed, but it will be by feeding the souls of others. "It is more blessed to give than to receive."

JOHN E. TEN DYKE.

Malverne, N. Y.

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I am unwilling to devote most of my time to the next world until I arrive there. While there is much to be done to improve this world, both heaven and hell are said to be already all that can be asked in their respective lines.—*John Andrew Holmes.*

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Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address. Keyed ads. (care *Congregationalist,* Boston) cost fifteen cents additional.

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TEACHERS WANTED

Teachers wanted for public and private schools and colleges. Calls coming daily. Good positions for good teachers. Send for circulars. Albany Teachers' Agency, Albany, N. Y.

PASTORATE WANTED

A pastor well located in the Northwest, whose work is successful, but because of climatic conditions, desires a pastorate farther East and South. He is physically strong; experience in organization; good voice; expository preacher; knows men and life as it is. Address "W.," *Congregationalist.*

Young Minister desires church in West. Has college and seminary training. Is expert on the organization of Religious Education, and has had eight years' practical pastoral experience. Has been Assistant Pastor and Director of Church School in two city churches. Best of references. Address "J.," care *Congregationalist,* Boston.

PASTOR WANTED

Bethel Congregational Church, Nanticoke, Pa., needs a pastor. Population of Nanticoke, 25,000; church members, 250; value of church property, including pipe organ, $25,000; present indebtedness, $1,000. Pastor's salary, $1,500 –may be increased. Address A. S. Jacob, Clerk.

Pastor desired for a circuit of three churches. Parsonage at central point. Present incumbent receives eighteen hundred. Applicants correspond with Ralph L. Miller, Melville, N. D.

Wanted—Assistant. A metropolitan church (Presbyterian) is looking for an assistant minister. Single man with college training and some pastoral experience, ripe judgment and ability to work among young men. Salary $2,000. Address with full information A. B. C., 85 South Oxford Street, Brooklyn, N. Y.

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Wanted—Man capable of directing the music and educational work of a city church. Permanent position. Rev. Charles E. Tower, Sioux City, Io.

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Am looking for a man for work about my village home, the Autumn and Winter. Such work as one would normally do about his own home; fires, garden work, and some care of hens. The place could be filled by some one unable to do full work, and would provide a comfortable home in a college town where there are many opportunities. P. O. Box 75, South Hadley, Mass.

Pleasant home in desirable part of Brookline, with fair compensation, is offered to refined Protestant woman in a family of three ladies, in return for assistance in light housework. Address R. C., *Congregationalist.*

Wanted—A working housekeeper in a family of two persons, in Concord, Mass. Address Mr. Thomas Todd, Concord, Mass., or 14 Beacon Street, Boston, Mass., giving references.

MISCELLANEOUS

Wanted—By middle-aged gentleman and wife, both active in their home Congregational Church, small comfortable house with about one acre of land, within commuting distance of Boston. For pleasant home among congenial people the purchase price will be paid in cash. Address, giving full particulars, with lowest price, assessed valuation and tax rate. E. Mead, Box 2074, Boston.

Church music. A church planning for definite work with its young people this fall, and who realizes the opportunity, if given, of training its young people along musical lines. Such a church having material for an adult choir, also a children's choir, can do a work for its young people which will be felt not only in the church, but the community. Why let outsiders furnish your music, when the undeveloped musical talent in your young people goes to waste each year? Address "Leader," *Congregationalist,* Boston.

Church fairs, sales, societies and individuals can easily get funds with my household proposition. Monogram Shop, Goldthwaite Bldg., Taunton, Mass.

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Wanted—By minister of limited means, having two churches four miles apart in northern section of the country, correspondence with party having fur or other heavy coat, to give away or for nominal price. Size 38. Address X. Z., *Congregationalist.*

Wanted—Copies of the Monday Club Sermons for 1913, 1918 and 1919. Quote price. Pilgrim Press Bookstore, Boston.

Events to Come

American Board, Annual Meeting, Marietta, O., Oct. 12-15.

American Missionary Association, Annual Meeting, Springfield, Mass., Nov. 17-18.

Woman's Board of Missions, Annual Meeting, First Church, Montclair, N. J., Nov. 10-12.

Congregational Home Missionary Society, Annual Meeting, 287 Fourth Ave., New York City, Wednesday, Oct. 20, 1920, 1.30 p. m.

Congregational Church Building Society, Annual Meeting, 287 Fourth Ave., New York City, Wednesday, Oct. 20, 1920, 1.30 p. m.

Congregational Sunday School Extension Society, Annual Meeting, 287 Fourth Ave., New York City, Wednesday, Oct. 20, 1920, 1.30 p. m.

Congregational Woman's Home Missionary Federation, annual meeting, Hartford, Ct., Oct. 14-15.

Federal Council of the Churches of Christ in America, quadrennial meeting, Boston, Mass., Dec. 1-6.

Boston Ministers' Meeting, Pilgrim Hall, 14 Beacon St., Boston, Oct. 11, 11 a. m. Speaker, Rev. Doremus Scudder, D. D., formerly Major of the American Army Red Cross service in Siberia. Subject, How about Soviet Russia?

Suffolk North Association of Churches (Mass.), First Church, Everett, Mass., Oct. 13, afternoon and evening. General theme: Pilgrim Leadership in the America of Today.

Woman's Board of Missions, monthly meeting, Pilgrim Hall, Nov. 5, 10.30 a. m.

State Conferences

Georgia (white), Woodbury, Oct. 28-31.

Louisiana (white), Roseland, Oct. 12-14.

Montana, Billings, Oct. 12.

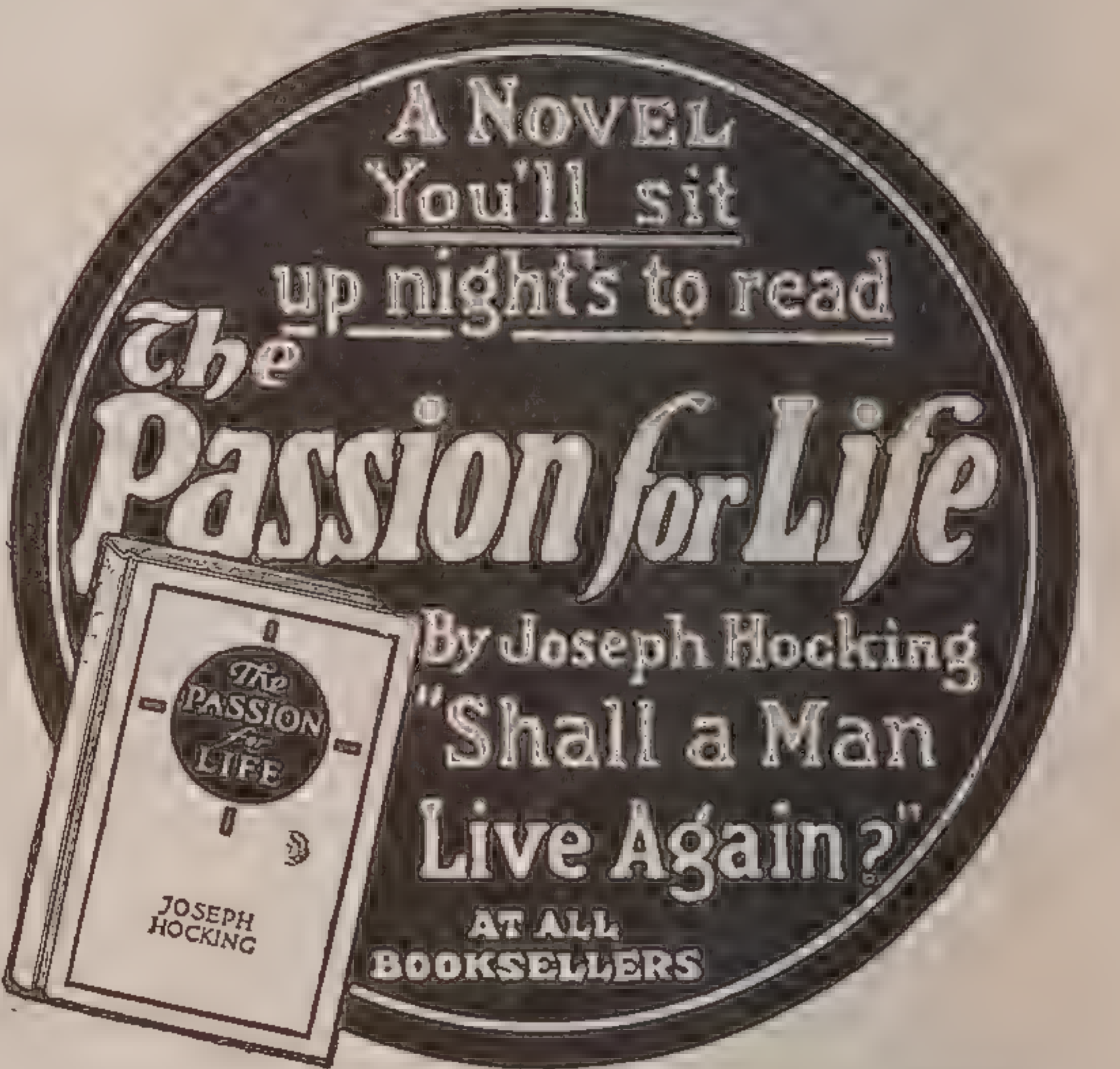
Nebraska, York, Oct. 18-21.

Oregon, Forest Grove, Oct. 12.

Kentucky, Evarts, Nov. 18-19.

Tennessee, Soddy, Nov. 15-16.

Connecticut, Park St. Church, Bridgeport, Nov. 9-10.



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WOMEN'S INTERESTS

The Old People in Our Homes

By Julia W. Wolfe

Nothing is more pathetic than the aged, who, having given the best of themselves to others, find themselves neglected at the journey's end. To those of us who have with us still the mother who has been our ever-present help in time of trouble, life has been good, and it is not possible for us to pay the debt.

We cannot be too tender of our loved ones when they have reached their declining years. Nothing is so hard as to feel oneself no longer of use in the work of the world after having lived a life filled with duties. Sometimes the feeling that they are no longer young reacts upon them in such a way as to make them most unhappy. We cannot give them back their strength, or youth, their vigor of mind or of body, but we can give them love, we can give them care and comfort, we can make them feel that they are dear to us. A woman who has a large family and many duties in speaking of her mother, who is nearly eighty years of age, said: "It is only recently that I have realized that my mother needs duties, just as I do, to make her happy. I used to find much fault with her because she was so constantly 'puttering about,' making work for herself and tiring herself out unnecessarily. But I have found that she is happier if she has something that she feels that she must do.

"I think my young daughter made the discovery for me. She is very tender of her grandmother and she found that she liked to run the ribbon in her lingerie. She always praised her grandmother for all the little things she did.

"Then one day she taught her grandmother to make mayonnaise and now whenever we have salad my mother makes the dressing. There are many things of this kind that any elderly person who is really well can do and will enjoy doing if appreciation is expressed. But unless we can give our appreciation for these tasks there will be no joy in the doing of them. For it is not because we want to get the work accomplished in this way but because we want to furnish pleasant employment for the busy hands that would otherwise be idle and restless."

But it is not what we do for our loved ones so much as how we do it—the spirit that is back of it. If we are actuated by love we may be very sure that we shall save them from much unhappiness. But if we do not put love and sympathy into their lives we cannot hope to make them happy.

League of the New Day

Next Week's Readings and Prayers

Week of Oct. 11–17

Monday. The Mystery of Christ. Eph. 3: 1-21.

Tuesday. Worthy Walking. Eph. 4:1-16.

Wednesday. Putting Away Evil. Eph. 4: 17-32.

Thursday. Exclusions of the Kingdom. Eph. 5:1-21.

Friday. The Spotless Church. Eph. 5:22-33; 6:1-9.

Saturday. The Armor of God. Eph. 6:10-24.

Sunday. The Transfiguration. Mark 9:2-13.

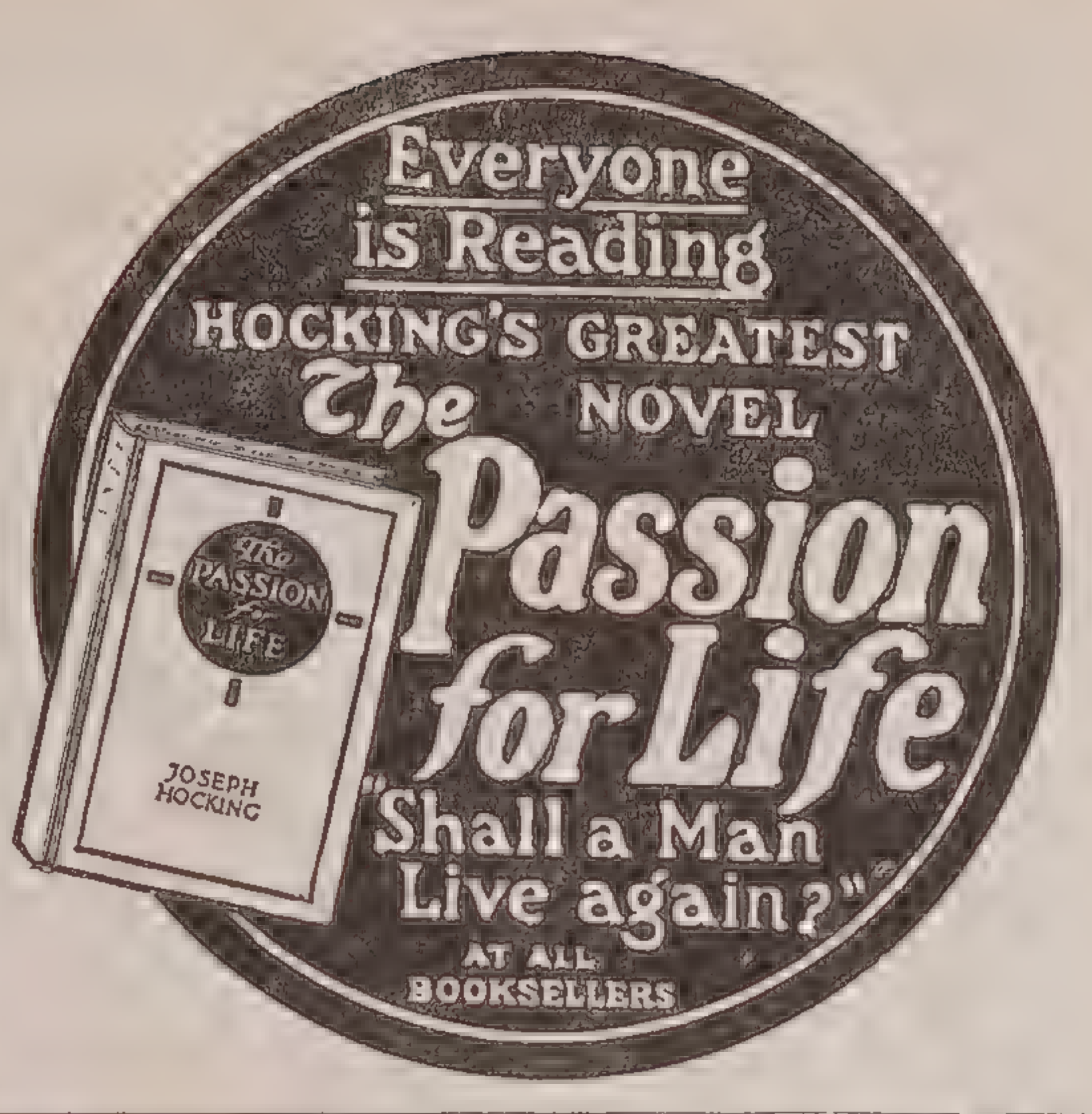
Object for Intercession

For Lamed and Crippled Souls:

Lord, remember those who have passed through difficult places and who bear the marks of hard and disabling experience. Bless them with courage, both to endure and to go on. Stand at their side in all privations and go with them as they creep or hobble along their appointed way of pilgrimage. Assure those who reproach themselves with the thought that their troubles are the fruit of their own faults both of thy forgiveness and thy love. And may those who suffer from the faults of others be kept from all bitterness of heart. So turn all trial unto good and bring thy kingdom in. In the name of Christ.—*R.*

It Will Pay You to Read

Lincoln's Personality: An English Study, by T. P. O'Connor, M. P., from the London *Telegraph* in *The Living Age* for *Sept. 4*. A review of Lincoln's life, character and influence with sidelights of judgment, insight and interpretation, from an across-the-seas point of view, showing how great the name of our President has come to be in English opinion.



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The course is also open to those who wish to begin now. "Pilgrim Deeds and Duties," used as a textbook basis for the course, can be purchased from the Pilgrim Press. The Bulletins, containing the questions and supplementary information, can be obtained at three cents apiece form the chairman, at the address given below. He will also send questions for the examination and issue the certificates and diplomas, duly signed by officers of the National Council.

Edwin H. Byington.
Chairman Correspondence Course Committee,
West Roxbury, Mass.

Dicky-bird and the Student

(*Continued from page 441*)

self immensely: he didn't know why. At last a sudden turn brought them on a vista of autumn landscape, corn-stacked fields, stretches of woodland, and beyond, blue, blue hill lines against the sky. The student stopped, threw back her head a little, drew a deep breath, and smiled.

"Oh, isn't it nice?" she said. "Aren't you glad we came?"

"Yes," said Dicky-bird. "Let's play babes in the wood; there's lots of leaves."

"Let's!" cried the student.

They turned from the road into the woods for a romp. They were the babes, the wicked murderers, the kindly robins, by turns, then they forgot the game in rolling over and over in the crisp brown leaves. Then, Dicky-bird, sitting in a piles of leaves, tousled and breathless and bright eyed, said suddenly:

"I was awful cross when we started."

"So was I," said the student.

Dicky-bird came a little nearer. "I like to play with you," he said. "Say, will you be my sister, if I ask my mother may you?"

"I'll have to ask my brother may I."

"'Cause he wants to play with you himself?"

"No, he doesn't want to play with me," said the student, suddenly gloomy again. She shook the leaves from her skirt. "We must go home now," she said.

The walk home was almost as silent as the other, only it was different, because now the student carried her hockey stick over one shoulder, and with the other hand grasped Dicky-bird's dirty little paw. On their way they made a circuit around by the village, stopping at Ebhart's to buy chestnuts and sweet chocolate. Arriving at Dicky's house they sat out on his steep piazza, tapping their heels against the lattice work while they ate.

Dicky-bird's little brain was still over busy. "I want you for my sister," he said, with emphasis, "I think you'd be most as nice as a muvver. But muvvers are nicest—muvvers—muvvers—" he was plainly struggling with his thought.

"Mothers understand boys?" suggested the student.

Dicky-bird beamed at her penetration. "Yes," he cried. "Do sisters understand boys?"

"I don't know," then gazing down at his intent little face, she added, "I think perhaps sisters could understand boys—if they wanted to—I think perhaps sisters *can* understand boys."

She jumped down lightly. "I must go home," she said; "I must write a letter to my brother."

"To ask him may you be my sister?"

"To ask him if he wants to play with me himself."

This was the letter Jean mailed that evening:

"*Dearest Bobs boy:* You do not mind my calling you mother's name for you? For you and I are going to understand each other. I think sisters can understand boys if they want to.

"You have a right to do as you please with your vacations. Never mind about my 'services.' Let's forget we talked like that. I don't want to give a boy things he wants just to make him do something I want.

"I'm a little afraid to suggest it—only you always have wanted me along—should I be very much in your way if I went with you to Cousin James'? You know I'm as tough to stand cold air and exercise as you are. May I go with you, and will you teach me to ski?

"You must come Thanksgiving. I want you to come and play with me. I'll let you play the way you want to. I won't bovver you.

"This letter is largely quotation; I'll explain at Thanksgiving. It is nineteen days until then.

"Always your loving,

"Twinnie."

Beginning of Anti-Saloon League

Dear Mr. Editor:

I note on page 60 of "The Handbook for 1920," this statement: "A Congregational minister, Dr. Russell, started that organization, etc." Without any desire to deflect the honor which has been ascribed to Ohio as the pioneer state in the Anti-Saloon League movement and certainly without any disposition to deflect from the just credit due to Dr. Russell in the whole after development, if you have interest in the real beginning of this instrumentality for the suppression of the saloon, I shall be glad to supply you with the documentary evidence that shows that Ohio, months if not more than a year after, adopted the plan of operation and organization which was in existence and operative in Massachusetts early in 1892 as The Massachusetts Anti-Saloon League, with Dr. A. H. Plumb as its secretary.

Of course, it does not matter much where the League began its great career nor by whom it was first promoted. The historical fact is as I have stated and I should be glad to supply the data referred to if you cared to avail of it.

Kingsville, O. P. W. Sinks.

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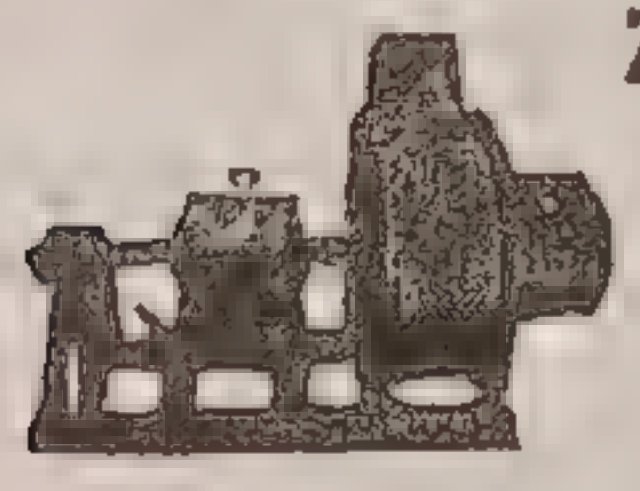

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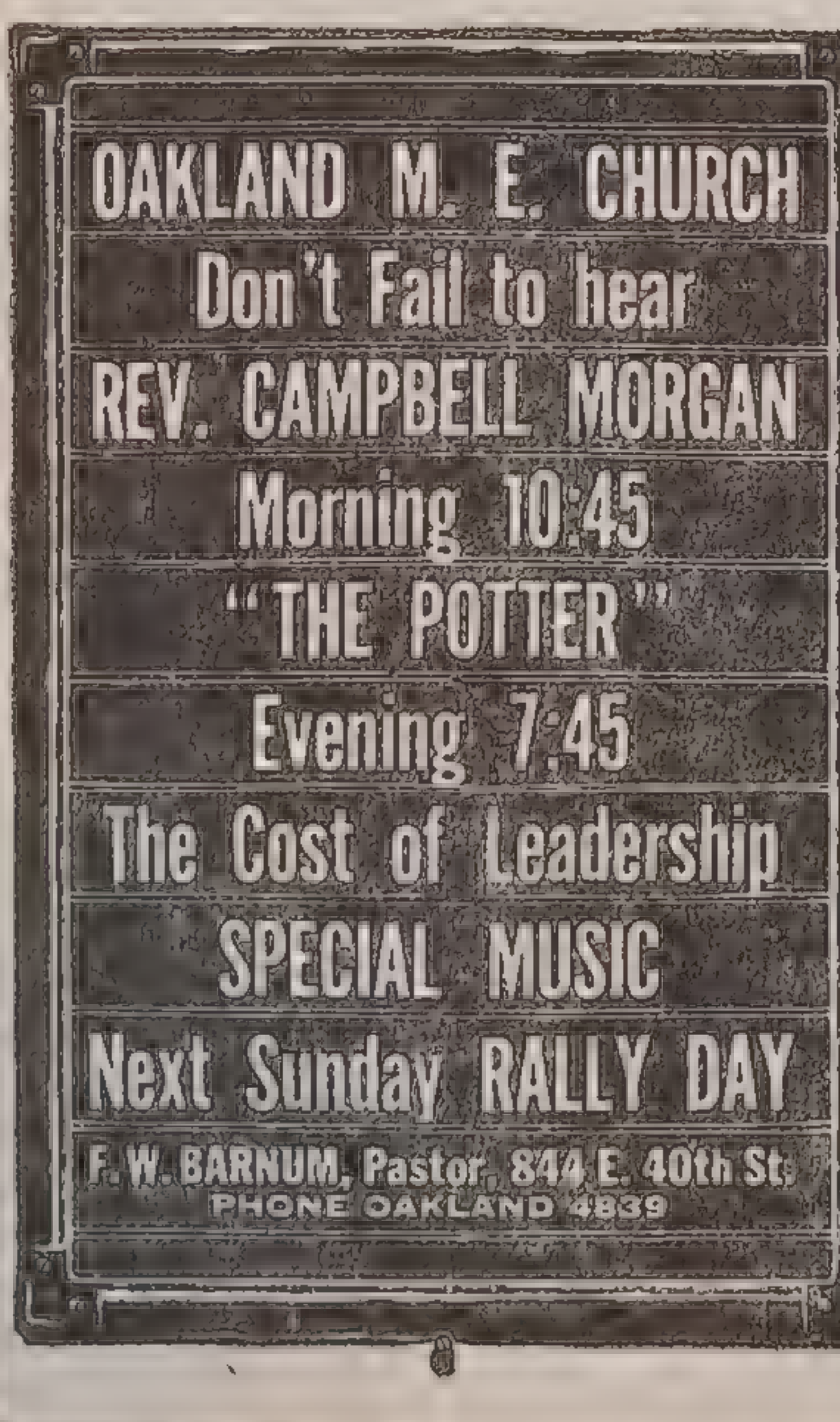

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"Some men are so strong that they always have their own way." "Yes," replied Senator Sorghum; "but a man who always has his own way is liable to be a little disappointed when he stops once in a while and looks around and listens for the applause."—*Washington Star.*

A Birmingham mother, according to the *Age-Herald,* noted that her little Johnnie got through his bed-time prayer quickly and inquired about it. "Well, ma," he said, "it's this way. I didn't say the whole prayer, I got tired of using the same one over and over again, so I just said, 'God, you remember what I told you last night, Amen.'"

The meeting was interrupted by the entrance of one who made his way to the platform and whispered excitedly to the chairman. "Is Mr. Smith in the audience?" broke forth the presiding officer. "I am informed that his house is afire." Forty men sprang to their feet. "It is the house of Mr. John Smith," added the chairman. "Thank goodness!" fervently exclaimed one man, resuming his seat.—*Everybody's Magazine.*

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The Congregationalist and Advance

Vol. CV. No. 42 October 14, 1920

The Layman's Creed

I believe in the Church of Christ and in my particular church.

I believe that organized religion must have and hold its vital place in the affairs of men, else the people perish.

I believe that responsibilities of service attach to every religious man, and that the Church democratic is kept strong and efficient by the labors of many.

I believe that service at its best cannot be delegated, but is personal and immediate.

I realize that I should co-operate with my fellows in translating the Sermon on the Mount into good deeds for home and humanity.

I am persuaded that the opportunity close at hand is my opportunity.

My church offers me work to do. I cannot be indifferent to the call.

Feeling thus, I gladly choose my part and carry on.—*George Rugg.*

REVIEW OF INTERCHURCH INQUIRY, by Graham Taylor

AN AMERICAN PARSON IN ENGLAND, by Gaius Glenn Atkins

ON GOING HOME FROM AMERICA, by Albert Peel

THE JAPANESE QUESTION IN SOUTHERN CALIFORNIA, by George F. Kenngott

Another Pilgrim Tercentenary Gathering

The Congress of Religious Liberals

By Harry Foster Burns

The Pilgrim Tercentenary Meeting of the International Congress of Free Christians and Other Religious Liberals, held in Boston last week, proved a noteworthy gathering. This Congress had its origin in Boston about twenty years ago, under the leadership of men of this vicinity. Its second meeting was held in London. Its sessions were interrupted by the world war, but it very appropriately resumes its work in this Tercentenary year, and in the place of its birth, with the prospect of the next being again in London.

At the opening session a clear, strong prophetic note was sounded by two eminent speakers, Rev. T. Rhondda Williams, minister of Union Congregational Church, Brighton, England; and Dr. Samuel M. Crothers, Unitarian Church, Cambridge, Mass. "Religious Independency and Its Place in a Reconstructing World," was the theme to which Mr. Williams spoke with such power that, when he had finished, the chairman, Dr. Samuel A. Eliot, President of the American Unitarian Association, said, "Brethren of the Ministry, that is what I call great preaching." And so it was.

The address called for a modified glorification of the Pilgrims, who while they contended for religious liberty for themselves did not grant the same liberty to those who in turn dissented from the dissenters. Nevertheless, their achievement of freedom, in certain particulars, gave warrant and encouragement to others who asked for freedom at certain other points. And the speaker urged the need of that recognition of the principle of liberty in our attitude, if we would worthily commemorate the Pilgrim Fathers; calling attention to the fact that some who glorify the Pilgrims deny the right of freedom of thought in the field of religious interpretation; acquiesce in a governmental policy which keeps in prison men who at the command of conscience resisted the policy of their country during the war; and further complacently accept the limitations of speech determined by fear, and enforced by violence.

The speaker gave a splendid illustration of the function of preaching in his own setting forth of the primary truth, that in the conduct of the world, the man who is loyal to a few fundamental moral ideals, is a safer guide than the men who may be admitted to know more of the facts, but whose judgments are not guided by fidelity to these primary moral principles. We need to know the facts, but we need still more the will to do the right which the facts reveal, and to create that will in the hearts of men is the primary business of the preacher.

How well this eminent English preacher is doing that very work in his parish in Brighton, the writer who was privileged to occupy that pulpit one Sunday last August would like to witness. On the question of the League of Nations, for instance, in the Union Congregational Church there is enthusiasm for the ideal and an organization of four hundred persons studying the problem, with the purpose of serving the ideal. Outside Union Church, there is in Brighton but little enthusiasm for the cause.

Dr. Crothers clearly faced the crisis which is felt to be upon the Church and our civilization, and contended that the work of the liberal Christian, who believes that the world needs remaking, is neither with the program of the reactionary, nor yet with the radical. And the position of the religious liberal must be like that of the wise physician pointing out the ways in which business organizations and political institutions should mend their doings in order that they shall recover from their present serious illness. Here, again, was the clear indication of the direction the free churches must take in this day of world sickness.

Dr. Francis G. Peabody gave a characteristically thoughtful and discriminating address on "The Free Churches and the Task of Social Betterment." In this he called attention to the need of true democracy which is an attitude of the heart, rather than any form of organization. And he claimed that in the organization of labor today, as it gains political power, we are but exchanging one autocratic rule for another. Here again, was the call to the Church to plant democracy as a principle of life in the very hearts of men and women.

Hundreds of ministers and laymen journeyed to Plymouth, Mass., where in the old First Church (the Church of Scrooby, Leyden, and the *Mayflower*) a memorable communion service was held, in which these leaders of thought, and men of large affairs feeling the urgent need of our time, consecrated themselves anew to the ideals and the spirit of the Pilgrim Fathers who in simple devotion to the truth which God caused to break forth from his word, laid foundations of church and state, and builded more wisely than they knew. Out of such meetings for thought and prayer may we not hope for a rekindling of the fire of religious devotion and burning enthusiasms presaging a new world?

Two speakers Tuesday evening, in the church where a hundred years ago William Ellery Channing ministered, brought prophetic messages not unlike those which a century ago made this pulpit noted. Dr. A. C. McGiffert, of Union Theological Seminary, and Prof. Kirsopp Lake, of Harvard University, spoke on: "The Churches and the Task of a Prophetic Era." The burden of Dr. McGiffert's theme was the need of a Christian ideal that calls not for self-development, alone, but a Christianizing of the world, which ideal must lead to a closer and closer co-operation of denominations, and between nations. He called for such a reinterpretation of the doctrine of individual salvation as will *include* social salvation, and such reinterpretations of Americanism as will *include* internationalism.

Professor Lake, after calling attention to the fact that the most notable thing about the work of the Pilgrims was that it "lasted," said that the question is whether we are doing anything in the churches now that will last even half of three hundred years. People formerly went to church to gain heaven or escape hell. Now they know that most of us are "mixtures," partly worthy of continuation, and partly deserving of elimination. And it is the irony of history that the churches which have contributed most to this advance in thought should suffer most in lack of attendance. If they would continue they must make it clear that they have something to teach about life which will make it better here. This something Professor Lake found in the idea of the sovereignty of God, or the Ultimate Reality, with which the lives of men and nations must square, if they are to continue. He denied that this is a prophetic era, but rather one that calls for the prophet, whose experience ever is to be stoned, and in the next generation exalted. Claiming that the churches had laid aside their Christianity for a time in their espousal of the war, he declared that the people outside the churches whom we need to reach would not for some time forget this period of denudation.

It is helpful to sit in the councils where these crucial issues of our faith are faced honestly and fearlessly. It may fairly be said that the liberal churches have evidently arrived at the place where they are beginning to see that their right to exist, their power to continue, their worth to the world, depends upon their ability to make it clear that implied in religious faith is a view of life which can not be fulfilled without a thorough remaking of the world of practical interests, and their willingness to bear the cross which is always the portion of the bearer of a prophetic message

Wets Attempt to Nullify Prohibition

During the last session of the Massachusetts state legislature the liquor interests, aided by the Federation of Labor, filed an initiative petition containing the names of 20,000 voters asking for the enactment by the legislature of what became known as the 2.75 per cent. beer bill. This measure was passed but on May 6, was vetoed by Governor Coolidge.

In his veto message, the Governor characterized this measure as "legislative deception," and refused to jeopardize his oath of office by signing it. He asserted that it did not even pretend to be an act to enforce the 18th Amendment and asked, "Can Massachusetts afford to take any position which may turn out to be, which can anywhere be interpreted to be, an act of nullification?"

Governor Coolidge's ringing message clarified the atmosphere and the Massachusetts Senate voted to sustain the Governor's veto. The wets at the proper time filed a supplementary petition and the question of enacting the 2.75 per cent. beer bill will be found on the ballot at the November election. It is the identical bill which Governor Coolidge vetoed.

If this bill became law it would be unconstitutional and invalid. The Federal law is the supreme law of the land and the only possible reason the proponents of this measure can have for seeking its enactment is to create legal confusion and make it appear that Massachusetts does not approve of National Prohibition even although the legislature ratified the 18th Amendment by an overwhelming vote.

Clearly the issue is one of law and order. Every voter will be called upon either to sustain the Governor's veto or to favor legislation which places Massachusetts in the position of seeking to nullify, even to defy the Federal law.

The recently enfranchised women will have a splendid opportunity to help overthrow this vicious measure. Already they are organizing throughout the state with that end in view. If the beer advocates succeed in carrying this referendum, it will greatly hamper the temperance interests in their attempt to secure a state enforcement code which is in harmony with the Volstead Act and will mean that the general enforcement situation throughout the Commonwealth will be unsatisfactory for some time to come.

It Will Pay You to Read

THE PALESTINIAN PROBLEM, by HORACE B. SAMUEL (*Fortnightly Review* for *September*). It makes the situation clear, both of the British Government as mandator for Palestine and of the people of the land, taking a hopeful view of the opportunities for the Zionist Movement.

The Congregationalist
and Advance

October 14, 1920

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The Talk of the Sanctum

Who's Who in This Week's Issue

GRAHAM TAYLOR, whose illuminating review of the Interchurch Steel Strike Report begins this week, is head of Chicago Commons Settlement house, Professor of Social Economics in Chicago Theological Seminary and a leader in social and industrial reform.

ALBERT PEEL gives his impressions of America just as he returns to England after a visit among us, following the International Council at which he was a delegate and speaker. He is the brilliant young pastor of Great Harwood Congregational Church in England.

GAIUS GLENN ATKINS, author of impressions of England, is pastor of First Congregational Church, Detroit, a frequent contributor to *The Congregationalist* and a gifted writer on religious and international themes.

GEORGGE F. KENNGOTT is the successful superintendent of the Southern California Conference of Congregational churches and writes from local knowledge on the Japanese problem.

HARRY FOSTER BURNS, who reports the early sessions of the Liberals' Pilgrim Celebration, is pastor of the First Church in Dorchester, Mass. (Unitarian). He was formerly a Congregational minster.

JAMES L. BARTON, who discusses Near East Relief Problems, is Foreign Secretary of the American Board and Chairman of the Near East Relief Committee.

Cover Message

We always welcome lay participation in the preparation of the table which we try to set for our readers week by week. It has fallen to one of them this week, Mr. George Rugg, an Amherst college graduate, and one of Worcester's most respected schoolmasters, to furnish a kind of keynote for this particular number. His creed, printed on the cover, may well find reproduction on many a church calendar. Or it could properly be made the subject of some midweek meeting. If one thousand Congregational laymen would dedicate themselves to service this autumn in the spirit of this creed, the life of our churches would be immeasurably quickened.

Circulation Department

We're waiting—yes, hopefully waiting for the first name to start our *New Honor Roll of Churches* where all the deacons and other officers subscribe to *The Congregationalist and Advance.* Won't you help your church to be at the head of the list?

Perhaps it is too early in the year to expect immediate results. But we want to help you make this year the best in the life of your church. You will agree, we feel sure, that your leaders should have an intelligent appreciation of our denominational privileges and obligations. And their value to the church will be greatly increased if they have an intimate touch with the life and activities of the denomination. This desirable contact is ably supplied through the weekly messages in *The Congregationalist and Advance,* which are inspiring, informing and stimulating. Enthusiastic leaders make strong churches. Let us help your church grow stronger. Pastors, if you will send us a list of your key-men and women who are not subscribers to *The Congregationalist and Advance,* we will send them a sample copy, and a special invitation to come into our family of readers.

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The Men and Women of Tomorrow

THE United States twenty-five years from now will be just what the boys and girls now growing up shall then determine. And they will be just what the churches, homes and schools are now making them. We name the schools last not because we think they are the least of the forces operating today upon young life, but rather in order that we may concentrate attention for the moment upon the relation of the good citizen and the good Christian to the educational institutions of the land.

They are opening again with all the good cheer, hope and promise that mark every new school year, and this in spite of the fact that many schools are short of teachers and some schoolhouses meagerly provided with coal. But in most cases the essential, if not all the desirable physical appliances are at hand; the human material is there in the person of millions of bright-faced, alert pupils and of patient, earnest and capable teachers. If we could only add to these assets the personal interest of every parent and every mature person in the community, what an increment of power and usefulness would be added to our schools!

The American habit—and we fear the habit is becoming more deeply seated—is to depend too much on organization to produce results or to shift responsibility to the other party. In the church the average member says, "Let the minister and the deacons do it." In many homes the father devolves upon the mother not only the household drudgery but responsibility for the moral and spiritual training of the children under the delusion that if he pays the bills his paternal duty is entirely discharged. When it comes to the school and the college, we rely upon the school committee and the trustees, the superintendent, principal, president and professors. If the boys and girls do not speedily blossom into students and saints, we are disposed to think that the school or the college is at fault.

But what are we doing to remedy their defects? Take the question of a sufficient salary for the teacher. The Russell Sage Foundation has recently issued a comprehensive and detailed report concerning the condition of public education in this country and embodies the results of careful study in the recommendation that the compensation of teachers be doubled. Such a consummation in the average city or town is not likely to come to pass in the case of the teacher any more than in the case of the minister unless public opinion is aroused to demand a considerable advance in the scale of salaries. Fortunately, the situation has already been bettered and we are glad to note an increase in attendance this autumn upon certain Normal Schools. This indicates that more young women are ready to consider teaching as a vocation. But the supply of teachers continues to be inadequate.

It takes the united effort of all parties to make and keep our educational institutions what they should be. They need the co-operative interest not only of paid employes but of the men and women who compose the citizenship of the country. A bright writer on the subject of education, Miss Julia Deane, says that the trouble with the schools is that the teachers are afraid of the superintendent and the superintendent is afraid of the school committee, and the school committee is afraid of the parents and the parents are afraid of the children. It is not right to have such a potentially valuable institution as a school or college surrounded by an endless circle of fear and inaction. This will not be the case when all who are partners in the undertaking cease passing on responsibility from one group to another and join hands in the splendid common task.

There is nothing more thrilling these autumn days than the sight of boys and girls, young men and young women, setting forth from home for the new year at school. It should mean a brighter and richer life for all of them. In some homes where children have been tenderly reared and sheltered, the parents may be for the moment of a divided mind when

> The little house says stay,
> But the little road says go.

Yet it is altogether best that children should move on from kindergarten to primary, from primary to grammar, from grammar to high, from high to college or technical school and thence out into the great busy working world. And there may be homes which rejoice in the ending of vacation and the beginning of school, chiefly because they are thereby relieved of the presence and the care of noisy or difficult children. But the best results will come when parents and teachers recognize their joint responsibilities, gladly assume them and bravely bear them.

The best brains of the world and millions of dollars are being employed just now in the task of reconstructing this torn and sorrowful world. But here is a constructive work right at our doors.

We ought to expect and demand more of our schools and colleges. They should develop in our youth a sense of responsibility for the welfare of the State and Church. At the same time we should give the school and college a better chance to do their work. We should guard them from insidious foes. We should take a vital interest and a just pride in what they are doing. For the American system of schools and colleges, with all its defects, has no superior in any part of the world, and it is the duty and should be the joy of all of us to make it better and more productive from year to year.

WHAT THE CHRISTIAN WORLD IS DOING

Chaplain's War Medal Awarded to President Wilson

PRESIDENT Wilson, the secretaries of War and of the Navy, Chief Chaplain Axton, U. S. A., and Chief Chaplain Frazier, U. S. N., are soon to receive the Chaplains' War Medal given by the General Committee on Army and Navy Chaplains of the Federal Council. The medal is of bronze, two and three-quarters inches in diameter. It is the work of Mrs. Laura Gardin Fraser of New York, one of the best known of American medalists. One side represents a Chaplain ministering to a wounded gunner. On the reverse the Navy is represented by a battleship, with the Chaplain's cross superimposed as the central feature. This side bears the inscription at the top: "Awarded to the Chaplains of the American Army and Navy," and below the battleship: "The General War-Time Commission of the Churches, Federal Council of the Churches of Christ in America." On the army side is the date, "1917—1918," the name of the designer and date of the award of the medal. Immediately following the presentation of the medal to the President, the Secretaries and the Chief Chaplains of the Army and Navy, the medal will be sent out from the offices of the General Committee on Army and Navy Chaplains, in Washington, to all the Chaplains from the Protestant Churches who served in the World War. President Wilson, in reply to the notification of the award, sent an appreciative letter, speaking in the highest terms of the fine co-operation which the Federal Council gave to the Army and Navy Departments in the selection of chaplains, and of the devotion and sacrificial spirit with which the chaplains ministered to the troops.

Noted French General to Head Mayflower Delegation

THE Federal Council has received word from the French Government that it will send Gen. Robert George Nivelle, former Commander-in-Chief of the French Army, as one of its delegates to the Tercentenary Celebrations of the American Mayflower Council which will be held in seventy large American cities during November. General Nivelle succeeded General Pétain as the defender of Verdun and on Dec. 15, 1916, he was made Commander-in-Chief of the French Army, succeeding Marshall Joffre. Rev. Charles S. Macfarland, General Secretary of the Federal Council, who was in France during August, found the French people deeply interested in the Mayflower Tercentenary. Representatives of the Government arranged with him for the sending of an official delegation of which General Nivelle is the first whose appointment has been announced. General Nivelle's military career during the Great War, which he entered as Colonel of the Fifth Regiment, shows the most rapid rise of any general in the French Army. On Oct. 24, 1914, he was made a general of brigade and soon after was appointed commander of a division. On Dec. 23, 1915, he was made commander of an army corps and on Dec. 15, 1916, he succeeded Marshal Joffre as Commander-in-Chief of the French Army. It is of interest to many Americans that during the most critical year of the war, both the Commander-in-Chief of the French Army and Admiral Gaucher, head of the Navy, were of the Protestant faith.

Near East Relief Workers

GEORGE D. White, Jr., who sailed from New York recently for Asia Minor, with his wife and sister, is a native of Marsovan, Turkey, and the son of Rev. George E. White, D. D., for many years a missionary in that area. He came to this country from Marsovan when he was sixteen years old, and went to Grinnell, Io., where he entered Grinnell Academy, and later graduated from Grinnell College, and then went to Oberlin Seminary for his theological work. His wife and sister are also graduates of Grinnell College, and all are members of the Congregational Church. These three young people, who have an unusual equipment for work in Asia Minor, are to engage in the service of the Near East Relief among the Armenians and other needy peoples of that region.

Long Active in Christian Endeavor Movement

MR. AND MRS. GEORGE D. WHITE, JR.

Sailed for Asia Minor July 22, 1920, as workers in the service of the Near East Relief.

THE chairman of the World's Christian Endeavor Convention committee in charge of the great meetings to be held in New York next July, the fortieth anniversary of the Christian Endeavor Movement, is Hon. Frederick A. Wallis, United States Commissioner of Immigration, who is now welcoming some five thousand new arrivals at Ellis Island every day. Mr. Wallis, who was one of the most successful Insurance men of New York City, a few years ago was chosen as one of the Metropolitan Police Commissioners, and has recently been appointed to this exceedingly important post at the head of the Immigration Department. He is an elder in the Fifth Avenue Presbyterian Church of New York, and most active in all church affairs. When a young man, living in Kentucky and an ardent Endeavorer, he started the three societies in the Kentucky States Prison at Frankfort; one for white men, one for colored men and another for women. These societies have flourished ever since, and have resulted in hundreds of conversions and reformed, upright lives.

EDITORIAL

One More Revival

Revivals in religion are what all believers in the church want today. They differ only in the kind of revival they seek. One person wants more general and unyielding adherence to fundamental Christian truths. Another thinks religious education is the solution of the problem of ignorance and apathy in the church. A third would have a nation-wide evangelistic campaign. A fourth wants to see religion applied to business and industry.

We believe in these various types of revival when properly initiated and led, but we venture to propose another, and that is a revival of responsibility among actual church members for the work of the local church. To get men and women to be Sunday school superintendents or teachers, or leaders of young people and of boys and girls, to be deacons and deaconesses, and members of important committees, is almost a herculean task, under which many a pastor is staggering. Church members will give money but not themselves. They are caught by the new device or the spectacular campaign, but they shrink from the hard, patient, steady work that lies within the walls of the church or just outside of it Sundays and weekdays.

One of our big cities put on a campaign the other day to recruit several hundred scout-masters. It was projected because many groups of boys and young men in that metropolitan area were headed in the wrong direction simply because they lacked the touch and the influence of right-minded, friendly men. The situation is paralleled in its essentials in many a church. We sound a call for a revival of the sense of responsibility that should accompany membership in the Christian church.

* *

Too bad that the fine old national game, the fever for which rages and will rage not only on the great historic fields of contest but in every back yard where scrub nines practice, should now be smirched by the wrong-doing fixed upon players who have been popular idols, especially in the eyes of youth. But, boys, remember that not all the famous pitchers and batmen are tainted with dishonor, and remember in the second place that it is still a splendid game to play, and in the third place that the good old Bible has no truer sentence than this: "The wages of sin is death"—or its equivalent, dishonor.

Dr. Mills' New Work

The thousands of Congregationalists who have had their part in pledging the more than eight million dollars that is to constitute the Pilgrim Memorial Fund, thus providing for the old age of Congregational ministers throughout the country, may be assured that its administation could have been placed in no more competent hands than those of Dr. Charles S. Mills, whose dismissal from his Montclair pastorate we chronicle in our news columns this week. No one has been more instrumental in bringing to pass this monumental denominational achievement or has conceived of it in a larger way or seen more clearly its bearing upon the stability and perpetuity of our Congregational ministry. The logic of the situation is that despite the reluctance of his Montclair church to yield him to the new task, he should now be the one to follow up the work of Dr. Lewis T. Reed, Dr. H. F. Swartz and others who in turn brought to the Fund the impetus of their strong personalities.

Dr. Mills is the kind of man that Congregationalism needs in the pastorate, but the need for wise and efficient handling of this great and increasing trust fund seems now paramount to that of any local church.

No one who knows Dr. Mills, his energetic nature and his ardent enthusiasm, will have any idea that in taking up this double secretaryship, which represents two phases of the same admirable project, he will become merely a routine office secretary. His strong voice will be heard in colleges, universities and academies urging young men to consider the claims of the Christian ministry. He will be, as heretofore, actively interested in all our national societies and common undertakings, and because he knows the joys and sorrows of the pastor's life, because he holds in such high esteem the work of the parish minister in all its phases, he will continue to be friend and brother to all who are bearing the heat and burden of the day in the local field.

We believe that this new association of Dr. Mills with the Pilgrim Memorial Fund and with the Annuity Fund, which aims to secure at least $100,000 for the older men in the ministry, will reinforce our denominational life at the center and throughout the fellowship.

In the "Duration" Period

Among the innumerable good stories relating to the gallant participation of our Negro brethren in the war, there is one that carries an admirable and timely lesson to people of all colors and races. On the day of the armistice a Negro soldier, the moment after the thrilling announcement ran up and down the lines, threw down his gun and started for the rear. Of course he was quickly halted by his sergeant, to whom he said, "I'se gwine back to Alabama. I 'listed for the duration of de war and now de war's over." Nothing short of arrest could detain him, and in view of the general jubilation his superior officers evidently thought it best to let him carry out his designs and see what would happen. In due time he made his way back to the rear, where he was forced to reckon with the commanding officer. To him the Negro made the same reply that he had made a number of times already: "I 'listed for the duration of de war. Now I'se gwine back to Alabama." The Colonel happened to be a man of wisdom and insight, especially into the psychological processes of this Alabama soldier, so instead of remanding him summarily to the guard-house, he explained to him that while the war was over, the "duration" part of it was still in evidence. This ingenious explanation completely changed the Negro's point of view, and he went back contentedly to his company.

This clever discrimination between the "war" and the "duration of the war" may help all the rest of us to carry on in the midst of the strains and disappointments that burden us, even though nearly two years have run their course since hostilities ceased. The painful aftermath of this gigantic struggle is so vast that it severely tests the tenacity of our courage and our faith. What little idealism we ever possessed is in danger of being dimmed by the hard, sordid facts of the present situation. We have to screw ourselves up to anything like the self-discipline and the self-sacrifice which were everywhere manifest during war days. But let us remember that we are in the "duration" period and that too may pass in the good providence of God.

* *

President Hopkins cleans the slate for Dartmouth to a gratifying extent when he announced that careful investigation shows that only three students, including the one recently convicted of manslaughter for killing his classmate, "were engaged in and knew about traffic in intoxicating liquors." This should reassure parents whose sons are at Hanover. We hope that there, and in other college communities, the authorities will continue to keep a sharp watch upon tendencies to violate the national law. The colleges of the land should be foremost in their adherence to the policy upon which the country has decided and from which decision it will never recede.

Winthrop Murray Crane

The nation, the church and the world are the poorer because of the death of former Senator and former Governor Crane of Massachusetts. He belonged to the older group of leaders who for so long a period exercised a dominating influence in the Republican Party, but he should be dissociated entirely from any in that group whose personal ambitions and interests led them into the field of active politics. Mr. Crane's methods were quiet, but never devious. He believed in organization and in the Republican Party. He was loyal to it at the most critical point in its recent history, when in 1912 many other Republicans cast in their lot with Mr. Roosevelt. Senator Crane never served his party better than in the last two or three years when he made so gallant a fight, first at Boston a year ago successfully, and last June at Chicago unsuccessfully, for a clear-cut declaration allying the party with some kind of a League of Nations.

Mr. Crane was a believer in and a member of the church. He was a Congregationalist by ancestry, training and convictions. He had been a faithful member of the Dalton Congregational Church for 47 years. The books of our denominational societies would show many entries of his name affixed to very generous contributions, but his sympathies were no more limited to one religious body than the fresh Berkshire breezes are confined to a single plateau. Up and down that Western Massachusetts country the traces of his benevolences and good will are numerous. He had a keen scent for human need wherever it was to be found. He stood by the regular charities of the church but from the fountain of his benevolence trickled countless streams, relatively few of which coursed along the public highway where they could be seen and known of men.

The possessor of great wealth, closely engaged for many years in the active administration of important business interests, Senator Crane exemplified the qualities which adorn the Christian calling and make it attractive in the eyes of other men. He never said a great deal in public about religion. He lived it.

The new social order, about which we talk so much and concerning whose precise nature we know so little, may produce, when property is more evenly distributed, a higher type of personal character than that of Murray Crane, but it will have to be very high indeed to exceed that of this modest, upright, conscientious, friendly man to whom public office was always a public trust, to whom party allegiance was only a method whereby he could the better serve his country, who used his fortune, honestly acquired, in the spirit of genuine stewardship, who was the master of his wealth, and not mastered by it.

* *

Those programs for the fall campaign which are appearing on church calendars here and there look good, and they wear their best look when they are made comprehensive and specific. "Pilgrim Leadership in the America of Today"—that's a good subject for other Associations of Congregational churches besides the one which is making it this week the central theme of its autumn gathering. And if like that Association you can find a merchant to talk about Pilgrim leadership in business, and some one familiar with public affairs to talk about Pilgrim leadership in politics and a really religious minister to talk about Pilgrim leadership in religion, you will have an order of procedure that should attract the outsider.

The League at Work

The League of Nations has before it two international questions of great importance both to the nations concerned and to the future peace of the world. One is submitted by Sweden and Finland and concerns the Aland Islands, a group of rocky but inhabited islands at the entrance of the Gulf of Bothnia, which separates the two countries. The population of the islands is of Swedish origin but for two centuries or more has been under Russian control and governed through the Finnish authorities. The importance of these islands to either country is their strategic position in regard to the whole Baltic and to the Gulf of Finland, which is the outlet for Russia to the sea and at the head of which Czar Peter, the Great, conquered the Finnish marshes and built his new capital of Petrograd. The Swedish argument will build upon original possession and ties of blood and language. The Finns will plead that for six generations they have held the islands and that they are necessary to Finland's safety.

The other question submitted relates to the boundaries between Poland and Lithuania, which are not only in dispute but have also been the occasion of recent fighting. On the ethnographical side this question is difficult owing to that interpenetration and mixture of races which has gone on across most of the boundaries of Eastern Europe. And in all this region of what was Western Russia the natural boundaries are few or non-existent. All through the Middle Ages Poles and Lithuanians were in the closest relations and Lithuania at one time supplied Poland with its dynasty of kings. Both went to Russia in the final partition, and under Russian administration differences of language and of feeling have kept them apart. Here again strategic advantages play a part. Poland, with old oppressors on east and west, both larger and more powerful and both hostile, naturally seeks the most defensible frontiers, with such bars and gates as forests and marshes supply. As at present constituted the southern end of the Lithuanian territory affords an undefended gateway from the east such as Belgium, against its will, became for Germany. On the other hand the Lithuanians are naturally reluctant to yield anything out of their small territory.

Both these questions are difficult. The League will have a good test of its wisdom and authority in solving them. But that they have been submitted, in the one case out of century-long differences of feeling and in the other from an armistice in actual combat, shows the natural function and opportunity of the League, and gives it a chance to approve itself to the good opinion and confidence of the whole world.

* *

If here isn't the ancient First Church in Springfield, Mass., pillar and ground of conservatism for nearly three hundred years, inserting in the local papers a display advertisement of its Sunday services and of the topics on which Dr. Neil McPherson will preach. Of course the fathers did not do it precisely that way, but we are confident none of them, if living now, would raise a word of remonstrance.

Peace and War as the Germans See Them

There is evident, though too reluctant, progress in the re-education of the German people which, when further advanced, will make them a welcome member of the family of nations. As an instance of what we mean: there was a great popular gathering in August on the anniversary of the breaking out of the war. Some forty thousand people gathered in Berlin in the open space between the imperial palace and the cathedral. Former soldiers, whole and disabled, in their associations, war widows and orphans, the Republican Officers' League, the International League of former soldiers and other organizations paraded, all bearing mottoes and banners denouncing war.

The London *Telegraph* reports the meeting with its hundreds upon hundreds of disabled and disfigured men and earnest speeches declaring that the nations of Europe must never again allow themselves to be plunged into such a disaster. "Never Again" was the motto of the day. A telegram of brotherly greetings was read from a French ex-soldiers' association and a wireless message was sent to the ex-soldiers in all lands stating that thousands of Berlin war victims and lovers of peace promised to use all their powers for the reconciliation of the peoples and for healing the wounds caused by the war.

Prof. James Stalker has been studying the mind of the intellectual and religious leaders of Germany since the armistice. He quotes a letter in the *Christliche Welt,* one of the leading religious newspapers of Germany, addressed by Professor Förster of Munich to the editor in which he raises the question of guilt for the bringing on of war. All the European world was armed, he says, and the guilt must in some measure be shared by all; but he goes on to argue that though the sin of militarism was universal, it was most concentrated in Germany. To quote Professor Stalker's report: "The neutrals know well that, while all the nations have practiced the politics of violence, it was Germany which, at two Hague Conferences, frustrated the attempts of the rest to put an end to their sins and introduce an era of humanity. The neutrals know well that, while all the nations armed themselves, it was Germany which resisted disarmament with scorn thrice within fifteen years, rendering the approaches of England in this direction abortive—they know also that that which the world calls Prussian militarism was a quite peculiar product, against which the entire human race has with complete justification risen up in wrath, and will continue to rise."

Professor Förster is a South German. The editor of *Die Christliche Welt* published the letter, with no protest except by way of caution and modification. How far this attitude is already accepted in religious circles Professor Stalker is not sure. Nor is he of the opinion that this acceptance is wide. But the publication of such an open letter is in itself a confession that the facts of German preparation for war and refusal of disarmament are being faced. In the bitter disillusionment of an overwhelming defeat and the sufferings entailed as a consequence, we welcome any clear judgment against war and any frank recognition of the facts of history and of the necessity of future brotherhood in those who made themselves our enemies and whom we should like to have again for friends.

The Parables of Safed the Sage

The Parable of the Guest-Room Towels

There came to me a man who said, The trouble with thee, and with the Church, and with all who labor with thee, is that thy Methods are Old. We are living in a New Age, and the Old Methods are Inadequate.

And I answered, thou speakest truly, and perhaps wisely.

And he said, How is it that if what I say is Certainly True it is only Possibly Wise?

And I answered him, Because there are no kinds of unwisdom so great as those that are founded on Truth that is Ill Considered. What New Methods dost thou advocate?

And he Got Busy with a Line of Talk about his New Methods, that never had been tried anywhere, and which were certain of but one thing, that they never would work.

And he said, How dost thou like my New Methods?

And I said unto him,

I went to a certain city, and lodged with a friend who sent me to my bed in the Guest Chamber. And it was a Comfortable Chamber, and his wife had made it ready for my coming. And among the other Preparations, she had hung the towel-rack full of New Linen Towels, which she had purchased by the Dozen, and there were Six of them in my Room. And they were Very Nice Towels, and well worth the Price that she paid, for Linen was Going Up. But when I essayed to wipe my face upon them, then I could not do it. For those Towels were every one of them as Stiff and as Shiny as a Sheet of Tin, and likewise as Impervious to Water. So I mussed them up, one of them and yet another and another till I had polished my face with the Metalic Surface of all six of them.

And I said unto him, There must needs be New Methods, and I would not be last in the use of any of them that are good. Neither do I care to be the first to dry my face upon a New Towel. Let him that is ambitious for New Experiments try it before me, and after it hath gone to the Laundry and come back, less Shiny but more Serviceable, then will I try it. It is enough for me that I must wear my own New Boots.

In Brief

We hope all the eligible women who read this paper have either registered as voters or intend to do so forthwith. The opportunity is for all classes, all races and all kinds of religious people and no right-minded woman should evade it. The "antis" have shown themselves pretty good sports in accepting the outcome and in qualifying for voters.

* *

Get your local library to exhibit any books, manuscripts, maps, prints or drawings which it posesses relating to Pilgrim and Puritan settlement in America. The Boston Public Library has been holding such an exhibition, as well as the Library of Congress at Washington. Such a display, if properly arranged and advertised, should attract a good many persons, especially young people, during these next three months.

* *

We begin this week a series of three articles by Prof. Graham Taylor on the Interchurch Steel Strike Report. In view of the wide discussion and strong feeling which have resulted from the report and the vital importance of the principles involved, we are sure our readers will welcome the illuminating, broadly informing, and perfectly fair study of this great industrial problem from such an expert as Professor Taylor.

* *

No American was more conspicuously "on his native heath" at the celebrations in Holland of the departure of the Pilgrims than Dr. William Elliot Griffis, who has written so many books pertaining to that period. Thence he went to take part in the English celebrations and, as a former Congregational pastor in Boston, to carry to old Boston in Lincolnshire America's greetings. Dr. Griffis' bow seems to abide in its pristine strength and the Pilgrims have no more ardent champion than he.

* *

The state of Connecticut seems to resort to Congregationalists when it is looking for gubernatorial timber. Judge Simeon E. Baldwin of New Haven, long active in the local churches and in the affairs of our National Council, held the post of governor for several years. Recently the Democrats have nominated Rollin U. Tyler of Haddam, a fine type of Congregational layman. It must take the martyr stuff that we associate with Puritan ancestry to run for governor on the Democratic ticket in Connecticut this year.

* *

Summer tourists just back from Switzerland speak with enthusiasm of the tangible evidence of a going League of Nations supplied by the substantial building in Geneva, which serves as its headquarters. They say that it is not only imposing externally, but inspection within reveals numerous kinds of activity in progress, with officials coming and going, who look as if they were engaged in important tasks. Of course machinery and a staff of workers do not necessarily ensure a finished project. At the same time, to our mind, one of the essentials to this league, or to any league, for that matter, is continuous existence and not intermittent functioning. The Palace of Peace at the Hague is a fine structure, but to the best of our knowledge it has not been open for business for some time.

* *

Those were impressive and valuable meetings in Boston last week in connection with the International Congress of Religious Liberals. A report of them appears elsewhere. They were keyed to the Tercentenary celebration, but the prophetic element in the gatherings both in Boston and at Plymouth was quite as marked as the historic. Rev. Rhondda Williams, one of the English speakers, ventured in his quiet way to suggest that it might be a good thing to retire from general use for the next ten years the words "liberty" and "liberal" and spend the intervening time in filling up the contents of those words with spiritual meaning and value. That is always liberalism's chief danger, that it will put too much emphasis on the mere attainment of freedom, which is only the means to an end. We are not, however, saying that this was a fault of the recent Congress.

* *

Another American preacher who has received considerable attenton in the religious press of Great Britain is Dr. G. G. Atkins of Detroit. Of him the *British Weekly* says, "Still in the prime of life, with winsome voice and quiet, gracious manner, the Detroit preacher knows how to catch and keep the attention of a large mixed audience. In his appearance there is something of the professor, in his language a good deal of the poet." Dr. Atkins has been supplying Dr. Jewett's pulpit at Westminster Chapel morning and evening. Dr. Nehemiah Boynton of Brooklyn of course received the kind of welcome which he usually gets in Great Britain. The text of his first sermon after his return this autumn to Clinton Avenue Church, Brooklyn, was "Go ye into all the world and preach the gospel to every creature." Dr. Boynton, if he doesn't watch out, is likely to become a confirmed internationalist. His recent election as chairman of the Committee of the World Alliance for Promoting International Friendship imposes upon him considerable responsibility in that direction.

* *

Dr. S. P. Cadman of Brooklyn has been the subject of a number of appreciative pen pictures in the columns of the religious papers of Great Britain, where he has passed the summer. Evidently the impressions made on previous visits have been deepened as Dr. Cadman has spoken in leading churches and on many platforms. This is due not simply to the fact that Dr. Cadman is an Englishman, but because his hearers recognize in him one of the leading figures in the Christian pulpit today. A writer in the *Christian World* speaks of him as "the very incarnation of that quenchless optimism, nerve-driven energy and indefeasible youth which make the best type of American so splendid and inspiring a creature. The cool caution and temperamental reluctance of middle-age find no foothold in his nature. His personality spells welcome to all men of good will; being introduced to him is like entering a friendly city steeped in sunshine."

Dr. Cadman has done royal service in promoting a more cordial understanding between the peoples of America and England just at this time, when so many influences are at work to alienate the two lands. He received a warm welcome, as always, from English Congregationalists. Many visitors spoke to him after the services. His broken right arm made it temporarily necessary for him to use his left hand in responding to greetings. Between Sundays he spent refreshing days in Shropshire, where he was born.

FROM·OUR·WESTERN·WINDOW

The report of the steel strike made by the Committee of Inquiry of the Interchurch World Movement was received by the West with varying emotions. Extra conservative representatives of capital have complained that the investigation of a strike is not the business of the church, while radical labor representatives feel that the report is not drastic enough in its criticism of Mr. Gary and his associates. There is a great deal of criticism from both these parties and from some representatives of all the shades of opinion between the two. Still there is much more accord with the findings than would have at all been possible ten years ago. If we are to judge by the reception accorded the report we are making great advances in securing amicable adjustments of the relationships of capital and labor. A very large number of our people now accept collective bargaining, the eight-hour day, a wage scale sufficient to keep a family in comfort, and decent working conditions as rightful standards in the industrial world. This was not true even five years ago.

Had such a report as this been made ten years ago by a church committee we would have heard a great deal of talk about "the church attending to its own business," and ministers would have been admonished to "preach the simple gospel and leave to business men the running of business," etc. The great fight waged for 25 years by the church against the saloon has shown the fallacy of all such arguments as these regarding the relationship of the church to industry. Our ministers almost without exception take the ground that anything that is of interest to, or influences, humanity, is their business. It is very generally recognized by them that from the dawn of history to the present moment labor has generally gotten the worst of the bargain and if the labor union is radical sometimes and overreaches in certain respects it is only doing what capital has done in every country of the world from the beginning of time.

The American public on the other hand is going to demand of the labor union that it adopt the practical recommendations of the Interchurch Committee for its reform. People are tired of such lack of faith as the anthracite coal miners have just shown in their dealings with President Wilson's Commission. The unions will also have to quit the present practice of holding production below a reasonable amount; they will have to dispense with gunmen and sluggers and give some time to teaching their men the art of returning a fair day's work for a fair day's wage. It is recognized that the labor union has made a great contribution not only to the welfare of labor but that it has made just as great a contribution to the whole social order. It must now rid itself of the abuses that crept in when it was making its fight for its very existence.

* *

The restlessness of our day and the demand for direct action that has come to us out of the war may lead us to forget how rapidly we are advancing in the industrial world. There are many indications that the relationships of capital and labor in a good many quarters are rapidly approaching Christian standards. The clothing trade agreements so well represented by those working in the Hart Schaffner & Marx factories where the arbitrators happen to be preachers and college professors of the idealistic sort illustrate how far we have gone in this direction. Likewise the International Harvester Company, which a year or two ago put in a shop council and made conditions very favorable for its men to own stock and draw dividends, has now given the men a still larger share in the industry. It will give its employes 60 per cent. of its profits after seven per cent. has been paid on the invested capital. This extra compensation will be paid part in cash and part in stock. The employes will receive their share of this year's profits as the plan is made operative as of Jan. 1, 1920. The profits after paying dividends on the capital stock in 1919 were $12,000,000—this large sum is an indication of how far-reaching this new plan of the International Harvester Company is.

The Proctor & Gamble Company of Cincinnati has just reorganized so that the employes have the right to elect three members of the Board of Directors. For 30 years this company has encouraged its employes to become stockholders and a considerable number has responded. It was reported from Hammond, Ind., the other day that the Chesapeake & Ohio Railway had purchased 80 acres near the Gary Country Club, upon which it will lay off a nine-hole golf course and build a recreation center and cottages for the employes of the road. The price paid for the land was $36,000. I noticed as I was passing a great factory in Ohio the other day that the company had bought a tract of land which was entirely given over to golf courses, tennis courts, and other recreation grounds for its men.

Henry Ford has been the butt of much ridicule and jesting on account of his voyage during the war on what some one facetiously called "The good ship Nutty." Mr. Ford may have rooms to rent on the third floor back or some other where in his upper story, but this fact has not been in evidence in his dealing with his employes if the reports that come to us are true. Undoubtedly some would find fault with his relationship by calling it "paternalistic," but he appears to have done very well. Mr. Ford came in at the psychological moment the other day to knock down prices and for good hard common sense the manifesto which he issued on that occasion will rank well with those of our foremost statesmen and though he reduced the price of cars and other products to a pre-war basis, he did not disturb the wages of his men.

These examples encourage us to believe that we are not to settle down to a state of warfare between capital and labor, but that we are moving on to industrial peace founded on mutual sympathy and understanding. Just what form social-industrial organization will take we cannot now predict but we are surely on the way to better things. Twenty-five years ago the clothing of the country was produced in sweatshops. It is a long cry from that day to the modern clothing factory with the 44 or 48-hour week, good wages, and sanitary conditions. We ought now to consolidate our gains by converting such men as Mr. Gary on the one hand and on the other hand the labor union man who is an advocate of violence and dishonesty. Watchmen, what of the night? The morning cometh!

Chicago, Oct. 5. R. W. G.

From the Southwestern Window

A spectacular political campaign has been on this summer in Texas. After so many years of non-residence that he was a vague memory to most of the younger generation of Texans, ex-Senator Joseph Weldon Bailey, corporation attorney with offices in Washington, D. C., for some mysterious reason was suddenly seized of an intense affection for the old state, at least of a great longing to serve as Governor, and thrust himself into the race for nomination. To the utter surprise of most in the first primary, with the vote divided between many candidates, Bailey received the highest vote. Then began a campaign for the nomination at the final primary of Aug. 28 streaked with sensationalism and personalities, and as diverting as a movie actor rehearsal in Los Angeles. Progressive Democrats united in the support of Mr. Patt M. Neff of Waco, the second man in the first primary, whose platform was that of his party adopted at San Francisco, plus a forward-looking position on state issues. Bailey was as reactionary as the old Chinese Empire, his slogan being "Old-time Democracy is good enough for me." He was pro-Jefferson and Jackson, and anti-Wilson and his administration. As the papers reported him he was against woman suffrage, against prohibition, against labor unions, and preachers and churches and every modern and progressive measure and principle. He is even reported as saying: "I milked cows standing in six inches of mud as a boy many a time and I drank gallons of uninspected milk, and I lived through it. I am sick and tired of this modern stuff about cement floors for dairy barns, inspection of milk and sanitary laws and experts and enforcement officers." His appeal was to ignorance, prejudice and selfishness. He talked open shop, reduction of taxes, curtailment of administration expenses, issued whole editions of promises and loosely jointed theories often out of geer with facts and situations. But he was adroit and dramatic, eloquent and nimble willed, personally attractive and magnetic. But, nevertheless, Aug. 28 was his Waterloo. A majority for Neff of nearly 80,000 constituted as even Bailey himself admitted, "A result demonstrating that Texas Democrats do not subscribe to the type of Democracy for which he stood." One does not need to be a Democrat in Texas or out of it to rejoice that once again the state has been delivered from a humiliating and shameful predicament, and has risen splendidly to meet a real crisis. The Wichita Falls *Times* states it: "As Oklahoma did to Grove; as Arkansas did to Kirby; as Missouri did to Reed; as South Carolina did to Blease, as Georgia did to Hardwicke and Smith; and as Mississippi did to Vardaman, so has Texas done to Bailey." And the state that impeached Jim Ferguson, enacted prohibition long before the national triumph, enfranchised women early in the procession of states, may be accounted as really emancipated, progressive and trustworthy. Here's to Mr. Neff and a progressive administration for the Lone Star State.

A. E. R.

League of the New Day

Next Week's Readings and Prayers

Week of Oct. 18–24

Monday. Ezekiel in Babylon. Ezek. 1: 1-15.

Tuesday. The Living Creatures. Ezek. 1: 16-28.

Wednesday. The Roll. Ezek. 2: 8-10; 3: 1-21.

Thursday. The Vision of Jerusalem. Ezek. 8: 1-18.

Friday. The Lying Prophets. Ezek. 13: 1-16.

Saturday. God's Judgments. Ezek. 33: 1-20.

Sunday. God's Provision. Ps. 34.

Object for Intercession

For Teachers in Our Church Schools:

Lord, we remember before thee those to whom opportunity is given to teach. May they be taught of thee, that they may enter into full sympathy and understanding with those who come to their classes and that they may teach by their example of a faithful Christian life. So may teacher and taught be friends together, for this and for the eternal life with thee. In the name of Christ. Amen.—*R.*

Review of Interchurch Inquiry

Living and Working Conditions in the Steel Industry

By Prof. Graham Taylor

This first installment of Prof. Taylor's review of the Report on the Steel Strike of 1919 by the Commission of Inquiry, The Interchurch World Movement (Harcourt, Brace & Howe, N. Y. 1920), will be followed next week by another discussing the more favorable side of the case relating to the Steel Corporation. The following week Professor Taylor will discuss the question raised by critics, "Is it Relevant to Religion and Within the Province of the Church?"—EDITORS' NOTE.

This last of many strikes in the steel industry was not the first to call for public inquiry. It was, however, the first one to precipitate such a situation as to arouse the religious spirit to a consciousness of its duty to understand and of its opportunity to contribute to the public understanding of industrial conditions and relations which bear directly upon the public peace, order and welfare, as well as upon the purpose and work of all the churches of every name.

It is not the purpose of the writer to review this inquiry from the viewpoint of the churches, nor from that of the employers or of organized labor, but from the public point of view. For the verdict of public opinion will be more decisive upon the issues of this inquiry than any attention or neglect which either organized labor or the Steel Corporation may show the report. This fact is well stated by George W. Coleman, the only layman on the Commission of Inquiry which directed the investigation and reported its findings, who writes: "The gripping truth of the matter is that the report will stand on its own legs, gather its own momentum and register on its own merits."

That the public is interested in and is reckoning with the findings, conclusions and recommendations of this report is strikingly evident. On the date of the release of its advance statements, the New York World made a count of more than 2,000 columns of newspaper space reporting and commenting upon them. The New York *Tribune* declared this fact to indicate that more newspaper attention had been given to this report than to any similar findings of the past fifty years. The Springfield *Republican* expressed the very general editorial comment in affirming the report to be "a challenging document in which the whole question of industrial relationships is raised and needs to be." No less indicative of the challenging force of these findings is the activity of certain economic and financial journals to discredit the report both before and after its issuance.

OPEN TO CHALLENGE, YET TO BE RECKONED WITH

Ground, however, was given both for honest misapprehension and for willful misrepresentation by issuing a summary of conclusions without the substantiating evidence upon which they were alleged to be based. The full text of the volume also appears without the proof referred to as the "principal sub-reports frequently quoted in this summary still awaiting full publication." This leaves the findings and conclusions open to damaging denial and rebuttal, which may suspend or qualify the verdict of the jury of public opinion.

Nevertheless, so many of the findings as appear in this volume constitute a formidable document. Whatever in its complete text may prove to be open to criticism or even to rejection, its massing of facts and figures, its citation of sources of evidence and information, either previously recorded or readily available, must sooner or later be reckoned with. Sneers cannot brush the report of this inquiry aside. Scorn cannot silence it. Mere challenge or blank denial cannot set aside the facts it gives of living and working conditions in the steel industry, because they involve not only the Steel Corporation and its employes, but also the public safety and welfare and the personal and social ideals and standards to which religion commits every church.

POINTS FAIRLY AT ISSUE

The inquiry and the report cannot be fairly judged from the public or any other point of view without considering the scope set, the reliability of the sources of information, the accuracy in the statement of facts and the fairness in drawing conclusions from them, the competence of the personnel of the Commission and its staff, and the relevancy of the whole undertaking to the prerogatives and functions of the church. If these points can be covered suggestively yet critically, the purpose of this review will be fulfilled in clearing away unfair prepossessions and misconceptions, and in opening the way to a fair discrimination in appropriating material from this inquiry upon which to base personal judgment and contribute to public opinion.

Salient Points Made by Dr. Taylor

That the public is interested in the report is shown by the fact that 2,000 columns of newspaper space have been given to reports and comments upon it.

* *

Living and working conditions in the steel industry involve not only the Steel Corporation and its employes, but also the public safety and welfare and the personal and social ideals and standards to which religion commits every church.

* *

The report urges collective bargaining and recognition of the right to organize "for conference" upon conditions and grievances.

* *

Evidence on the side of the Steel Corporation is lacking because it was not put at the disposal of the investigators and they had no authority to compel testimony.

* *

The length of the worker's week has increased 2.4 hours since 1914 and a larger proportion of men work seven days a week than was the case ten years ago.

* *

Wages are inadequate to maintain the comfort or the subsistence of a family of five, and especially to provide for housing conditions compatible with decency and health.

SCOPE OF INQUIRY DEFINITE YET BROAD

The Commission limited the scope of its inquiry primarily to facts as to the conditions causing or occasioning the strike, dealing secondarily with conflicting policies both of the United States Steel Corporation and the labor elements involved which have a bearing upon American national institutions and modes of thought. In justification of so doing, the Commission perhaps too tersely states that the causes of the strike still remain—inevitably to be the occasion for the next strike—and continue to be uncomprehended by the public; and that the only peaceable way out for the industry and the public is through "an enlightened public opinion based upon the more general understanding of the national conditions and trends here analyzed."

The living and working conditions in the steel industry, as determined by the length of the working day and week and by the lowest wages paid to unskilled labor, were considered to be the "causative facts" underlying the discontent of those upon whom they bear most heavily. But at every point of statement or proof the alleged fact of "no conference" between management and men is predominantly emphasized in headline topics and dwelt upon in the text as the irritating occasion for discontent and disturbance in the steel industry, which leaves neither party any way of adjustment. At every point, therefore, collective bargaining and the recognition of the right to organize "for conference" upon conditions and grievances are urged as the only alternative to the warfare of strike and lockout.

VARIED SOURCES OF INFORMATION

Many are the sources of information and evidence cited to support disputed claims as to the number and classes of employes subjected to long hours and low pay, and as to the effects of these conditions upon their vitality, morale and family life. Among them are congressional investigations and hearings, government reports and public records, personal interviews with employes and their priests and pastors, affidavits and excerpts from daily diaries of steel workers' individual experiences, open hearings in Pittsburgh, elsewhere in Pennsylvania and in Ohio, Indiana and Illinois, special investigations by the Bureau of Industrial Research of New York, by the Washington Bureau of Applied Economics, by a firm of consulting engineers, and by the Commission's own staff of investigators.

The evidence most conspicuously lacking is that which could only be furnished from the files of the United States Steel Corporation. While Judge Gary's offer of an open door for the Commission's investigation is acknowledged, the withholding of documentary evidence at headquarters and by the subsidiary companies is evident, and of course could not be obviated except by authority to compel testimony, which the Commission did not have. The great preponderance of direct evidence is therefore drawn necessarily from one side, with little offered in contradiction or rebuttal by the other side, except the very general statements in very general terms made in the citations from Judge Gary's interviews with members of the Commission and his testimony before the Senate Committee appointed to investigate the strike.

LOW WAGES AND LONG HOURS

However true to fact may have been the impressions of living and working conditions drawn from fairly typical cases, yet facts from a wider range of inquiry over the uncovered area of the vast field might impair the extent to which conclusions apply. This, however, is true of the statements and impressions given by both sides. For instance, the claim of exceptionally high wages made by Judge Gary, and more still by certain press reports in rejoinder to the findings of the Commission, proved to be true in exceptional individual cases only, or in the case of the small minority of highly skilled workmen. The claim of very low wages on the other hand applies to the great majority of employes, "the bulk of unskilled labor earning less than the average family's 'minimum of subsistence,' and the bulk of semi-skilled labor less than the 'minimum of comfort,' " as these standards for a family of five are set by expert investigations of the United States Government.

The long hours likewise are gauged up or down as viewed from two effects. Their overdraft on the strength and scant time for recuperation of the workers is unquestionably a legitimate cause for this discontent and for interference on their behalf. On the other hand, the desire and even the demand for the most earnings in the least time upon the part of perhaps the 30 per cent. of employes who are young, strong and single men, may be cited in extenuation of the twelve-hour day, if not of the seven-day week. In either event, however, these excessive hours are so manifestly against public health and welfare as to justify the severe condemnation of the report. Since the strike eight hours became the basic pay day, with time and a half for overtime. While this increases the wage, it leaves the long day compulsory and strengthens the incentive to tolerate or demand it.

The variation of the hours of the working week in the different steel plants is inconsistent with the repeatedly cited "instructions" from Steel Corporation headquarters to the subsidiary companies. It is still more inconsistent in view of the alleged facts that the average steel week in 1919 was 2.4 hours longer than in 1914 and 1.1 hours longer than in 1910; that 52 per cent. of the steel workers still work the twelve-hour day, or 76.4 hours per week of six days—a larger proportion of them than ten years ago—and 46 per cent. approximate a seven-day week, working 78.5 hours. It is due to the management to explain that in some plants an eighth man has been added to a crew of seven, so that each man is laid off from work in the continuous operation one day in the week. By changing from the day to the night shift at the end of the off day, the "long turn" of twenty-four hours may also be obviated. This improvement in working conditions is claimed to have been made years ago when the Steel Corporation directed its subsidiary companies to discontinue a seven-day week. It is also fair to state that while the twelve-hour day men are in attendance all day yet they do not work continuously, and have intermissions between their "spells" of hot, hard work.

The comparison of hours and wages in the United States Corporation plants with those prevailing in other basic industries not only, but in some independent steel works, notably the Colorado Fuel and Iron Company, is to say the least invidious. Their substitution of the eight-hour day for the twelve-hour day justifies the conclusion of the report that the longer hours are not essential in the continuous industry.

Living Conditions Still Bad Though Improving

The description of actual living conditions bears chiefly upon the inadequacy of wages to maintain the comfort or the subsistence of a family of five and especially to provide for housing conditions compatible with decency and health. The public menace of this situation is intensified by the overcrowding of large families. It is alleged, but without reference to the sources of the statistics, that 15 per cent. of the immigrant steel workers' families average ten members, and 37 per cent. of Croatian and 21 per cent. of Magyar families have more than ten members. Scant figures are given however to supplement the Pittsburgh Survey report on the housing of the steel workers in 1909. The worst conditions that the forthcoming United States Census may disclose are indicated by the census figures cited from Braddock, Pa., in 1920, where 200 families were found in 61 houses, one house sheltering 35 boarders, who occupied the beds in three shifts, each bed serving three persons every twenty-four hours.

Judge Gary's reference to such single men was: "Some men prefer to secure their own places of residence, save money and take it home abroad. Of course this is not objectionable from our standpoint at all." Ignorance of or indifference to such living conditions neither escapes the notice of the workers' spokesmen nor does credit to the better conditions provided by some of the subsidiary plants.

One such spokesman takes notice of them thus: "While the employers lived in gorgeous palaces, the workers found themselves, for the most part, crowded like cattle into the filthy hovels that ordinarily constitute the greater part of the steel towns. Tuberculosis ran riot among them. Infant mortality was far above normal. Though several increases in wages were granted after the war began, these have been offset by the terrific rise in the cost of living. If the war has brought any betterment in the living conditions of the steel workers, it cannot be seen with the naked eye."

(*Continued next week*)

The Japanese Question in Southern California

American Legion Makes Race Problem More Acute

By Rev. George F. Kenngott, D.D.

Anti-Japanese resolutions by the American Legion in state convention assembled recently at San Diego, Cal., the anti-Japanese attitude of the Republican candidate for the United States Senate from Southern California, a leading Christian layman, anti-Japanese resolutions by Chambers of Commerce and anti-Japanese utterances in public and private by all kinds of men and women, lead one to believe that something is the matter with the Japanese or their antis or both. If social conversation lags or business slackens, the mention of the Japanese starts silent tongues a-wagging and makes the quiet machinery hum. The air becomes electric as in a New England thunderstorm actualized or a California earthquake as reported in New England newspapers!

The American Legion, representing the most recent heroes in the great World War, who fought to make democracy safe for the world, solemnly "whereases" that "the men returning from the service of this country find their occupations in the hands of these unassimilable aliens and whole agricultural sections completely dominated by them to the exclusion of service men," and, therefore, resolves "that we go on record as being in favor of the adoption of the following: (1) cancellation of the 'gentleman's' agreement; (2) exclusion of 'picture brides'; (3) rigorous exclusion of Japanese as immigrants; (4) confirmation and legalization of the policy that Asiatics shall be forever barred from American citizenship." And, then, the Legion equally unanimously and enthusiastically recommends an initiative petition to obtain a state law permitting boxing bouts of not more than fifteen rounds. Boxing makes a counter-irritant for Jiu-Jitsu!

And, now, comes the Republican candidate for the United States Senate with a long and comprehensive statement of his political creed, covering such articles as the elimination of waste, need of farmers, forestration and irrigation, closing with this *ex-cathedra* statement:

"We have no place in California for any race or any people who cannot assimilate with us and who cannot become citizens under our constitution. At the present rate of increase, it would not be very long before there would be several hundred thousand Japanese in our midst, and you cannot introduce into our body politic a race as distinctively alien as the Japanese without irritation and outbreak. . . . I am in favor of eliminating all ownership or control of our lands by these alien and unassimilable people and of the admission of no more of them. . . . Safety lies only in an exclusion policy that shall apply as rigidly to the Japanese as to the Chinese."

The same attitude was suggested by the pastor of one of the largest Protestant churches (not Congregational) in Los Angeles, when he spoke upon "The International Aspect of Americanization" at the recent conference on Japanese Christian Americanization in the Japanese Christian Institute of Los Angeles. He compared the Japanese racial problem to that of the Negro problem, the solution of which was that they should never have come to America! They probably would agree with him. He was not quite daring enough to approve the Dixonian solution of deportation, although he seemed to recommend that Japan should be for the Japanese, hermetically sealed in the tight little islands.

The treatment of the Japanese by Americans (at least by these representative Americans, some of whom were born elsewhere than America) follows the trail of the American Indian diplomacy.

Grave Inconsistency

Of the Pilgrim Fathers some one has said facetiously, "They fell on their knees and then on the aborigines!" We sent missionaries to Japan and then blew open the hermit nation with our guns—at least we turned them on her. We brought the Japanese to our shores to till the soil and raise the garden stuff and to do the work which would break our backs and blister our hands; and now our politicians, if not our statesmen, our ecclesiastics and religionists, if not our Christians, would corral them in Japan as for years we forced the real native Americans (called Indians), into reservations, treating them as animals, things, or men apart, and declared them in consequence unassimilable, unfit for citizenship in the very land of their fathers.

In these days when, as the afore-mentioned divine intimated, "the Pacific is only an irrigation ditch separating Japan and America," when the wireless, the steamship, the dirigible balloon and aeroplane have "made of one blood all nations of men for to dwell on the face of the earth," it is an anachronism to declare that the rest of that statement by Paul—"and hath determined the times before appointed and the bounds of their habitation"—means that the Japanese are to be shut up in the carefully guarded reservation of Nippon. One might as well try at this late day to turn Niagara back to its source, to deport the Negroes to Africa whence they were forcefully brought to America for economic reasons, to incarcerate the free-born Indians in reservations, as to deport the

Japanese to Japan, or build anew Pillars of Hercules at the Golden Gate, with glaring lights by night reading: "Japanese prohibited—America for Americans—Keep off the grass."

The facts are that the California population of approximately 3,500,000 includes about 80,000 Japanese. While the Japanese population increased 40,000 in the last decade, the total population increased a million. The total area of California is 99,898,880 acres, of which 28,828,951 is farm land, 11,389,894 improved. The total acreage of Southern California is 28,923,980, total acreage of assessed land, 9,326,411. The total improved farm land in this section is 1,862,778 of which the Japanese own 4,885 acres and lease 100,102. As to the birth rate, the facts are that it increased rapidly after 1913 when the three-year land lease law was enacted, but a recent survey of the Japanese in rural Los Angeles County records a tendency already to a declining birth rate, especially since Japan has of her own accord stopped the picture-bride system.

STANDARD OF LIVING

As to the standard of living, the Japanese will doubtless pass through the same experience as that of the various immigrant races to New England. Prof. Francis A. Walker called attention to the fact that between 1850 and 1870 the rate of increase in the native population of the United States fell sharply off, and "between 1870 and 1890 the decline has been accelerated." "As foreigners came, the native population withheld their increase." He said: "The access of foreigners, at the time and under the circumstances, constituted a shock to the principle of population among the native element. That principle is always sensitive, alike to sentimental and economic conditions. The decline occurred by singular correspondence with the excess of foreign arrivals but chiefly also in those regions to which the newcomers most freely resorted.

"Throughout the northeastern and northern middle states, into which the newcomers poured in such numbers, the standard of material living, general intelligence and social decency had been singularly high. Life had its luxuries. Then came the foreigner (no blame to him) with a vastly lower standard of living, but too often having an actual present incapacity to understand refinements of life. There was a sentimental reason strong enough to give a shock to the principle of population." Furthermore, the "American shrank from the industrial competition thus thrust upon him. The people of the free states became divided into classes—natives and foreigners. . . . The more rapidly foreigners came into the United States, the smaller was the rate of increase. . . . Foreign immigration has amounted, not to a reinforcement of our population, but to the replacement of the native by foreign stock.

"From 1830 to 1860, the material conditions of existence in this country were continually becoming more favorable to the increase of population. . . . The checks for native growth were not physiological and climatic, but social and economic; and chief among them was the access of vast hordes of foreign immigrants bringing with them a standard of living at which our people recoiled. When working on the railroads and canals became the sign of a want of education and of a low social condition, our own people gave it up. . . . It is to be doubted whether any material growth, which is to be secured only by the degradation of our citizenship, is a national gain, even from the materialistic point of view."

Each new alien race has brought a lower standard of living. This has shown itself in the overcrowding of tenements, in the use of cheap and often insufficient food, and in the absence of the simplest comforts of life. Each new alien race under the impulse of larger wages here than in the homeland spends much of its energy in reproduction, until, becoming acquainted with the higher standards of the new land, it raises its standard, only to be in turn assailed by a new race with again a lower standard; and so the battle of the standards continues. Thus at preesnt, the Greeks in Lowell, Mass., receiving in actual wages five times as much as in their own land, where they lived as farmer or shepherd, are beating at the gates of the French-Canadians, who have steadily raised their standard of life. Each race withholds its increase under the depressing influence of newcomers. Thus the birth rate and mortality of the Greeks are increasing, while with the French-Canadians, as with their predecessors, the Irish and native Americans, the birth rate and mortality are decreasing.

The battle now has simply shifted from the Atlantic seaboard to the Pacific Coast. Already the Japanese in Southern California show signs of a higher standard of living as a result of their contact with American people. Everywhere there is evidence of two heredities, racial and social. It is fairly easy to identify the racial heredity of little children in the kindergarten. It is not so easy, owing to the change which social heredity makes, to identify racial origins in Harvard University.

We have made it practically impossible, or at least very difficult, for Japanese to own land. Therefore, they "skin" the land which they lease or rent, as many Americans have done under similar circumstances. We have forbidden them to become American citizens. Therefore, they congregate in little Tokios and then we charge them with being unassimilable.

The last crowning, crushing argument against them, when everything else fails, the *argumentum ad hominem* which becomes often a *reductio ad absurdum*, is the question, "Would you have your daughter marry a Japanese?"—a purely academic question. And yet, to reverse the order and use the same method, what would Robinson Crusoe probably have done on his lonely island, himself fully recovered from his shipwreck, vigorous, red-blooded, strongly sexed, if in the cherry blossom time, "when the young man's fancy lightly turns to thoughts of love," he had met a fine, attractive, vigorous Geisha girl, and no others were readily attainable? Under the circumstances recorded in Genesis II. and III., history doubtless would have repeated itself, for Adam and Eve, with the serpent tempting them, did not stop to consider racial origins. Observe what happened in the South among the Negro women, and in the West among the Indian women. We should at least be fair in the argument.

THE SOLUTION

As to the solution, that is another matter—greatly involved because of our past treatment of the Japanese, like our past relation with the Negroes and Indians. America claims, and should make good her claim, to be the school of democracy, the land of opportunity, the home of the free-born. As a great university, she has the right to admit only so many as she can train for citizenship ("assimilate" is not a good word for persons; it belongs to things). Her test should be not race (one cannot indict a whole race), not nation (no more can one indict a whole nation), not goods nor even learning, but goodness, personal character and fitness, educability. The test should be personal, not racial, applied in Japan or Italy, in Ireland or Germany, before the emigration started, as Harvard makes the test at Andover. Gulick's suggestion is too wooden and mechanical.

Indeed, the solution of the Japanese question in Southern California lies, like that of every other question, in fairness, justice, good will for all men of every clime and race. America must give to every man, woman and child within her borders the freest opportunity for self-expression and self-realization, and with every possible inducement to do the right.

Los Angeles, Cal.

A Little Interview with Rhondda Williams

It is seventeen years since Mr. Williams made his former visit to this country. During most of that period, a successor to Reginald J. Campbell in the large Union Church at Brighton, he has made for himself a large place in the religious life of that fashionable watering place and in the adjoining region. He has been one of the preachers at City Temple, London, for a great many years, and has run for Parliament once on the Labor ticket. He has written eight or ten books which have had a wide circulation, especially two: "Shall We Understand the Bible?" and "The Working Faith of a Liberal Theologian." While he has never been addicted to ecclesiasticism in any of its forms, he is at present chairman of the local Congregational Union and a member of the Council of the Congregational Union of England and Wales. He says with a twinkle in his eye that he believes in Congregationalism because it gives a minister a chance to secure and keep the good will of a single congregation without being beholden to any outside larger body.

Asked as to political and social conditions in England, Mr. Williams frankly said that he agreed with Bishop Darlington of Pennsylvania, who was a fellow passenger on the transatlantic steamer with him, that the Labor party in England is nearer Christianity than either of the other political parties. He has great confidence in the sanity and high-mindedness of such Labor leaders as Ramsay McDonald, J. M. Thomas and Arthur Henderson. He thinks there is no danger of the Labor party in England going over to Bolshevism unless they were driven in that direction by the uncompromising attitude of those who represent capitalism.

Mr. Williams shook his head sadly when he was asked if there were many signs of the continuance of the idealism supposed to have been called forth by the war and of its incorporation into church life. "How could you expect that men who went through such a terrible experience would come back elevated in character? As a matter of fact those who were strongly established before the war may not have been harmed by it, but in the case of many who were leading fairly decent lives, there is no doubt there was some debasement and retrogression." Though Mr. Williams believes that England had no other course than to enter the war, and though his own son was killed in the German offensive of 1918, he sought throughout the entire course of the war to allay bitter feeling and to bring about the kind of peace that would prevent recurrence of strife. He feels that Mr. Lloyd George capitulated in the election of 1918 to the war party, and that he went to the Peace Conference at Versailles handicapped by his promises to them, and was therefore unable to co-operate with President Wilson in the direction of a milder and less provocative peace. Concerning Mr. Wilson himself, Mr. Williams speaks of his own early enthusiasms for his utterances, which seemed to him then little short of those of a prophet, and he still feels that his statement of the issues was a great contribution to the moralities of the situation.

Cheering Notes of Progress on Pacific Coast

Congregationalism Steadily Pushing Forward

Southern California's Best Year

By Rev. George F. Kenngott, Ph.D.

Superintendent Southern California Conference

The record of the Southern California Congregational Conference for 1919 gives cause for unqualified rejoicing. In all respects which may be counted as fair tests of the churches' success—in addition to the membership of the churches and their organizations; in the financial support of the local church, in denominational and other benevolences; in the service of the community in general, and the building of the Kingdom of God on earth—the churches have had in all these respects the most successful year, perhaps, in the history of the Conference.

It numbers 113 churches, 208 ministers, 18,233 members, with a net increase of 395. The Conference raised $96,914.96 for denominational benevolences, far beyond its apportionment. The churches report their property as $2,670,500; salaries, $142,352, with an average salary of $1,548. On the quota of $154,000 for the Pilgrim Fund the Conference raised $166,823.96. For the Emergency Fund, one-third of the churches have pledged $36,000, and the remainder, on a conservative estimate, will raise at least $40,000 more in the autumn, reaching the quota adopted by the Conference Directors.

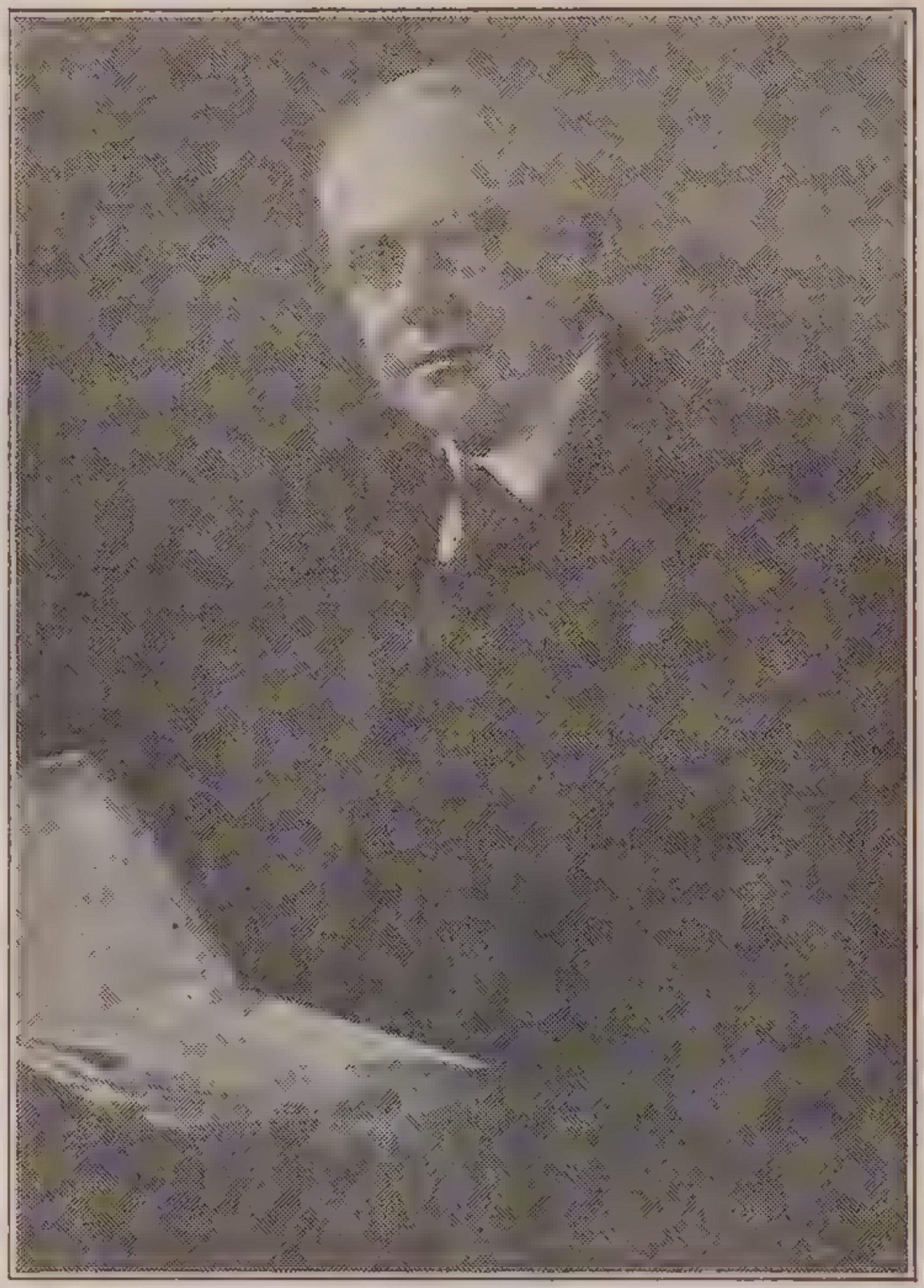
Rev. George F. Kenngott, D. D.

Future of Pacific Coast Assured

By Rev. Leland D. Rathbone, D. D.

Superintendent Northern California Conference

The importance of the Pacific Coast to the United States cannot be too strongly stated. Take California, an area as large as the six New England states, with New York, Ohio, Maryland and Delaware and then some, with land as fertile as that of the states named and a climate much better for agriculture or manufacture than any of them; with water power enough to accomplish all the work of running mills, pulling trains, lighting cities, and the humdrum labor of the ranches; with oil fields and gold mines and many kinds of valuable minerals; facing the ocean with the longest shore line on the globe, and with commodious harbors; and as yet this great land is very sparsely settled and its tillage and commerce and manufacture hardly begun. The future of this coast is assured. Congregationalists need to look well to their interests.



Dr. Leland D. Rathbone

There is good ground to consider the condition of the Northern California Congregational churches hopeful.

1. In 1919 there were more additions to the churches than the average for the five years preceding.
2. In 1919 the membership of the Sunday schools increased by 1,313.
3. In 1919 the membership of the Endeavor Societies increased by 308.
4. The Congregational benevolences for 1919 were over $4,000 in excess of the average for five years.
5. A systematic effort for year-around evangelistic work on the part of the churches has been inaugurated.

Oregon's Hopeful Outlook

By Rev. Arthur J. Sullens, D. D.

Superintendent Oregon Conference

Never were the prospects for Oregon Congregationalism brighter!

A growing Congregational *Consciousness* is knitting our churches together in fellowship for service. Our First Church of Portland, long pastorless, but now under the inspiring leadership of Dr. McElveen, is helping greatly in this matter.

Dr. A. J. Sullens

The general condition of the churches is most encouraging. Several new church buildings and parsonages are being erected and others are planned. There is evident a deepening and extending of the spiritual life and power manifested in the spirit of evangelism—the Easter ingathering was very gratifying—and also in desire for world service.

From the home missionary viewpoint the wonderful natural resources of the state foretell the unceasing coming of multitudes of people to take part in the development of Oregon's great lumber forests and her wide extending plains, where irrigation projects will be established.

Fostering Pilgrim Principles

By Rev. Lucius O. Baird, D. D.

Superintendent Washington Conference

It is difficult to condense into few words the hopeful things about Congregationalism in the Northwest. The following are simply headlines:

Rev. L. O. Baird, D. D.
Plymouth Church, Seattle, Wash.

Headline One. Big humans developed in big surroundings unreachable by a small religion. Persistent calls for "our kind" of leadership. Three churches offered to other communions refuse to be anything but Congregational although but few of that denomination were in the original groups. Congregations unsupplied during the war with pastors and loyally supporting by gifts and service other local churches, plead for men, and promise increased financial support for community leadership of the Congregational type.

Headline Two. Four thoroughly trained young men of pioneer spirit expected before fall. Union, Yale and Chicago offering their best. The days of the old Yale Band are ahead.

Headline Three. Growing enthusiasm over The Pilgrim Legion, grouping all Congregational Young People's organizations in a program to perpetuate Pilgrim principles in the New England of the West.

Headline Four. Seventy leading laymen and their wives planning a third summer week-end at Seabeck for better acquaintance and to discuss state, national and world problems.

An American Parson in England

The Troubled Times and the Hope of the Future

By Gaius Glenn Atkins, D.D.

Sandown, Isle of Wight, of a Sunday afternoon.—Sept. 5, 1920.

By a happy fortune two numbers of *The Congregationalist*—Aug. 5 and 12—came in this morning's mail. They have given to the day a suggestion of devotion of which, perhaps, my keeping of it stood in need. Perhaps there will be in time a place in *The Congregationalist* for some impressions of England as gained by an American parson. A parson, by the way, with an uneasy conscience, for I have had the haunting sense all the day that I should have been in Plymouth attending the tercentenary of the sailing of the *Mayflower*. The official delegate's card is in my pocket alongside a letter commending me to an English host—Alderman Harrell. Indeed I wrestled for a little with the intricacies of Sandown to Ryde pierhead, and Ryde pierhead to Southampton pierhead, and Southampton to Salisbury and thence to Plymouth, but it was too much for me and I took the way of least resistance up the chalk cliffs above the sea.

The church bells called as they must have called to Dick Whittington—"turn again, delegate, to the *Mayflower* celebration—or at least come to church"—but like another individual who got in trouble at the seaside I hardened my heart. Perhaps it was just as well. Some of us are chosen vessels for such things and some of us are not. Dr. Barton should have had all the credentials which I have carried about unused in the bottom of my bag. He would have attended with fidelity, said just the right things happily and written delightfully about it afterwards.

But he would never have learned thus what Kingsley meant when he sang of a "sheep-cropped down," nor how Shakespeare felt when he looked over Dover Cliff nor met a flock of horned Dorset sheep attended by a real sheep-dog nor seen the sea become an opal under the changing skies. And, as for church, the opalescent sea taught me—since the sea is His and He made it—that the immensities of life, like the wideness of the sea, are in the hand of God, that beyond far horizons there are appointed havens and though the sea be pathless there are ways to be found even there if one study sun and stars—and this is true of life. May more sea and life alike take their color from the skies above and the depths below and though our tides ebb, they flood again and these, too, are in the hands of God. Surely a surpliced parson could have taught me no more and maybe not so much.

None the less I've the feeling I shall regret not having gone to Plymouth. Any man who cannot imagine himself saying, at the close of his address to the Elder Brewster Congregational Club next Forefathers' Day—"as I stood above Plymouth Harbor three hundred years after the *Mayflower* sailed into the sunset to find an ampler dawn, I myself took passage in imagination upon that immortal vessel—" has never been troubled by the divine afflatus (whatever that is). Dr. Boynton said, the other day, he wanted to sail down the canal from Delfshaven by exactly the same route the Pilgrims took—"that," he said, "would last me all my life." Here's hoping that he did it and will share it with us all.

Impressions of London

My own main task has been preaching during August in Westminster Chapel and that's enough to occupy one's serious attention and leave him wanting only to be quiet a little when it's all over. It is a challenging congregation, fine, devout, friendly. The service is simplicity itself but the congregational singing is superb. The congregations are so large as to move one always to wonder, especially the seven o'clock in the evening one. Where people enough come from at that hour, in a part of London apparently depopulated of a summer Sunday, to fill the entire area and first gallery of a church seating 2,200 people I don't know yet—but they came. Evidently there are steadfast elements of devotion in the English which we somewhat lack.

Between Sundays I lived partly in the house of a Congregational minister in Kent on the edge of London. The family—a most delightful family—were on their holiday. It was an old farmhouse, rebuilt a bit, with a walled garden—English gardens are delightful once you get behind the wall—and all the things that go with it. We had a delightful young Swiss and two Norwegians and a friendly wire-haired terrier, Jack, in our household. We were looked after by an elderly housekeeper who, when I asked her if she were alone in the world, said she had sixty nieces and nephews she could count—"I think there are more, sir, but I can only count sixty." I felt reassured as to the future of the Empire.

I played a little golf over a course whose velvet turf and noble trees—it had been an old park—were an endless joy and whose bogie was my despair. English golf courses lack our scientific ferocity of artificial hazard but they are harder none the less. The course here—a true "links" which, an expert says, are found only by the sea—with its gorse and furze and blind drives and blinder approaches and its unresting wind, makes the game what Dante would have found it had he been compelled to "drive" up the slopes of Purgatory. The course is closed on Sunday—a rare thing anywhere—and rightly so. No man ought to imperil his soul playing such a course on the Sabbath.

London looks solid and prosperous. One sees little of that mouldy poverty which was in evidence ten years ago in beggars who looked to have come out of sunless cellars, and the English confirmed this judgment. There is less grinding poverty. On the other hand the gentlefolk with fixed little incomes and a pride which will not ask help are the real sufferers and there are pathetic stories of their suffering. The shops of Bond and Oxford and Regent and Picadilly are full of marvelous things some one must buy.

England is the most heavily taxed country in the world and yet, barring private motor cars of which there are more on Woodward Avenue in Detroit than I've seen in Europe, there seems a high level of comfort. There are even people who ride first class. Labor is restless and skimping production. The radical wing is in evidence but competent observers say the conservative element is still the stronger and even predict a break between the left and right. But English public opinion is more just to labor than at home. They recognize that it is a pendulum swinging from a position as far wrong in one direction before the war and in the other direction today. Indeed English public opinion is more judicial on all disputable questions than ours.

I attended a meeting of the Alliance for International Friendship through the Churches at St. Beatenberg in Switzerland—a long and weary journey with much viséing of passports and inspection of baggage and rising in cold, wet dawns and disappointed dwelling in the face of cloud-veiled mountains. But it was worth while to see an international congress and sit at table with Roumania and Servia and Chezcho-Slovakia and new nations and gorgeously clad prelates and hear everything translated three times. I suspect the value of such meetings is rather in the personal contacts than in the resolutions—if the world could be saved by resolutions it would have been saved long ago—and the whole meeting was promising. Dr. Boynton was there with a son who begins to look like his dad (though more slender), and Atkinson and Lynch and Merrill and Idleman and the Lord Bishop of Winchester and other Lord Bishops of far lands.

America and the League

I have found no bitterness of feeling at all toward America—more kindness than we really deserve considering our press and our politicians. They are anxious to know about us and listen gravely to any elucidation of our politics or remarks about prohibition or Henry Ford and why we wear heavy-rimmed glasses. Our problems are simplicity compared with theirs, saving always the complexity of our population. They are bothered from Mesopotamia to Ireland and feeling their way through a changing social order. They have their sins of omission and commission but one feels a sense of responsibility for others and justice. They are shrewd traders, getting the extra sixpence in the two shillings and the extra shilling in the guinea, when they can. But they are vastly more than that.

They wonder at our aloofness in the present world situation, they feel we ought to share—and we ought. I have sought information in every direction as to the English position to the League. There is a predominating testimony that the great mass of the people favor it. They wish it would do more, they are passive rather than aggressive in their support but they believe in it and want it tried. And so do their statesmen—with few exceptions—and the bulk of the press.

The League is already a going concern and it is the logical and unavoidable form into which any endeavor to recast international relations must be shaped. And until we can so divide the sea which is breaking under the window by which this is written so that it has only a western and no eastern coast, we can not separate ourselves from this world here and its fortunes. We would do far better to take our share of the world's hardships than to try to keep "safe" or "tranquil," and we would do far better to use a machinery to which all Christendom—barring Germany, Russia and Turkey, if they be Christendom—now belongs than to demand that it all be scrapped and rewritten to make a plank for this or that party at home in its platform four years from now.

But there is no end to all this—one should say something of the happy use of long twilights when all England is outdoors, of endless tea drinking, of cricket at the "oval," where every one stops for tea and, like the brook, the game goes on forever; of the fine family life and the children and parents living together to an extent unusual in America, of the delight of English folk in the sea (on the shore they do everything with the sea save sleep in it and drink it), of the way in which the public houses in London assail the eye and the nose now that we have none at home, of the climate which makes possible so much outdoor life and which this summer has alternately chilled and wet us all the summer through, of English as it is spoken by the English, of the tone of the English press—there is a range and fair-minded solidity in London journalism which the American press sadly lacks—of the joy of walking from stile to stile across fields which have been lovingly tilled for centuries, of the moving suggestion of a land whose very soil is steeped in the things of the spirit and to which we are kin by what is strongest and best in our own life. It is a privilege for which any American parson may be grateful to have shared all this as I have shared it this summer.

On Going Home from America

Being the Farewell Thoughts of an English Country Parson

By Rev. Albert Peel

Pastor of Congregational Church, Great Harwood, Blackburn, England

Irishmen permitting, I leave this country on the *Baltic* on Saturday, having spent in it three very pleasant months. During that period I have not only attended the International Council, and spent some weeks at work in the libraries of Harvard and Yale, the Boston Public Library, and the Library of Congress, but I have paid more or less flying visits to universities like Princeton, Columbia, and Brown. I have breathed all atmospheres from the pure air of the White Mountains to the unadulterated gasoline of Fifth Avenue or State Street. I have preached in churches in city and country alike, and have met many delightful people connected therewith. I have stayed in hotels of various degrees of comfort and extortion, in the summer homes of some of the greatest Americans (did this country ever produce a finer man of action or a better informed man of affairs than Gen. A. W. Greely?), and, lest I should be exalted overmuch, for one night in what is called in England a "common lodging house" (where I confess I was very glad when morning came).

In my travels I have visited some fifteen of the Eastern states, and in train and hotel I have met many business and professional men, and so have seen a viewpoint other than that of the religious and academic circles in which I have most commonly moved. Such are my credentials. What, then, are my impressions? What my thoughts on going home?

Perhaps I can best state them if I attempt to answer the four questions which Americans have put to me most frequently during the last two or three weeks. They are:

1. What do you think about our politics? What is going to happen in November?
2. What are your impressions of American women?
3. How does our speech appeal to you?
4. What do you think about American manners?

1. *What do you think about our politics? What is going to happen in November?*

It is not easy to answer these questions in a paragraph, and the rôle of prophet is never an enviable one. My position will be understood when I say how glad I am that I am not called upon to cast a vote in the presidential election. It is a calamity when party so dominates politics that the choice of a President is between two third-rate—or should I be polite and say two second-rate men? America has much bigger and better citizens than the two candidates, and it is a matter for regret that two of them have not been nominated. As it is, many people are in the position of the distinguished scholar who said to me: "I can't vote for Harding, and I'm damned if I'll vote for Cox!" (I don't know if *The Congregationalist* will print that, but it's exactly what he said!). And this is not only because of the personalities of the candidates. In the main I have moved, of course, in Republican circles, among those who are profoundly dissatisfied with the present Administration, and have generally voted the Republican ticket.

But I have been amazed how many of them, especially of the younger people, have declared their opinion of voting Democratic or not voting at all, because of Harding's conservatism and his reactionary attitude to the League of Nations. Many more are keeping an open mind, praying that before November something will turn up to enable them to vote as they have done before. Yes, I'm very glad I have not to vote this fall.

2. *What are your impressions of American women?*

Now what is a man to do when a charming hostess confronts him with a poser like this? It is pleasant when gallantry and truth coincide and I can honestly say that I greatly admire American women, and am immensely attracted by the American girl (there is a type, though some people deny it).

The standard of living is higher than in England, and there is more home comfort, and yet the American woman is not a slave to her domestic duties as are so many of ours. Labor-saving devices are so common that even the lower middle-class woman has time to spend on reading, social intercourse, and on her person and dress. Girls mature much earlier than with us (the hair goes up much earlier), and they speedily attain an independence which our girls never know. [By the way, I greatly envy you your climate, which makes possible those admirable boys' and girls' camps, so valuable for physical, mental and social development.] To see a slip of a girl work a Pierce-Arrow through Fifth Avenue, or take a "flivver" through Crawford Notch is a perpetual source of astonishment to the Britisher. And the way the girl is prepared to take up a trade or profession, from stenographer to landscape architect, is altogether inspiring, and I know it is not true to say that while the American girl can drive an auto, she cannot cook a pudding! On this subject I confess I speak with reservations and qualifications, for I am conscious that the majority of women I have met have been of the educated classes, the product of fine girls' schools like the Sarah Porter of Farmington, or of Smith, Radcliffe, or Wellesley. Yet I dare venture to say that the granting of the franchise to women will make more difference to political life in America than in any country where the women now vote.

[May I be permitted to mention one thing that puzzles me? I am far from being conservative in the matter of dress, and I rejoiced to see woman's freedom from convention in the mountains, but I cannot understand why, when one shows as much of one's chest and back as possible, it is deemed immodest to show one's ears. That is a feminine mystery three months has been too short to fathom.]

3. *How does our speech appeal to you?*

"Appeal" certainly isn't the word, although, as I have been told I speak very good American, I ought to be qualified to write about the American language. The compliment, however, was undeserved, although I can say "sure," and "fine and dandy," and "make a reservation," and know the precise moment to interject, "I get you," or "I'm from Missouri." These are but a few of the many phrases that I have *gotten* (please note) during my visit, and very expressive some of them are. It is still very difficult nevertheless for me, even now, to understand a genuine American, say a High School boy of 16, wihout listening very intently. It is not so much the pronunciation that is different, as that the intonation and accent, combined with the slurring of so many consonants, make the language almost a foreign one. Many times have I been inclined to say—especially, perhaps, in New York—what I have to say to the Frenchman, "Would you mind going much more slowly?"

The slang is an interesting study in itself, especially that of baseball. Always keen on sport, I quickly tried to read the accounts of baseball games in the daily papers, but I found they were in a language not included in my college course, and I had to say, "Greek I know, and Hebrew I know (with marks of interrogation, please), but what are these?" After watching one or two games, I began to be able to follow the descriptive reports, but the uninitiated must wonder what "fans" and "beanpoles" have to do with the game, and be amazed to read that in the midst of an excited inning, "Babe walked!"

4. *What do you think about American manners?*

Ah! Much has been written on this subject, and why should I rush in where angels fear to tread? On the whole, I think the position is summed up by saying that with the American the bark is very much worse than the bite! The Yankee is so quick and has so much "pep" that, though naturally courteous and kind, he often appears to be otherwise. Is it necessary to be quite so abrupt in public and private, to say, "Keep out," "Keep off;" snap out, "Wat's that?" to a sentence that has not been heard, or blurt out a curt "Yep" or "Beacon" to a request for information? Especially does the Englishman notice the way children speak to their parents; they always seem what we call "cheeky and you call "fresh," and to hear a college girl shout from one end of the house to the other "Momma" or "Wat?" is certainly an experience not easily forgotten.

But behind all this alertness and bustle, there is real warm-heartedness, and the desire to help, and the children are very lovable.

And so, if for two days more I escape annihilation by the autos, destruction by the elevators, and lunacy from the telephones, I sail for *home*. Yet I have never once felt that I was in a foreign country, and I have not been treated as an alien, though everybody has known—some by my dress, others by my speech, and all by my boots—that I was a "Johnny Bull." I leave behind me many friends and comrades, and I shall be very glad if duty calls me across the Atlantic again. Will you come? *Why, yes, I guess I will.*

New York, Sept. 3.

Near East Relief Problems

By James L. Barton, D.D.

Chairman of the Near East Relief

The Associated Press dispatches reporting thieving from the supplies of the Near East Relief at Constantinople, have come as a startling surprise to the great multitude of friends of this Relief which has been the chief agency in reaching the distressed people of Turkey during the last five years. There is no member of the Committee, and least of all its Chairman, who has a word of excuse to offer for those who have been found guilty of a crime worse than mere stealing, for it is nothing less than taking food out of the mouths of the starving and clothing from the backs of the perishing. Private dispatches which have come from Constantinople indicate that the peculations have not been extensive nor long continued. In a communication just received from the Chairman of the Local Committee, Dr. William W. Peet, Dr. Peet says:

> The difficulty comes in the main through the people who have come to us from France. They seem to have been on the whole a seamy lot. Colonel Coombs, the Director, is putting in pretty vigorous work, and no one will be spared who is really guilty.

This letter was written under date of Sept. 7 and shows that the investigations have been going on for a month and that they have culminated in the imprisonment of a considerable number of those who were involved.

Few can realize what is involved in taking vast quantities of food and other supplies into a country that has been war-cursed for years and where famine and pestilence stalk at noonday. Whatever moral standards existed before had been seriously impaired or completely shattered. In addition to these conditions on the field, the Committee was forced to bring in quite a number of American relief workers from France, men who had served in some capacity in the war and were ready for a new adventure. These served mostly as drivers of transportation trucks, a work to which we could not set our limited supply of choice young men who came out from America and who, moreover, were needed in places of larger responsibility. It was impossible to handle the thousands of tons of equipment and supplies without employing large numbers of native workmen. We knew at the outset that there would be attempts at thieving and every precaution was taken to prevent it. A considerable number of British troops were detailed for guard duty, together with some Turkish soldiers, and barbed-wire entanglements were drawn about the area occupied by the landing docks and the warehouses, with the single entrance guarded night and day by British soldiers.

A prison was established in which all thieves when caught were confined for a day or more and fed upon bread and water. The entire outfit was under the command of a United States Naval officer. With all this precaution and watchfulness, from among the some two hundred men employed to unload and warehouse these supplies, one or more would be caught each day with a tin of milk or a pair of shoes or some other small article hidden in his garments.

I have given this narrative to show that from the first the directors of relief knew they were dealing with men who were laboring under no moral restraint, who were in need and to whom the relief stores seemed to represent fabulous wealth. By a process of elimination the worst elements were weeded out and men of greater integrity were substituted. And yet we must remember, as we did not permit ourselves for a moment to forget, that we were dealing with Orientals for the most part, who regard it as no sin to take what they want provided they can avoid detection. Safeguards and counter checks were instituted as far as our tried workers from America were in sufficient numbers to supervise.

It was almost inevitable that there should have been some peculation from the first, but the directors have been alert, recovering in most instances what had been taken and punishing and dismissing the thief. The total amount actually lost by this method has been in the aggregate surprisingly small.

The recent dispatches would seem to indicate that in the present case some Americans are involved. The whole matter is being thoroughly investigated. The American High Commissioner, Admiral Bristol, and the United States Consul General are lending their services as well as the services of their offices. I have every confidence that whatever losses have occurred will be made practically good. The report that the Managing Director, Colonel Coombs, has been giving expensive champagne dinners at the expense of the relief funds, I believe to be a camouflage story invented by those who wish to divert attention from themselves. The local committee of control are Dr. William W. Peet, Treasurer of the American Board for the Near East, Prof. George H. Huntington, Principal of the preparatory department of Robert College, and Rev. Dr. F. W. MacCallum, a missionary of the American Board who is also at present acting as Treasurer of the Near East Relief.

It is inevitable that at the table of the relief headquarters government and national officials should frequently be seen, for with these the Committee must necessarily be in constant relations, and hospitality is an outstanding virtue in the East. This constantly occurred when I was at the headquarters and always to the advantage of our work, but the "feasts" were simple, and champagne and all other intoxicants were conspicuous by their absence. It is unthinkable that the Committee should allow anything of the kind, even if Colonel Coombs should propose it. In fact, Treasurer MacCallum testified before the court that he had paid no bills of that character. More than a year ago an order was issued from Constantinople by the Director of the Near East Relief that drinking could not be permitted among relief workers, and in selecting those to go out from the United States a pledge of total abstinence from intoxicants is required.

I am confident the present cases will be probed to the bottom and to the top. I anticipate we shall find that the prompt and radical action at Constantinople has furnished the reporter with material for a sensational story in the absence of anything more exciting in politics and that the story has lost nothing in the telling.

National Convention at Atlanta

Workers Among Colored People Confer

By Rev. H. H. Proctor

The Eighth Biennial Session of the National Convention of Congregational Workers among Colored People and allied organizations met with the Rush Memorial Church, Atlanta, Ga., Rev. G. J. Thomas, pastor, Sept. 22 to 26. The church was assisted as host by the First Church of Atlanta and the Atlanta University. There was a representative attendance from the Colored churches all over the country and from the A. M. A. schools in the South.

Among the topics discussed were, "The Demand for Enlarged Borders;" "The Angola Mission;" "The Challenge of the Denomination to the Negro in the North;" "Spiritualizing the Social Activities of the Church;" and "The New National Opportunity of Congregationalism."

Among the outstanding addresses were those by Superintendent H. M. Kingsley, in which he presented the challenge made to the denomination by the Negro in the North; that by Miss Drusilla Tandey of Raleigh, N. C., on the work done by social service workers in the church; that by the Rev. A. L. Demond of Charleston, S. C., on the historical record of the Negro in Congregationalism. Rev. Samuel Loomis gave a most inspiring address in behalf of the American Missionary Association.

One of the new features in the convention was the emphasis placed on the opportunity of our churches in the North in view of the emigration of a million Negroes northward within the last four years. In addition to the vigorous address by Superintendent Kingsley, it was also pointed out that this emigration affords the denomination its best opportunity for new recruits. It was contended that while the Negro was changing his environment, he would be ready also for a change to a new denomination, provided its claims were properly presented.

The convention was opened by a sermon by Rev. Spencer Snell of Florence, Ala., in which he made a memorable plea to "Bring the King Back." The convention sermon preached by Dr. Frank Newell White of Chicago made a lasting impression. Introductory addresses were made by the Mayor of Atlanta and other representative citizens, delivering to the convention the keys of that progressive Southern city.

The League of Self-Supporting Churches, Rev. A. C. Garner, Washington, D. C., president, held an interesting session in which it was urged upon all churches as quickly as possible to come to self-support. The Alumni League with Rev. W. W. Cash of Chattanooga, Tenn., president, also held a session in which it was urged upon the graduates of all A. M. A. schools to get together for the common good of the denomination.

The Women's Auxiliary, with Mrs. C. C. Cater of Atlanta as president, held its best meeting. Mrs. F. W. Wilcox, of New York, gave a series of addresses in which she set forth the methods of mission work. Great interest was shown in the work of Mr. and Mrs. McDowell in Africa and over $300 was collected for their support. The auxiliary held a memorial service for the Colored boys who fell in France, with addresses by Chaplain Miller and Dr. Proctor.

A tender memorial service was held Sunday evening in which special mention was made of the late Dr. George W. Moore, the real founder of most of our Colored churches in the South, Dr. Hubert C. Herring, for whom our churches held a very high regard, the Rev. J. H. Pickens of Marietta, Ga., Rev. J. E. Smith of New Orleans, and others.

For the first time the convention decided to hold its next meeting north of the Mason-Dixon line, with the Lincoln Memorial Church of Chicago. For the first time also a layman was chosen for president, Prof. Nathan B. Young of Tallahassee, Fla. Rev. H. H. Proctor was chosen corresponding secretary.

REPRESENTATIVES OF THE WESTMINSTER CONGREGATIONAL CHURCH, KANSAS CITY, AT THE LIBERTY CONFERENCE
Top Row: (left to right) Herman Henrici, Thomas Dods, Charles W. Miller, L. N. Manley, W. F. Ingham, Harry Schauffler, John Gaylord and A. T. Schauffler. Seated: Dr. H. C. Leonard, Dr. S. E. Johnston, Henry M. Beardsley, E. D. Bigelow, J. F. Holden, Nat Spencer, J. E. Gaylord, Judge E. T. Bartlet.

The Liberty Conference

By Nat Spencer

On the last Saturday afternoon in August, two hundred and thirty-seven Christian men withdrew from the busy life of Kansas City and boarded electric cars for William Jewell College at Liberty, fifteen miles away. For ten years a steadily growing number of spiritually inclined men have been making this over-Sunday pilgrimage for religious conference, meditation and inspiration. The 1920 conference was the largest in attendance and one of the most beneficial in results.

The remarkable spiritual uplift of this communion of kindred spirits with each other and with their creator has attracted more than local attention. There were in attendance Samuel Pettigrew, a full-blooded Navajo Indian from Shiprock, N. M.; P. K. Shih, a Chinaman from Peking; Ralph P. Bridgman, from Omaha, now a student at Harvard; G. W. H. Russell, a former denison of the slums in many states, now a converted holiness minister; H. T. Williams of the Chicago Y. M. C. A.; W. F. Spencer, Springfield, Mo.; Ira Boyd, Muskogee, Okla.; and O. H. Sawers of St. Louis. Among the number present were an ex-mayor of Kansas City, the vice-president of an important railroad, the vice-president of one of our largest banks, two High School principals, the secretary of the Kansas City League of Social Agencies and many other men of affairs in Kansas City.

The program of the Liberty Conference is not given in advance but each number is announced at the preceding meeting. The speakers are known only to the committee. The first event was a substantial meal in the college dormitory. Then came a period of fun led by "A Mutt." "Jeff" had been present on previous occasions but this time he was unavoidably absent. However, "Mutt" was fully equal to the occasion.

Following the dinner the first meeting was held at eight o'clock. The keynote address was delivered by Dr. Cook of the Scarritt Bible and Training School. At the close of the session the men marched to the dormitory rooms of Ely Hall while singing, "On Christ, the Solid Rock, I Stand." Instructions were given to keep quiet and go to sleep. They were obeyed. The men were awakened at 6.30 by music from the cornet and piano and called to a seven o'clock morning watch. At the dismissal each man was given a copy of Henry Drummond's leaflet, "How to know the will of God." This was carefully studied until breakfast time at 8.15.

Following breakfast was a period of relaxation until 10.30 when an inspiring address was given by Henry M. Beardsley. Gen. Sec'y C. S. Bishop followed with an address embellished with a recital of experiences in China where he has recently studied the religious and economic conditions as a special representative of the International Y. M. C. A.

Lunch was succeeded by a do-as-you-please time until four P. M. The various denominational groups held meetings of their own. The Westminster Congregational delegation of sixteen men was one of the largest. The afternoon session was given over to the especial religious experiences of selected men and the evening session to a free-for-all relation of individual testimony. It was 10.30 before the leader found himself able to close the meeting. The final session was from 6.15 to 6.45 Monday morning. Then electric cars to Kansas City, breakfast, and the day's duties.

One of the most important elements in the success of the Conference was the music. The pianist played with skill, vigor and personal interest. It was an act of worship for the cornetist to send forth his clear, harmonious notes. The leader directed the voices of more than 200 men with a fervor and pleasure that was infectious. The men truly made "a joyful noise unto the Lord" and as they sang they experienced the reaction of a deepened faith and a joyous communion with God.

The number in attendance was limited by the available accommodations. A five-hundred capacity dining hall at another near-by college is a future prospect when the Liberty Conference attendance will probably be doubled. The results of the conference are not spectacular but are abiding. The "spiritual illiteracy" of some of the men was overcome, all experienced a deeper conviction of the duty and joy of religion as a personal factor and the leaven of the spirit is being felt in the civic and commercial affairs of the community.

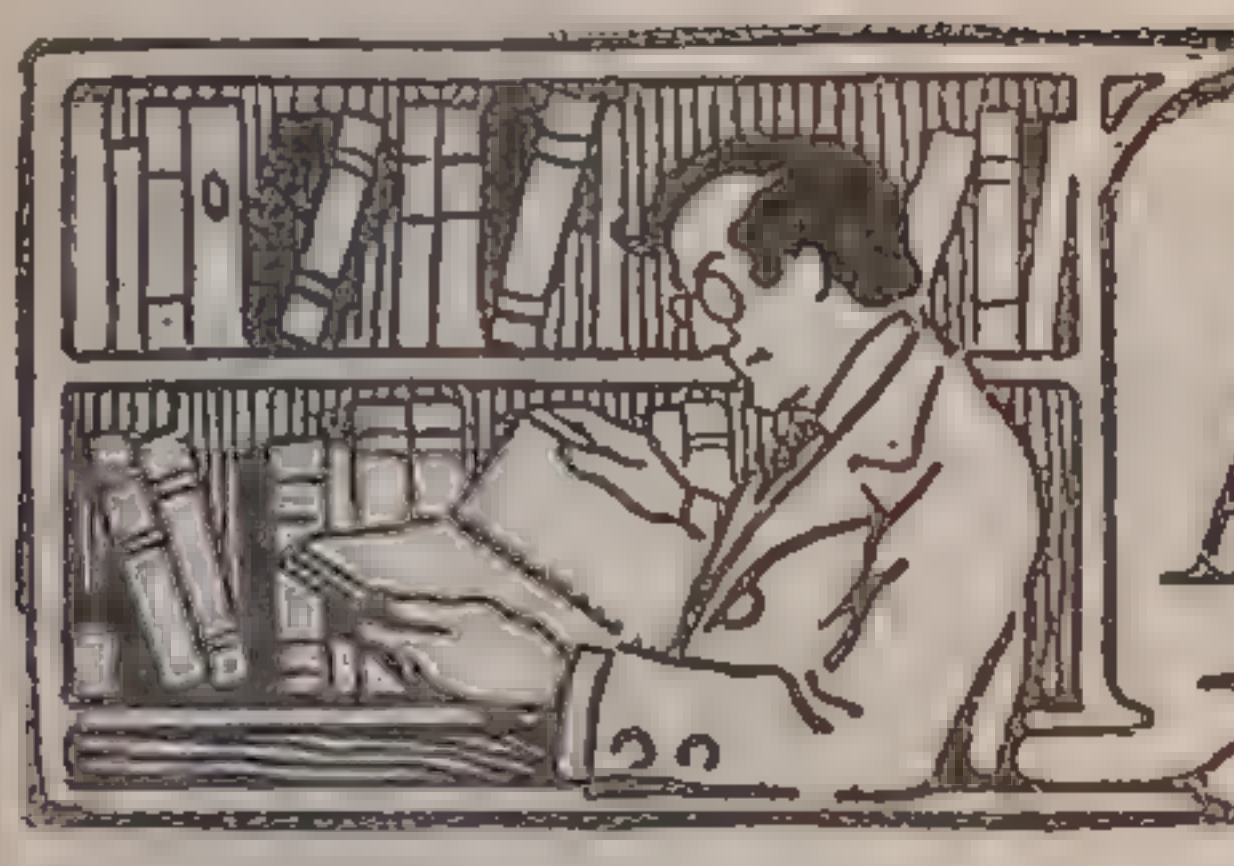
The conference has been mainly managed by Y. M. C. A. officials but it is purposely not a Y. M. C. A. institution. The purpose of the conference is to provide physical relaxation and, apart from detracting influences, to promote a deeper and a happier spiritual life; not simply to attain a temporary exultation but to inspire a permanent companionship with God. The Liberty Conference is a strong factor in the lives of those who attend.

Dr. Eaton Becomes Secretary

Because of the loss of Dr. Herring, so tragic and irreparable, it devolves upon the Executive Committee of the National Council to appoint one who shall fill out the unexpired term until the meeting at Los Angeles, when the Council itself will elect Dr. Herring's successor. The selection has been made of Pres. Edward D. Eaton, who will at once undertake the duties of the Secretary. He will be at the New York office at stated times during the month and whenever his presence is necessary. He will also be free to speak in the interests of the denomination and to confer with committees and individuals wherever his counsel may be desired.

The Committee deems it fortunate that such a man is available who, by varied experiences in administrative positions, by wise judgment and considerate mind, is so well fitted temporarily to undertake the responsibilities of this office. We bespeak for him that spirit of cooperation which will enable him, in the difficult situation, to promote those interests that were so ably guided by Dr. Herring.

CHARLES F. CARTER.
Chairman of the Executive Committee.



AMONG THE NEW BOOKS

Concerning America

The Pilgrim Republic, by John Abbott Goodwin (Houghton Mifflin). First published in 1888, this work has long been recognized as the most complete and popular history of the Pilgrims after their arrival at Plymouth, down to 1732. But little of great importance has been discovered since concerning the history on this side of the sea. It is fitting therefore that this standard work should be reprinted as a Tercentenary Edition. An elaborate Index greatly adds to the value of the work.

The United States in the World War, Vol. II., by John Bach McMaster (Appleton). The first volume of this admirable history covered the ground from the opening of the World War up to 1918. The present volume opens with the appearance of submarines off our coast in May, 1918, and closes with two long detailed chapters on the Treaty of Peace and its rejection by the Senate. The body of the book surveys war work at home, the part of our troops in the fighting in France, the Armistice, the President's visit to France and the Peace Conference. With material gathered not only from American but also from German and French sources the author has provided the most complete account of America's part in the war and in subsequent peace discussion that has been published. In Appendices the texts of the Armistice, the Proposed Covenant and the Covenant of the League of Nations are presented in full.

The United States, an Experiment in Democracy, by Carl Becker (Harpers). An interesting popular review of the development of the democracy of the United States from Colonial days, with suggestive comment. "In entering the war the United States needed to be quite sure, and in guaranteeing the peace she needs to be quite sure, that it is *democracy* and not *capitalistic imperialism* that the world is being made safe for. She needs also to be quite clear that making the world safe for democracy is not the same thing as imposing upon the world her own brand of democracy," is one of the characteristic remarks which indicates the nature of the work. It closes with a clear statement of the present trend of political events.

People of Destiny, by Philip Gibbs (Harpers). A serious and friendly account of the impressions gained by this famous war correspondent on a recent visit to this country. The Adventure of Life in New York, Some People I met in America, Things I Like in the United States, America's New Place in the World, What England Thinks of America, Americans in Europe, are the chapter titles. They convey a general idea of the great variety of matters considered. It is a delightful book to read, though it is not by any means wholly flattering. As the title indicates he expects great things of America and in his appreciation of our difficulties he doubtless reveals the growing sentiment in England. We heartily commend the volume to our readers.

Everyday Americans, by Henry Seidel Canby (Century). An interesting study of the American mind, "as manifested in the American of the old stock." It has chapters on Conservatives, Radicals, Conservative-Radicals, American Idealism, Religion in America, Literature and the Bourgeois American. The author has been teacher of English at Yale, one of the editors of the *Yale Review*, and writes with abundant authority a very interesting and encouraging series of essays. It is well worth careful reading.

Short Stories

Famous Detective Stories, edited by J. Walker McSpadden (Crowell). Eleven selected stories by such authors as Poe, Gaboriau, Conan Doyle, Stevenson, Hornung, etc. A choice collection.

Famous Psychic Stories, edited by J. Walker McSpadden (Crowell). Twelve stories selected from the writings of Hawthorne, Poe, Wilkie Collins, E. F. Benson, etc., each, with one exception, not exactly a "ghost story," but of the psychic type. They are "little classics."

Turn About Tales, by Alice Hegan Rice and Cale Young Rice (Century). Ten short stories, each author in turn telling one; hence the title. They are choice stories, in which pathos and humor are well blended.

Century Co. From *Turn About Tales*

The Story of Jack, by J. Horace Lytle (Pettibone, McLean). Jack, an Airedale terrier, followed his master to the Klondike in the gold rush and died to save his master. It is a great dog story and there are a half dozen more short stories all about dogs.

Chill Hours, by Helen Mackay (Duffield). These short stories and sketches lay bare the heart of France in the days following the close of the war. There is pathos and power in them.

Monday Club Sermons

Monday Club Sermons, 1921 (Pilgrim Press). This is the forty-sixth series of sermons issued by the Monday Club. The fact speaks for itself. The lessons in the International Uniform series for 1921 are after a new order. The first quarter is devoted to the life of Christ, concluding the lessons for the fall of 1920. The second quarter is devoted to social topics. The third and fourth quarters are given to the Life of Paul. As in previous volumes over a score of Congregational ministers contribute one or two sermons each, a sermon to a lesson.

On Religious Themes

How to Use the Bible, by L. Wendell Fifield (Womans Press). The author is a Congregational minister at Sioux Falls, S. D. He has made not only a popular textbook but a real help to the average man and woman in the pews, as he discusses Modern Attitudes toward the Bible, Methods of Making the Bible Effective, Great Verses and Chapters and similar themes. It would make a good textbook for an adult Bible class.

The Eyes of Faith, by Lynde Harold Hough (Abingdon Press). A series of papers on the relation of experience to the present-day problems of religion.

Behold, a Sower! by M. Louise C. Hastings (The Beacon Press). A choice collection of inspiring quotations in prose and verse taken from many authors, largely Unitarian, arranged as daily readings for young people.

New Furrows for Old Fields, by William Chalmers Covert (Doran). Stimulating and suggestive statements that will help us in taking account of stock—like new emotions released, new assurances of faith, new zones of love, new types of leadership, new estimate of the church and new signs of Pentecost.

The Missionary Outlook in the Light of the War, by the Committee on the War and the Religious Outlook (Association Press). A study by a number of American religious leaders showing the enhanced significance and urgency of foreign missions in the light of the war, the war's effects in various countries and a fresh consideration of missionary principles and policies.

A Better World, by Tyler Dennett (Doran). A study of the religious resources of the world for the preservation of peace, emphasizing the fact that the one great hope of the world is in Christianity.

It's a Good Old World, by Bruce Barton (Century). Fifty little editorials, pointed, sane and interesting, mostly practical lessons of life, written for various papers.

What Religion Is, by Bernard Bosanquet (Macmillan). A helpful volume dealing with the simple, fundamental principles of religion. It appeals to the mature mind rather than to the youthful inquirer, on such themes as Salvation, Freedom and Power, Unity with God, Man, and Nature, The Nature of Sin, Prayer and Worship, the Religious Temper, etc.

Jesus Christ Is Born Today, and Never Mind Me, by Margaret Slattery (Pilgrim Press). Two little paper-bound booklets, each containing three or four brief but vivid and impressive messages, calculated to quicken and encourage the Christian life. Good for young people and also for older readers.

The Real Christ, by R. A. Torrey (Revell). A series of sermons in a characteristic vein by one of the most ultra conservative and literal interpreters.

A Guide to Bible Study, by Harry E. Richards (Oxford University Press). A non-critical handbook of Bible study from Genesis t Revelation, by a layman. It follows Geike and Edersheim in the Old Testament.

Purpose in Prayer, by Edward M. Bounds (Revell). "Prayer is a disinfectant and a preventive. It purifies the air: It destroys contagion." . . . "Prayer puts God in full force in the world." These are sample extracts from these devotional essays which are a worth-while addition to the literature of the "Inner Chamber."

The Christian Task, by J. Harold Dubois (Association Press).

The Near East: Cross Roads of the World, by William H. Hall (Interchurch Press).

IN THE CHURCH SCHOOL

DR. DAVIS' BIBLE CLASS

What the King Requires

International Sunday School Lesson for Oct. 24. Matt. 5:1-10; 43-48.

We have seen that the first message of Jesus announced the near approach of the Kingdom of God. This simple description required working out in practical detail. This Jesus did. His teaching always was concrete and was related to the practical life of men.

1. *The Master's "Blesseds."* The beatitudes are the first statement of what the King requires. But the way to understand them is to begin with the key word "blessed," which indicates, not what the King *commands* but what he *gives*. The word means "happy." It is the best single word to interpret the habitual spirit of the Kingdom, which is happiness. Religion, according to Jesus, was designed to make men happy. This is its temper and result. This happiness flows from certain habitual dispositions, as follows: 1. Poverty of spirit; 2. Sorrow; 3. Meekness; 4. Yearning for righteousness; 5. Mercy; 6. Purity of heart; 7. Peaceableness; 8. Enduring persecution and reproach. These eight qualities or graces the King requires. Poverty of spirit does not mean a poor, weak spirit. The poor in spirit in the time of Christ were those who were eager and expectant for God's Kingdom to come. They were, like Simeon and Anna, "looking for the consolation of Israel" (Luke 2:25-38). Mourning includes far more than sorrow caused by the death of loved ones; it involves sorrow for the woe of the world, for personal sin and for everything that separates us from God. Persecution has so far passed from our modern life as the result of following Christ that we understand only with difficulty what it means. Nevertheless, one seldom starts out to follow Christ fully without soon coming into some kind of a practical situation where "persecution for righteousness' sake" becomes a reality. Let anyone try to put the principles of Jesus into practice fully in business, in politics, in social relations, and sometimes even in the church, and he will discover that he has to pay the price of opposition in terrific measure.

If you were to set down carefully the requirements for membership in the Kingdom of God today would you include any, or all of these qualities? In what order would you place them? What new ones would you add? Name the qualities that come to your mind as the marks of a modern Christian.

2. *The Law of Love.* One expression of the old law is found in Lev. 19:18. The love of one's neighbor is commanded explicitly here. Hatred of one's enemy is not; it did not need to be. Jesus gave here the most searching command concerning the exercise of love that is to be found anywhere. There are no modifications to it. He does not say, Love your enemy if he becomes penitent and seeks your pardon. He does not impose any conditions on his commandment. He says plainly and explicitly that we are to love those who do not love us.

This is one of those items in the Christian life which we affirm and approve in general, but which we seldom face squarely or apply concretely. But if Jesus meant what he said and if the command has any authority it applies without stopping at any barriers that we interpose. It means that the time to love the Austrians and Germans and Turks, even if we hate their sins, is now, in spite of any hardness that they may be showing. Let us look the whole situation squarely in the face. Jesus may have stressed the point strongly—over-emphasized it, in fact—in order to make it clear. But this strong emphasis does not make the command less valid or limit the range of its application. What does it mean, therefore, for Americans to love Germans now? We have suffered and all the world will suffer for a generation on account of their selfish and brutal action. Granted, that they had no monopoly on the practice of selfish nationalism, their action has plunged the world in woe. If the war has taught us anything it is the futility and the crime of war. Germany could not conquer the world; the world cannot "crush" Germany. Force and diplomacy have been tried in vain. Good will and confidence never have been fully tried. Jesus asked us to try what love would do. He was sure that it would finally conquer. He practiced it himself. Was his program a success? It is not difficult to practice love on far-off people who have done us no harm; but the disagreeable neighbor, whose faults are all so well known to us—and ours also known to him, let us not forget—and the German and the Turk! Can we love them? Can an Armenian love a Turk? Can a Frenchman love a German? Are we to indulge our hatreds? Can we trust love?

Ozora S Davis

Chicago Theological Seminary.

The Study of the Bible

III. What is the Bible?

Even a partial answer to the question, What is the Bible? should aid us greatly in interpreting the Book. Wrong ideas about the Bible have often made a satisfactory interpretation impossible. Many parents and teachers hardly know what or how to teach because they have no adequate point of view from which to approach the task.

If salvation is not obedience to an inerrant external rule, but the possession of a new inner life, a change of ruling purpose, an achievement of Godlike character, moral fellowship with God, realized through seeing what God is as revealed in Jesus Christ, by turning from sin, and by giving our lives to him in trust and obedience, then all parts of the Bible are not necessary to salvation and salvation is in no way dependent upon an infallible book.

We have not been fair with this matchless Book. Most of us come to the Bible with a theory of inspiration which necessitates its being an authority in history and science, when we should know that the keenest and deepest spiritual insight adds nothing to one's store of historical or scientific facts. Inspiration is primarily in the realm of morals and things spiritual.

The Bible is primarily a book of religion, a book of life, a story of redemption. It has history, literature, and reflects the science of its time, but the distinctive thing is its religious interpretation and use of all these. Not geology, even though Genesis has an account of creation, which was a common Semitic tradition, but the religious interpretation of creation; not literature, though it has all kinds and some of the best; not ethics, though its ethics are the loftiest known—religion is its theme; it has to do with God and man and the life which follows from right relations between them. It is a story of God's effort to redeem man by bringing him into fellowship with himself. This is primary; all else is secondary. This is the greatest religious and moral book of the world. Redemption and character are its supreme interests. It should be judged in the light of its purpose. We lay upon it a burden which it is not able to bear and which it was never intended to bear, when we try to make it authority in fields outside the scope of its purpose.

> Religion made the Bible, not the Bible religion.
>
> Religion was before theology or interpretations of religion and has endured through countless changes in interpretation.
>
> All parts of the Bible are not necessary to salvation. Communities in India have found God through the Gospel of Mark alone.
>
> Let us go with Jesus who treated the past as a guide-post—not a hitching-post.

While the Bible is not a *Book of Science*, if it is permitted to correct itself by judging and interpreting its lower religious teaching in the light of its highest teaching, we may safely say that it is a *Scientific Book* in the field of religion and redemption.

The Bible is the story of Hebrew and early Christian Religion, culminating in the supreme revelation of God and the way of life in Jesus Christ. It is the product of the social experience of Hebrew community life under the guidance of God.

Before applying the point of view we have been developing, in actual interpretation of the Bible, it will help us if we realize:

1. That religion made the Bible, not the Bible religion; that the Bible is founded in the fact of religion, not religion in the fact of the Bible, much less in some particular theory about the Bible.

2. That Christianity being a new life of good will to God and man, following Jesus Christ in the committal of our lives to God in trust and obedience, rather than conformity to external rules and laws, then it is immaterial whether or not the Bible is infallible.

3. That inspiration being in the realm of morals and things spiritual, we should expect

(*Continued on page 486*)

THE HOUR OF PRAYER

What is a "Square Deal" for Our Negro Population?

Comment on the Midweek Prayer Meeting Topic for Oct. 17–23

BY GEORGE L. CADY

Scripture Passage. Gal. 3:26-29; Col. 3:11-14.

Think of the world to which Jesus came—a world of rigid castes within the nation and between nations. The national and racial boundary was the limit of pity or human regard, with the darkness only now and then relieved by a Good Samaritan.

The League of Pity. George Mathewson says that Christianity was a "League of Pity," and for the first time Pity went out into the world not asking, "Who is in need?" but "What is the need?" But first it had to be a League of Justice, for Pity without Justice is idle and often selfish.

The need was never greater and the young heart can become Christlike in no more significant way. "If you are God's child then make it known by your mercies, your kindness, your long suffering, your humbleness of mind and above all things by your charity for all mankind." Racial lines are being drawn more clearly. The gulf between those who differ in color and language is greater than before the Great War. Christ and all Christlike hearts must bridge this gap.

What Is Equality? There is a sense in which "all men are not born equal" and no artificial law can make them so. Men will always start out handicapped for the race by inheritance and environment. But the equality for which every Christian must strive is equality of opportunity, the right to climb.

Christian Equality. If we only believe that the man of color is also a son of God, we shall not rest until every influence which has fitted us to live our rightful life shall be within reach of every boy or girl without regard to color. There were thousands of slaves in the early church but no grave of a slave has ever been found in the Christian burial places. Paul found a runaway slave, Onesimus; he sent him back to Philemon charging him to receive him as a brother. Across the communion table of the early church slave and master clasped hands.

If our colored brother—black, yellow or brown—must go to a separate school, we shall make that school equal to our own. If he goes to college, we shall open every door to every cultural influence as wide for him as for ourselves. If he attends a separate church, we shall help him to make that church as attractive and helpful as our own. And wherever these opportunities are not within his reach, we shall leave no stone unturned until they are. We shall do this because "they too are the sons of God."

REFERENCES: Read "Philemon"—it is in the New Testament! "Up from Slavery," Booker T. Washington. "Darkwater," Professor Dubois. "The Negro Faces America," Seligman. "American Democracy and Asiatic Citizenship," Gulick. Send to The American Missionary Association, 287 Fourth Ave., New York City for leaflets and pamphlets on the race question.

Closet and Altar

LIVING TOGETHER

If ye fulfill the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. James 2: 8.

Thus, these brethren, receiving of the same Spirit from their Head, Christ, are most strongly bent to the good one of another. If there be but a thorn in the foot, the back boweth, the head stoops down, the eyes look, the hands reach to it, and endeavour its help and ease; in a word, all the members partake of the good and evil, one of another. Now, by how much this body is more spiritual and lively, so much the stronger must the union and love of the parts of it be each to every other.—*Robert Leighton.*

"Who seeks for Heaven alone to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
Yet God will bring him where the blessed are."

For the same wind that blows out a candle only fans two faggots into a flame.—*D. Crawford.*

There are many members, but one body. Their functions differ, but the life in them all is identical. Each is necessary to the completeness of the whole, and all are necessary to make up the one body of Christ. It is his life which manifests itself in every member and which gives clearness of vision to the eye, strength and deftness to the hand. He needs us all for his work in the world and for the revelation to the world of the fullness of his life.—*Alexander Maclaren.*

We will not, then, quarrel with today, for whatever else it lacks it is full of opportunity. Has it dawned for us upon a hard, bare, seemingly hopeless condition? At least it has left us the opportunity of patience, of inner development—the opportunity, in short, of being good. We can today be cheerful, helpful, serviceable. Do you need comfort? Find it in comforting some one else. It is a sure way.—*J. Brierley.*

Make us, O God, more faithful in our relations with others, more considerate of their needs and of their weakness, more ready to note the good and refrain from all disdain and scoffing. Persuade us by thy patience with our own neglects and follies. Open our eyes that we may look with sympathetic hearts upon the things of others and be quite free from envy. Rid us of festering dislikes and cleanse our thoughts from all memories of evil suffered, that thy way may be open to take away our self-reproach for evil done. Make us active in all ways of Brotherhood, swift to see all opportunities thou givest us of good will. In the name of Christ. Amen.

—*Isaac Ogden Rankin.*

Events as Teachers and Preachers

Comment on the Christian Endeavor Prayer Meeting Topic for Oct. 24–30

BY CHARLES ERNEST WHITE

Topic: Lessons from Recent Events. Luke 13:1-5; Prov. 25:25.

Light from the Bible Passages

Jesus drew his lessons not only from near-by scenes and objects but also from recent events of which he was not a part, but which were well known. Pilate's inhuman, brutal treatment of the Galileans and the catastrophe at Siloam, were such incidents. The essential thought in Christ's mind was the imperative necessity for repentance. Delays are dangerous. His message, when he and his disciples found the fig-tree withered, is an excellent example. Another incident is of the disciples' peculiar trip through the cornfields. Many an event happening in far-away lands gives fine possibilities for suggestive lessons. The Book of Acts has good examples of drawing strong suggestions for life from current events.

Leads for the Leader

Current events represent life, and life always furnishes the best material for study. Many of us simply use our minds in recording these events. It would be far more rewarding if we asked occasionally what the meaning of these may be to ourselves. Many a small event may have a large amount of suggestion.

The Great War may not be too hackneyed an event to furnish still such lessons.

A great railroad accident as an example of the danger of taking a chance.

The baseball scandal as a danger signal to weak standards of morals.

The sugar shortage as a test for making the most of life even without some things we think necessary.

Wireless control of great vessels as a type of prayer and faith.

Thoughts for Members

"Life's real loss is life unlived. The strength we pay out for a principle enriches us, though the cause may seem a failure. The strength we save through cowardice or selfishness inpoverishes us. The love that is given, though it be not half returned, builds up the heart, while the love that is withheld shrivels it."

God of the earth, the sky, the sea,
Maker of all above, below;
Creation lives and moves in thee,
Thy present life through all doth flow.
Thy love is in the sunshine's glow,
Thy life is in the quickening air;
When lightnings flash and storm-winds blow,
There is thy power; thy law is there.
—*Samuel Longfellow.*

"The tests of life are to make, and not break us. The blow at the outward man may be the greatest blessing to the inner man."

A Moment of Prayer

Our Father, in whose hands are all the affairs of the world, we recognize that though they may not all result as thou wouldst wish, yet they may furnish us with lessons for the cultivation of our lives. Open our eyes, we pray, to discover these and thus enrich our souls through the influence of these thoughts. Amen.

WITH THE CHILDREN

Margery's Vowels

By Mary A. Thompson

"It's the very snarliest hair in the whole world!"

This is what Margery Blake used to say every morning and night, while her Aunt Louise was brushing her hair. Perhaps she stretched the facts a little, but Margery certainly had her trials, for her hair was not only long and fine and very thick, but it was as full of kinks and tangles as the grapevine tendrils, or a spool of silk the kitten had played with. Besides, when a little girl walks a mile to school, plays tag all recess, and spends her spare hours climbing trees and jumping on the haymows, she can hardly be expected to keep all the snarls out of her hair.

Now though Margery could climb to the tops of the tallest apple trees, she was not very brave in bearing pain. When she felt a pull she would jump or scream until poor Aunt Louise was at her wit's end. Sometimes Father would look up from his newspaper with the remark, "I must take her to town next Saturday and have it cut!"

"Oh, no!" would come from Mother then, and "Oh, not yet!" from Aunt Louise, and "Oh, no!" from Margery herself.

Then the little girl, who really wanted to be good, would be quite patient with the snarls—until she forgot it.

One day, as she came dancing in from school, Father said, "Well, Chicken, what did you learn today?"

"I learned the Vowels," said Margery, proudly; "A E I O U. Teacher said we must say 'em over often so we wouldn't forget."

"A E I O U," said Father, thoughtfully. "Those sound to me like some of the noises a little girl I know makes while her hair is being brushed."

Margery turned rosy red and looked out of the window.

"I'll tell you," said Aunt Louise, quickly, "I've thought of a game we can play. I'll give you five screams every time I brush your hair, one for each Vowel. You can save the worst pull for O, because that sounds the worst. But when you've had all five, you must keep quiet, no matter what happens."

"Well," said Margery; and that night she sat down to have her hair put in order without once saying, "Oh, dear!"

Aunt Louise began to tell a story as usual, but the silence that followed was very unusual, indeed. It is true there were some pulls, but Margery thought them not important enough for a Vowel. At last there came a gentle A.

"That's a good choice," said Aunty, "that was a hard one, I know. Now remember, four more. Well, as I was saying, the princess"—

But the princess was nearly married before Margery could make up her mind to employ E.

"I'm glad you got that in," laughed Aunt Louise, "for now we are all through."

"Why Aunty, and I didn't have the other three at all! What made you do it so quick and easy?"

"I thought the snarls were worse than usual," said Aunt Louise, "but never mind, dear, you can being again tomorrow morning."

Next morning Margery reached I. But if you will believe it (and I'm almost afraid you won't) two weeks passed before she could decide to say O.

"For that ought to be very bad, you know, Aunty. And really, when you come to think, it doesn't hurt so awfully. Why, sometimes I don't get beyond A. But today after I'd been in the woods and got pitch on my hair, I was sure O was all right."

"It's much nicer for me," said Aunt Louise, "but you aren't practicing the Vowels much. I don't believe you could say them all at once if you tried."

"Oh, yes, I could," said Margery, and a month later she proved it.

It was such fun to walk round the big beam above the haymow! Margery had done it many a time, but this once her foot slipped, and she lay, a limp little heap, on the floor. Father ran in from the stable where he was at work and lifting her in his strong arms carried her into the house.

"I'm afraid her arm is badly broken," he said to Mother. "And she minds pain so much that I don't know how she will get through the setting."

The doctor was an elderly man who had seen many strange things. But even he was a little surprised when his patient looked up at his first touch on her arm and said very distinctly, "A E I O U!" Then she shut her eyes and made no sound nor movement till all was over, and she was lying back on the pillows in her own little room.

"Margery, dear," said Mother then, "you don't know how much you pleased us all by being so brave today."

"Yes, indeed!" cried Aunt Louise. "The doctor said you were a real little heroine."

"No one would think you were the little girl who used to cry when her hair was brushed," declared Father.

"Why, you see," said Margery, "I used up the Vowels. It hurt so when he first touched me that I thought it was fair to say 'em all at once. And then there wasn't anything more to say, so I kept still."

Margery's hair is thinner now, and it snarls less than of old, but she still remembers the Vowels. Sometimes when she is in pain, she says to herself, "I wonder if it is bad enough to say O, or had I better wait a while?" And sometimes, while she is waiting, the pain grows better.

A Boy with Two Faces

I've heard about the queerest boy,
  A boy that has two faces;
One face is round and full of joy,
  As out of door he races.
But when his mother calls him in
  He changes to the other,
And that is long and sour and thin—
  I'm sorry for his mother.

—*Little Folks.*

The Comrades' Corner

Dear Comrades:

My last report on the Dorchester Academy (Ga.) *Lunch Fund* was on July 1, when I said we had $16.52. I said I thought we might reach $25. We have. We have gone way beyond, and left that figure quite out of sight. Today (Oct. 1), it stands at $37.02. I certainly am proud of my *Comrades.* Just think what that will mean to those boys and girls, walking ten and in some cases twenty miles a day, to get their education at that school.

Names of givers to the *Fund* not mentioned before are: Mrs. C. A. Skinner, Watertown, Wis., Miss Maria A. Barlow, Ware, Mass., ? from Syracuse, N. Y., Mrs. Charles H. White, Woodford, N. Y., Mrs. Elizabeth E. Alden, Fitchburg, Mass., Everard Webster, Bennington, Vt., the Hansons, Pomona, Cal., Miss Jessie Barlow, Cambridge, Mass.

I should like to give their letters in full, but here are some "bits": Miss Maria Barlow (of Ware) was "an honorary member of the *Conversation Corner* of blessed memory." She welcomes the *Comrades' Corner*, reads and enjoys each number. "One of my pleasant memories is of a call from 'Mr. Martin' while I had a short vacation in East Gloucester in the summer of '98. He was so kind and friendly, as if we had always been acquainted."

You will much enjoy this from Mrs. White's letter, written from her "home among the beautiful hills of Delaware County in New York State": "Many years ago my sister spent one year, as teacher, in that school (Dorchester Academy). She was taken ill with malaria, and was obliged to give up the work. She has told me many interesting things about the work there, and I remember especially about the distance some of the children would walk to attend the school. She tells of a true-blue incident that happened in the school. A pupil was reading the Bible verse: 'He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.' This is the way it was read: 'He which soweth sparklingly shall reap also sparklingly; and he which soweth beautifully shall reap also beautifully.'"

I don't know what "sowing sparkingly" could mean, but "sowing beautifully" is a very pretty thought. If we sowed our thoughts and our words and our little kindnesses that way, it would put a new smile on the face of the earth.

Mrs. Alden is "very glad an Alden has the care of the *Comrades' Corner*. My dear husband carried that name seventy-nine years," so she feels a friendliness for one of that name. It is a name that signifies very much, and one almost trembles to carry it. It would be so much simpler to be a Jones or Smith or Brown or White, not that I would indicate that those names do not mean much. Only there is such a lot of them!

Everard Webster is another *Comrade* who had a tiny garden. The potatoes he sold for seventy cents and he wished to send fifty of it for the Fund.

The Hansons number three—Endicott, Muriel and Horace. Endicott was the first prize winner of the first contest we ever had in the *Corner.*

Well, school has opened at Dorchester, and I hope soon to have a letter from them. We shall all be glad to read it, I know.

I am sure the printer will think we have taken all the space we ought to use this week, so let's be good to him.

Comradely yours,

Mr Alden

IN THE CONGREGATIONAL CIRCLE

From West to East

CALIFORNIA

Permanent Exchange of Pulpits

The practice of exchanging pulpits for a service or even for a vacation season is common enough among our pastors, but it is not often that such an exchange is permanent, especially where it is unpremeditated. When Rev. C. S. Price resigned the pastorate of CALVARY, OAKLAND, last spring to take up work on the Chautauqua platform, it was with the intention of making this his permanent work. The church at once began a careful search for the right man as his successor, and during the summer extended a call to Rev. W. A. Schwimley, who since 1914 had been the pastor of LODI, the prosperous city in the center of the Tokay grape district of California. Mr. Schwimley began his work in Oakland on Aug. 1, and the church is looking forward to a period of progress and growing service to the community under his leadership. Lodi made splendid progress in the six years of Mr. Schwimley's pastorate, having nearly doubled its membership during that time and the choice of a new pastor was a matter of great importance.

Mr. Price enjoyed an unusually successful season on the Chautauqua circuit in the Northwest, but the summer's trial of the life of a lecturer convinced him that nowhere else could he find the satisfaction in service that is found in the church of Christ. He definitely decided with the close of his engagement to return to the pastorate, refusing new and attractive contracts for further lecture work. His heart turned back to California as a field and just in time to find that the people of Lodi were desirous of having him pay them a visit. The visit was made and resulted in a unanimous call to the pastorate of Lodi, which was accepted. Mr. Price has entered upon the pastorate with anticipations of effective service together, both on his part and that of the church. D. S.

Santa Cruz Secures Dr. Palmer

SANTA CRUZ was called upon to give up its pastor, Rev. A. W. Hare, for work in connection with the Anti-Saloon League of California, but it was not long pastorless nor did it have to look far for its new leader. At the other end of the 25-mile crescent of Monterey Bay is Pacific Grove, with the Mayflower Church, of which Dr. B. M. Palmer has been pastor since 1912. Through these eight years of service Dr. Palmer has become so well and favorably known in that region that it was to him that Santa Cruz turned when the need for a new pastor came. The cordial invitation of the church was accepted and on Sept. 1 the pastorate began. Santa Cruz is one of the larger churches of Northern California and good things are looked for in this new connection as the days go on. D. S.

Changes at Santa Barbara and Yucaipa

FIRST, SANTA BARBARA, which was led during a period of difficult reconstruction by Rev. Chester Ferris, has regretfully accepted his resignation, this being made necessary for health reasons. The membership recognizes with deep appreciation the heroic and self-sacrificing service rendered by Mr. Ferris during a time of unusual strain.

Santa Barbara's loss is Yucaipa's gain, for that church is rejoicing in Mr. Ferris' acceptance of their call. The service in this country parish near Redlands began in September. Although a distinct contrast from the city parish of Santa Barbara, Yucaipa offers a challenging opportunity and under Mr. Ferris' leadership it is hoped that the church may become a real community force.

Meanwhile Santa Barbara has issued a unanimous call to Rev. J. H. Batten to serve the church as regular pastor, he having been stated supply during the past few months. Mr. Batten's aggressive leadership during this period has strongly developed the church and has aroused the loyalty and devotion of the membership. This was evidenced in their enthusiastic call to him as pastor at a salary of $3,000, with a promise of increase to $3,600 Jan. 1, 1922.

Northern California Conference

The Northern California Conference tried an experiment this year in the holding of its annual meeting at the conference grounds of the Y. W. C. A. at Asilomar, instead of with one of the churches. For some years past there has been a growing feeling that the entertainment of the Conference was too large a task for any of the smaller churches and even the large churches have found that their members have been so burdened with the details of hospitality that they were unable to participate in the meetings. The fine equipment of the grounds at Asilomar offered an opportunity of relief

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from many problems, but with the increased railroad rates the 125-mile trip from San Francisco was a practical hindrance to a large attendance. However the attendance was exceedingly good, 45 churches being represented by about 175 pastors, delegates and visitors. One church, 200 miles from Asilomar, had 17 representatives. A home missionary pastor and his wife and a delegate made an automobile trip of 600 miles to attend the meeting and the churches farthest away, both north and south, were all represented.

The program was arranged with a view to making this a meeting which should give to the churches the largest possible practical benefit to be carried back by pastors and delegates and to that end the method of informal conferences among groups with kindred problems was largely used. Each morning the last hour was given to such conferences in three groups, of pastors, laymen and women, and these groups discussed such subjects as methods of organization, pastors' problems, church finances, the layman's part in the spiritual work of the church, plans of work that have proven most effective, missionary interests, home and foreign, with a special view to the new plans for the coming year, and other topics of practical value

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Another feature of general interest, more or less unusual in a conference program, was the use of one hour each day for a study of modern psychology and its bearing on the teaching of religion, under the direction of Profs. J. V. Breitwieser and C. E. Rugh of the Department of Education of the University of California, both of whom are members of Congregational churches. Miss Sarah E. Bundy, Religious Education Director of the Southern California Conference, also addressed the conference on the need of the recognition of religious education as a matter of primary importance in church work.

The informal hour around the fireside each evening was one of the most attractive features of the program. On one evening greetings were given by churches and associations, with reports of the work of the year; on another home missionary interests had the chief place, and on another the Conference sang together the old songs of the church and the home. At eight o'clock the evening sessions were held in the beautiful chapel, the program including addresses by Dr. J. L. Gordon of San Francisco, Dr. F. J. Van Horn of Oakland, Rev. T. T. Giffen of Fresno, and Hon. J. Stitt Wilson of Berkeley, with a stereopticon talk on the Pilgrims by Rev. E. A. King of San Jose and a special program prepared by the young people of the Pacific Grove Church.

Afternoons were given to rest and recreation, beside the many committee meetings and other informal gatherings which found place during these leisure hours.

Among the important business actions of the Conference was the unanimous adoption of a carefully worked-out program for the year, including an intensive campaign of education in the churches in preparation for the Every Member Drive, which for special reasons it seemed best to hold at the time to which the churches are already accustomed, the first week in December. The apportionment adopted for the year, including the emergency fund of the Congregational World Movement, was $108,500 for missionary work. The program also included special emphasis on evangelism throughout the year, with the Easter ingathering, and the general celebration of the Tercentenary of the coming of the Pilgrims to America on the significant dates.

The practically unanimous feeling of those who attended this first Congregational Conference at Asilomar is that the experiment was a great success and that this should be chosen as the permanent place of meeting. The opportunity for friendly intercourse between sessions and at meal hours and the freedom from distraction and from the care of entertainment of delegates make ideal conditions for thoughtful consideration and careful planning of the work of the Kingdom and the share of Northern California Congregationalists in its upbuilding. D. S.

A Dozen Years of Notable Service

After a service of 12 years with FIRST, SAN DIEGO, Rev. W. B. Thorp has resigned his pastorate, the resignation becoming effective Oct. 1. In this period of a dozen years the church has grown from an organization of 473 members to a membership of 571. Mere statistics, however, do not give any adequate record of Mr. Thorp's pastorate. His scholarly habits have given his pulpit a strong, intellectual place in the city, his social vision has led the church into lines of community service and his clear judgment has made his personal service to the denomination in Southern California one of real significance.

Mr. Thorp has been closely identified with the activities of the Southern California Conference and has been the natural leader of the ministerial group in the San Diego Association. His latest service to his own church has been in promoting the plan for a new parish house, which is now almost completed. An expenditure of approximately $50,000 has made possible the provision of adequate space for the church school and the renovation of the church building itself.

Mr. Thorp will be greatly missed from the Southern California fellowship. He has not yet announced his future plans.

Reception to Ventura Pastor

A reception at VENTURA, with an attendance of over a hundred, testified to the splendid service of Rev. T. M. Patterson, who undertook the pastorate of that church last April. When Mr. Patterson began his service the church was practically inactive, but his aggressive leadership has demonstrated what powers of rejuvenation lay inherent.

Although Ventura is generously churched, there seems to be a real place for the Congregational organization, for within the brief period of Mr. Patterson's service attendance at Sunday school and church services has more than trebled. Financially the church has steadily increased its support—this in spite of a large street assessment this year which made a serious drain upon their resources. S. E. B.

SOUTH DAKOTA

Mobridge Tries an Experiment

A religious day school in a Western prairie state is a new thing under the sun, but at MOBRIDGE, under the direction of Mrs. L. B. Esch, church assistant, such a school was conducted during the month of June. A two-hour session was held each day. A registration fee of 25 cents was charged, and 75 children from four to 14 years of age attended. A competent kindergartner was secured. A program, including a brief devotional service, music, instruction in temperance and missions, talks on habit, Bible stories, Bible geography, etc., was carried out. In this way 40 hours were given to thorough religious instruction, far more than the children can get in weeks in the ordinary sessions of the Sunday school. It is proposed to try the experiment again next summer. Rev. W. F. Ireland is pastor.

IOWA

Dedication at Manchester

In November, 1916, the church building at Manchester was destroyed by fire, the pulpit and pews being the only brands snatched from the burning. War conditions and high cost of materials and labor seriously interfered with rebuilding; but faith and hope, joined to a steady and determined purpose, gained the victory. Rev. W. J. Suckow, who was pastor at the time the church was burned, began the restoration of the house of worship, and had the work well on the way toward completion when the new pastor, Rev. H. L. Goughnour, succeeded to leadership early last spring.

On Sept. 12, pastor and people of Manchester witnessed the final success of their labors, when the new church was formally dedicated. Pres. J. H. T. Main of Grinnell College preached the dedication sermon. Superintendent Johnson took charge of the formal service of dedication. In the evening Dr. H. F. Milligan of Dubuque gave an address on Christianity in Action, the Challenge of Our Time, and Rev. Fred J. Clark of Waterloo spoke on The Church and Civilization. It was an inspiring day for the church and one long to be remembered.

MINNESOTA

Discuss Relation of Church to Workingman

Olivet, St. Paul, received four new members at the September communion, making a total of 88 since the first of the year. On Labor Sunday evening the topic, "The Church and the Workingman," was helpfully discussed by Rev. J. R. Morgan of Minneapolis and Mr. E. H. H. Holman of the Brotherhood of Railway Clerks. A representative audience greeted the speakers, as written invitations had been sent to most of the labor union organizations and paid advertisements had been run in the various labor journals. The pastor, Rev. G. M. Miller, afterwards received a letter from one of the labor unions thanking him for the use of the church and declaring, "We who happen to hold official positions in labor unions are very thoroughly aware of the complexity of the industrial situation and we believe that such meetings are of value. This is a time when we must all give due heed to the issues that confront us so that what is best may be preserved and progress may be achieved."

WISCONSIN

No Longer Federated

After three years of federation with the Presbyterian church of Janesville, the Congregational church of the same city has renewed its separate services. Action by the Presbyterian General Assembly at Philadelphia made the continuance of the federation impossible.

Mazomanie has withdrawn from its federation with the Methodist church and has reorganized as a community church.

When Sunday Comes

By John Andrew Holmes

Is it not a sublime thing for a man to say to God every Sunday morning: "Here is an hour of my life. During this hour, write all that thou wilt in the book of my spirit."

Shopiere has withdrawn from its federation with the Methodist church and continues as a Community Congregational Church.

ILLINOIS

Mr. Briggs at Villa Park

Rev. W. A. Briggs, who has just begun the pastorate of Villa Park, came from Fourth, Chicago, where he had served four years. During his pastorate with Fourth the merger of the three organizations—Cortland St., Maplewood and Grace—was effected and the new organization given a successful start. Many difficult adjustments were made, in all of which Mr. Briggs showed himself a patient, wise and far-seeing leader. Maplewood and Cortland St. are flourishing branches and give great promise of growth.

Villa Park is growing rapidly and the Congregational Church is practically the only religious organization in the community. Under the leadership of Mr. Briggs it is giving an all-round community service.

Stillman Valley Has New Leader

Rev. George Milne came to Stillman Valley a few months ago from North Berwyn, Oak Park, where he had given eight years of loyal service. North Berwyn ministered to the whole community and was especially helpful in its dealings with the youth. Mr. Milne led in the adoption of measures that secured playgrounds and other advantages and was also an aggressive force for community reform and law enforcement.

Under Mr. Milne's leadership the church at Stillman Valley has begun a progressive campaign for a full year's service.

CONNECTICUT

Mr. Holbrook Leaves Cheshire

On Sept. 26, Rev. Chalmers Holbrook preached his farewell sermon as pastor of First, Cheshire. Not only the members of his own parish were present, but the Baptist and Methodist churches closed their doors and joined in the service.

His going is a loss to the entire community as well as to his church. Besides attending faithfully to his church duties, he was most active in all town and public interests. During the war he led many of the drives, was a leading spirit in the work of the Red Cross and was also the head of the Visiting Nurse Association. Interested in all denominational work, he made his people feel the importance and thrill of the many big movements that are transpiring during this Tercentenary year. Beyond all of his

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larger interests was his desire to be a friend to his parishioners.

Dr. Goodenough's Notable Pastorate

Ten years ago it was prophesied that Rev. Arthur Goodenough would round out a fifty-year pastorate at Winchester. He has fulfilled the prophecy and the event was celebrated Sept. 22, in the church and on the "Green."

To the degree of Doctor of Divinity, conferred by Yale upon him last June, was added by the church at this time the cap and gown. As they were placed upon him, significant as the act was, it was overshadowed by the thrice repeated phrase of Deacon Elliott B. Bronson, "We love you."

So completely has Dr. Goodenough served and enriched the life of the community that Dr. Karl Reiland of St. George's, New York City, congratulated him in his address on the fact that in all his half-century no attempt has been made to establish any other church, mission or Sunday school in Winchester and recently a neighboring Catholic priest asked him to take spiritual care of one of his families that had moved in.

The most conspicuous evidence of the overflow of his seemingly obscure work is that his address as Moderator of the General Association of Connecticut was printed in full by the *Outlook* and his work was favorably commented on editorially, a recognition won by no other moderator in the entire time of his pastorate.

Dr. Goodenough's neighbor, Dr. Goddard of Salisbury, pastor for 36 years, Supt. Sherrod Soule, Professor Barton of Bryn Mawr and Dean Brown of Yale did honor to him and to themselves by deeming the occasion worthy of their notable addresses. Perhaps the crowning feature of the whole occasion was the frequency with which Dr. Goodenough was spoken of as "Bishop" and the hearty responses always evoked thereby from those gathered from all over the state, bearing witness that the consensus of Christian consciousness is all the authority needed to make a bishop. E. O. M.

Bicentennial Celebration at Griswold

It took two full days worthily to observe the 200th anniversary of the church at Griswold and even then only the high spots could be touched.

The parish was first known as the North Society of Preston and later locally as Pachaug.

The exercises were held in the nearly century-old, dignified meeting-house, sentineled by oaks as majestic as those of Mamre, and crowded at every service. Some of the marked features were the decorations, the names of the early pastors appearing on tablets draped with British flags, whose subjects such ministers were, while the tablets with names of later ministers were adorned with American flags.

Church at Griswold, Ct.

Two colonially uniformed officials guarded the right and left assemblage, one bearing a sword typifying early defense from the Indians and the other carrying a tithingman's rod to be applied to sleepy age or unruly youth.

Two little maidens, descendants of the first minister, gave words of welcome. Some children were baptized, wearing the beautiful and perfectly preserved christening robe donated and used by the first pastor, who served from 1720 to 1761.

The Weber Quartet of Boston lent largely in the way of song, a favor made possible by the thoughtful generosity of William M. Morgan, Esquire, of Boston, a Pachaug boy.

The grandmother church, First, Norwich, the mother church, Preston, and the daughter church, Jewett City, gave maternal and filial greetings and many sister churches offered congratulations.

Special addresses and sermons fell to the lot of Rev. C. H. Peck, a former pastor, Deacon D. L. Phillips, Rev. Sherrod Soule, and the present pastor, Rev. J. P. Richardson, who, together with his efficient wife, should receive praise for the program and its execution.

The community has changed greatly since the golden age of the pastorate of the distinguished Levi Hart, D. D., from 1762 to 1808. Near-by industrial villages have arisen, the old Yankee stock has lessened and the incoming few are aliens. The church, however, has faith in its future as well as reverence for its past. It would be hard to find another country parish comparable in size and station that could equal the record of Pachaug in the matter of mighty men, elect matrons and excellent ministers "raised up." Here first saw the light, Prof. Moses Coit Tyler, the famous historian and writer, George Denison Prentice, the bold and brilliant editor of the Louisville *Journal* in the stormy days of the Rebellion, and William

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MASSACHUSETTS

Worcester Regrets Departure of Dr. Bradley

Dr. H. S. Bradley, beloved pastor of PIEDMONT, WORCESTER, and dean of Worcester Congregational ministers, has resigned his pastorate to take effect the middle of November and has accepted a call to State Street, Portland, Me. During the 11 years of his residence in Worcester, Dr. Bradley has been an influential leader both in the religious and civic life of the city and has filled many positions of leadership in church and city organizations. He served as president of the Worcester Congregational Club and was the first president of the new Worcester Federation of Churches. While building up a large and efficient church organization he has fulfilled a ministry-at-large among the unchurched and has rendered conspicuous service to the smaller churches just outside the city. In civic, industrial, fraternal and social organizations he has been in great demand as a speaker by reason of his forceful and constructive utterance. He has seemed to be an almost indispensable personality in the life of Worcester.

During Dr. Bradley's pastorate 729 persons have been received into church fellowship, with a total net gain of more than 42 per cent. This gain is one-third as much as the net gain of all the other 18 Congregational churches of the city. The working facilities of the church have been improved by the addition of a new organ, new social and dining halls, new kitchen, rooms for Boy Scouts, Camp Fire Girls and kindergarten, and pastor's study. The church's gifts to various causes amount to more than $800,000.

One reason for the growth of Piedmont, in addition to the personality of the minister, has been his emphasis upon the fundamentals of Christian faith in preaching, creed and action. The articles of faith have been simplified until they contain what Dr. Bradley considers the bare fundamentals of a belief in Christ and these articles have been cordially accepted and supported by the church.

Dr. Bradley, in addition to conspicuous service in his home city, holds positions of honor in the denomination at large, and is in demand as a speaker in religious and educational gatherings far and near. Mrs. Bradley has also held a large place in the affections of the people of Piedmont and among the women of the city, and has ably supplemented her husband's work, especially in the missionary activities.

Dr. Bradley accepts the call to Portland as an opportunity to minister at a strategic point in a great state and section of the country where the members of the church have pledged themselves to a forward movement for which they have sought his leadership.

He was born in Jackson County, Ga., a little more than 50 years ago, of Puritan stock. After his graduation from Emory College, Ga., in 1890, he devoted himself to study and teaching, holding professorships in the natural sciences in his *alma mater* and serving as its vice-president from 1899 to 1901. He received the degree of D. D. from the University of Georgia in 1894. From 1901 to 1905 he was pastor of Trinity M. E. Church, Atlanta, Ga., and from 1905 until 1909 was pastor of St. John's M. E. Church, St. Louis, Mo. He is the author of works on religious subjects, the best known of which is, probably, "Christianity as Taught by Christ." F. D. T.

First, Waltham, Celebrates Centennial

FIRST, WALTHAM, two weeks ago celebrated its centennial anniversary. On Sunday, Sept. 26, the pastor, Dr. F. H. Page, preached the anniversary sermon, giving an historical review of the one hundred years of the life of the church. A new pulpit Bible, the gift of the King's Daughters, was dedicated at that time. In front of the church an elm had stood for more than a century. It fell ten years ago and a part of this centenary service was to plant a new "centennial elm," its new roots to mingle with the old. The tree was planted by Dr. Page, assisted by the officers of the church and four children, representing the four points of the compass. A Young People's Centennial Rally and a Children's Centennial Party were held during the week and books, clothing and household articles such as were used 100 years ago, with paintings of the churches, public buildings, and streets of Waltham at that time, were exhibited.

On Sept. 28, the Suffolk West Association held its regular session with this church. The original records of the church were read under date of Sept. 28, 1820. Mr. E. M. Noyes gave the anniversary address, reviewing the changes that Europe and other lands have seen in a hundred years.

The church grounds have been laid out by an expert on landscape gardening, the church building has been repaired, and a director of religious education has been secured. The church believes it can best honor the past by securing a 100 per cent. efficiency in all its departments with which to begin the new century and this is what it considers its real centennial observance.

Plymouth, Worcester, Holds "Get-Together"

PLYMOUTH, WORCESTER, Dr. Robert MacDonald, pastor, set the ball of church activities rolling with an enthusiastic church family rally and supper Sept. 28. Harvey S. Gruver, Superintendent of Schools, Worcester, and Chairman of Plymouth Religious Education Committee, presided. Rev. J. L. Cross, of Rollstone, Fitchburg, was the speaker of the evening and in a magnificent address applied the theme of "Service" to the far-reaching influence and importance of church work. Community singing and solos varied the program. The Layman's Creed, written by George Rugg, principal of Quinsigamond public school, Worcester, and a member of the Religious Education Committee of Plymouth, was presented to the meeting and was read aloud by the 300 members present. Within 24 hours members of four churches requested

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copies of the creed which is printed on the cover of this week's *Congregationalist*.

F. D. T.

Prof. Athearn Addresses Boston Ministers

At the Boston Ministers' Meeting, Oct. 4, Prof. Walter S. Athearn, of Boston University, spoke on "The Emergency in American Education." He questioned whether a nation had been successful in its educational program when there existed a great army of illiterates who were old enough to hold the franchise. We are two billion dollars behind in our school building program and besides there are 121,000 schoolrooms closed for lack of teachers. Our public school system has failed because it is a neighborhood system and not a national system. We need a Department of Education as we have departments of labor and commerce and we need to have the Secretary of Education a member of the President's cabinet. This is provided for in the Smith-Towner bill, which will come before the next Congress, with an appropriation of $100,000,000 annually for national stimulation of interest in public education. We must build up a religious program of education beside the state program of education and fill the educational program of the state with the religious ideals of the church. Seven out of every ten children of the United States are growing up without any formal instruction on morality and religion.

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Church and Ministerial Record

Calls

Alleyne, W. A., New Lisbon, Wis., to Vanderbilt, Mich.

Atkinson, G. W., Leeds, N. D., to First, Hopkins, Second, Hopkins and Bradley, Mich.

Austin, C. L. (Presb.), to Shelby, Mich.

Badgley, G. P. (M. E.), to Clare, Mich.

Barker, P. H., First, Adams, Mass., to Calvary Presbyterian, San Francisco, Cal.

Barton, W. P., Amarillo, Tex., to Seibert, Col. Accepts and is at work.

Bozard, W. R., Buda, Ill., to New Baltimore, Mich.

Davidson, J. A., formerly of Stoughton, Wis., to Bellaire, Tex.

Davis, C. W., Reed City, Mich., to Lawrence.

Denny, W. B., Bridgewater, Mass., to Owosso, Mich.

Goltz, W. E., Rochester, Mich., to Watervliet and Coloma.

Grover, R. B., West Newbury, Mass., to Petersham. Accepts.

Hinkle, R. W., Eaton, Col., to be State Missionary. Accepts.

Johnson, E. H., Milwaukee, Wis., to Lusk, Wyo. Accepts and is at work.

Jones, P. W., State Missionary for Colorado, to Grand Junction. Accepts and is at work.

Long, J. B., Silverton, Col., to Pilgrim, Colorado Springs. Accepts and is at work.

Lyon, C. B. (Disciple), to Roscommon, Mich.

Mackay, C. C., Nucla, Col., to Lafayette. Accepts and is at work.

McDowell, W. D., Fruita, Col., to be Director of Extension Work, Montrose. Declines.

McKinney, S. T., Ohio Ave., Denver, Col., to Presbyterian, Baxter Springs, Kan. Declines.

Merriam, G. E., Calvinistic, Fitchburg, Mass., to First, Buffalo, N. Y. Accepts.

Miller, A. J., North Collins, to South Williamstown, Mass. Accepts.

Oakes, I. L., Claremont, Cal., to Maricopa. Accepts.

Patch, D. I., formerly with Pilgrim Memorial Fund, to Orthodox, Arlington, Mass.

Paull, S. J., Wolverine, Mich., to Merrill.

Powell, W. P., Hope, Superior, Wis., to Oconomowoc. Accepts.

Roth, R. W., Atlanta and Big Rock, Mich., to Galesburg.

Southby, Maxwell, Carthage, N. Y., to Colegrove, Los Angeles, Cal. Accepts and is at work.

Steadman, L. L., Breckenridge, Mich., to Rochester.

Steele, A. T., First, Winsted, Ct., to Madison. Accepts.

Treat, E. P., Pittsford, Vt., to Spring Valley, N. Y. Accepts.

Wilkins, W. E., to Allenville, Brimley, Pine Grove and Rosedale, Mich. Accepts.

Woodruff, A. E., to Oxford, Mich.

Young, Clarence, Blissfield, Mich., to Laingsburg and Victor.

Resignations

Breed, D. P., Summerdale, Chicago, Ill. To be pastor *emeritus*.

Grover, R. B., West Newbury, Mass.

Haughton, R. J., Union, Winthrop, Mass.

Jones, W. G., Plymouth, Madison, Wis.

Lacey, A. T., Endeavor, Wis.

Merriam, G. E., Calvinistic, Fitchburg, Mass.

Miller, A. J., North Collins, N. Y.

Powell, W. P., Hope, Superior, Wis.

Southby, Maxwell, Carthage, N. Y., to Colegrove, Los Angeles, Cal. Accepts and is at work.

Steele, A. T., First, Winsted, Ct.

Thorp, W. B., First, San Diego, Cal.

Treat, E. P., Pittsford, Vt.

Wilson, A. G., Darlington, Wis.

Dismissals

McKay, C. A., First Parish, Brockton, Mass., Oct. 8. Accepts call to Gardner, Mass.

Mills, C. S., First, Montclair, N. J., Sept. 28.

Personals

Atkins, C. L., has returned to the Edgerton, Wis., pastorate, after a six months' leave of absence in California.

Dibble, Miss Loretta, has closed her services as Assistant at First, Oshkosh, Wis., to take up foreign missionary work with the American Board in Africa.

Hoyt, J. P., St. Petersburg, Fla., writes: "At the last alumni meeting of the graduates of Yale Divinity Shcool, June 7, I found myself the oldest graduate present; and at the anniversary of the pastorate of Dr. Arthur Goodenough of Winchester, Ct., I was the only minister who had known him 62 years. But 76 is not old if one has the 'Spirit of '76.'"

Jones, W. G., has resigned from Plymouth, Madison, Wis., and has accepted a position as Educational Director of the Anti-Saloon League with offices in Milwaukee. During his two years' pastorate the church building has been completed, a new manse has been purchased and 100 have been received into the church membership.

Events to Come

American Board, Annual Meeting, Marietta, O., Oct. 12-15.

American Missionary Association, Annual Meeting, Springfield, Mass., Nov. 17-18.

Woman's Board of Missions, Annual Meeting, First Church, Montclair, N. J., Nov. 10-12.

Congregational Home Missionary Society, Annual Meeting, 287 Fourth Ave., New York City, Wednesday, Oct. 20, 1920, 1.30 p. m.

Congregational Church Building Society, Annual Meeting, 287 Fourth Ave., New York City, Wednesday, Oct. 20, 1920, 1.30 p. m.

Congregational Sunday School Extension Society, Annual Meeting, 287 Fourth Ave., New York City, Wednesday, Oct. 20, 1920, 1.30 p. m.

Congregational Woman's Home Missionary Federation, annual meeting, Hartford, Ct., Oct. 14-15.

Federal Council of the Churches of Christ in America, Quadrennial meeting, Boston, Mass., Dec. 1-6.

Chicago Ministers' Union, Oct. 18, 10.45 a. m., Room 913, Masonic Temple, Chicago. A report of the annual meeting of the American Board will be given by Rev. W. F. English.

Woman's Board of Missions, monthly meeting, Pilgrim Hall, Nov. 5, 10.30 a. m.

State Conferences

Georgia (white), Woodbury, Oct. 28-31.

Nebraska, York, Oct. 18-21.

Kentucky, Evarts, Nov. 18-19.

Tennessee, Soddy, Nov. 15-16.

Connecticut, Park St. Church, Bridgeport, Nov. 9-10.

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OUR READERS' FORUM

New Pilgrim Treasure

Dear Mr. Editor:

The Congregational Library has acquired an interesting volume which may be seen in a glass case in the reading room. It is called "Leyden documents relating to the Pilgrim Fathers." The larger part of it consists of facsimilies of certain pages in the Leyden municipal book of betrothals for several years previous to 1620, together with transcriptions and translations. The folio lies open at the entry that gives the espousals of William Bradford and Dorothy May.

WILLIAM H. COBB.

14 Beacon St., Boston.

Sunday Question in New Hampshire

Dear Mr. Editor:

In *The Congregationalist* of July 22 you published a statement by the New Hampshire Sabbath Conference and in the issue of Sept. 9 a rejoinder by the secretary of the Lord's Day League of New England.

In the interest of accuracy, fairness to all concerned and a better understanding between Christian brethren it may be said that the circular letter published July 22 was written and printed, not by Mr. Tuck, but by the officers of the New Hampshire Sabbath Conference.

Confronted by a demand that did not originate with us and by the imminent danger that at the next legislature a bill providing little or no restraint would become the law of the state unless some definite recommendations were made by the friends of the Sabbath, the appointed representatives of eight different denominations of churches and of the Grange and the Woman's Christian Temperance Union drafted a bill which seeks to prevent the commercializing of the Lord's Day and to preserve it for rest from labor, for worship and for the moral and religious training essential to citizenship.

That bill which was not drawn up by Mr. Tuck, but which received his approval, was rejected by the Lord's Day League of New England, and Mr. Tuck's services were discontinued by the League in spite of his acknowledged efficiency on the ground that "our positions are irreconcilable."

What is the difference between the position of the Lord's Day League of New England and that of the New Hampshire Sabbath Conference?

It is not in our common devotion to the Lord's Day but in our judgment as to how far its observance should be enforced by legal enactment and how far in a democracy our fellow citizens and fellow Christians should be compelled by legislation to accept our interpretation rather than their own of the teachings of Moses and of Paul, and of Christ concerning the Sabbath. We differ as to the function of the state which controls by external authority and the function of the church which appeals to the conscience.

A more complete statement of our principles than we ought to ask *The Congregationalist* to print will appear in the next issue of *The Sabbath Bulletin* which Rev. Edward A. Tuck, Concord, N. H., will send upon request to any who wish for further information.

In this decisive year of a great moral conflict we call upon those New Hampshire readers of *The Congregationalist* who are in sympathy with our principles to continue their contributions in response to the appeals of Mr. Tuck, whose efficiency and devotion command our absolute confidence.

Accordingly we have so drafted our proposal for a Sunday law that, if enacted, the moral Christian sentiment in any community can, by objecting to anything of the nature of work or play that is felt to be a disturbance, effectually prevent those inroads upon the Sabbath rest which other bills proposed have either favored or attempted to meet with a universal prohibition not considered enforceable.

GEORGE H. REED, *Chairman.*
W. JUDSON SETZER, *Treasurer.*
R. H. HUSE, *Secretary.*

New Hampshire
Sabbath Conference.

The Next Secretary

Dear Mr. Editor:

There can be no question that Dr. Herring discovered the true orientation of the National Council Secretaryship. He took the idea, somewhat crudely put forth in the original proposition, and accepted by many with reluctance, and showed us its real meaning and possibilities of good. He took the position, which some regarded as an encroachment, and proved that it was no autocratic meddling with ancient doctrines and rights, but an efficient agency for getting the things done which we all felt should be done but no one was authorized to undertake.

It was his task, as the first interpreter of the new program, to "set the house in order," with sane, inspiring message and gentle but forceful hand to guide the denomination into the new ways and to foster in our people a liking for those ways. His selection at that transition time was clearly providential. His rare personality, wide experience, serenity of temper and unusual ability to interpret and apply principles and measure men; his clear grasp of Congregational history and ideals, unfailing tact and genuine brotherliness preeminently fitted him for the pioneer work to which he was summoned.

Too early, before he was permitted to do more than lay foundations, he was called away. Our hearts are still so sore that we can do little more than wonder and grieve. The editorial in *The Congregationalist* of Sept. 30, entitled, "Dr. Herring and the Future of the Council," suggests, however, that it is not too soon to ask, On whom shall his mantle fall?

There is one name that instinctively comes to many lips; the name of that strong and gracious brother who so long enjoyed Dr. Herring's intimacy and worked in harmony with him as Chairman of the Executive Committee, Dr. Charles F. Carter of Hartford. No man among us is more familiar with the National Council business or Congregational affairs. No man better knows Dr. Herring's mind and his hopes for the church he had helped to lead into self-consciousness. When you add to these undoubted qualifications Dr. Carter's own clear vision, sound judgment, ability to present issues in concise and convincing speech, patient consideration for differing opinion, courteous and kindly manner and ringing voice, you have the man, in the judgment of some of us, conspicuously qualified to take up the succession and to "carry on."

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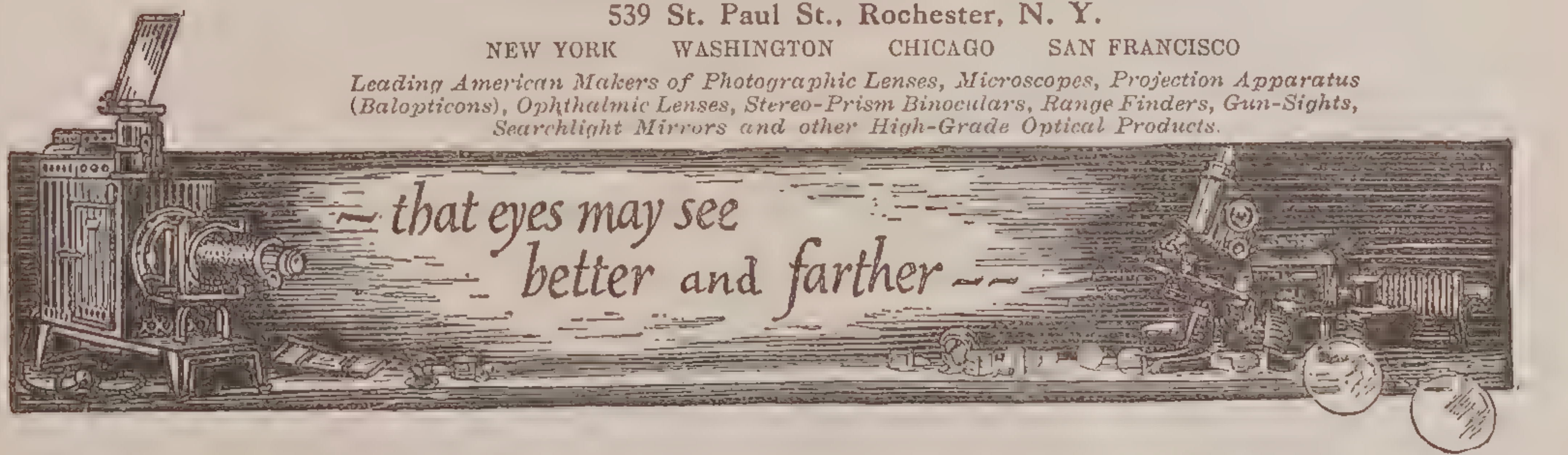
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A Hymn for Japan

The World's Sunday School Association is meeting in Tokyo, Japan, from Oct. 5 to 14. Dr. Allen E. Cross, whose other hymns have first appeared in the pages of *The Congregationalist*, was asked by Prof. H. Augustine Smith, Director of the Music of the Convention, to prepare a special hymn. This new hymn, "Salute the Banner of the Sun," was written to enable the Japanese to see in their own National Flag the ideals of the Son of Man. It has already been translated into Japanese and put upon stereopticon slides for general use. It also appears in the Tokyo Hymnal and Service Book. In our reading of it, it may be remembered that the motto of the reign of the present Emperor signifies "The Great Righteousness." If it seems to lift up too high an ideal, it is worthy of consideration that the flag of a nation should visualize to the imagination its loftiest social standard. The hymn is sung to the tune of Waltham and is as follows:

Salute the Banner of the Sun—
The Day of Righteousness begun!
Lord grant it be, till time shall cease,
The flag of fellowship and peace!

All hail the Banner of the Light,
The splendor of Eternal Right!
Fling out its rays to cheer and bless
A realm of Truth and Righteousness.

Salute the Banner of the Day
When wrong and hatred flee away;
And Fujiyama, high above,
Calls men to worship and to love.

O Banner of the Sun, all hail!
Shine on! thy light shall never fail!
Shine on, to serve the Common Good,
And lead the World to Brotherhood.

In the Church School

(*Continued from page 476*)

the Bible to reflect the geology, astronomy and accepted historical data of its time and not feel that the Book is any less valuable religiously because it is not modern in these respects.

4. That the Hebrew considered all that came to pass as direct from God; there were no secondary causes. If men's hearts were hardened, God did it. If a man came to a conclusion about God's will, he did not hesitate to say, "God said unto me," or "the word of God came unto me."

5. That there is in our Bible that which is eternally vital and of supreme concern to the men of today, but there is also a great deal which belongs to the history of this growing religion. It is outgrown accordingly to specific teaching in the Bible itself and hence mainly of historical interest only.

6. That there is a difference between fact and truth. Just as a parable or fiction may teach most profound truth, so, much in the Bible may teach eternal truth and yet not be fact at all.

Keeping these things in mind we shall begin in the next article an attempt to rescue essential Christianity from the outgrown and inadequate teachings in the Bible, which block the progress of the Kingdom and greatly perplex parents and teachers.

(If these articles give rise to questions you care to ask or suggestions you wish to make, the writer will be glad to hear from you.)

F. M. SHELDON.

Agrees with Mr. Dumm

Dear Mr. Editor:

I have been observing, with deep interest, the exchange of opinion called for by your paper upon the action of the recent International Council relative to the indorsement of the League of Nations.

I am inclined to feel that Mr. Dumm is not as "dumb" as his name might indicate, and I confess that I rather sympathize with the position he takes. It hardly appears to me to be any more fair for such a Council to put this great denomination on record as favoring the League of Nations than it was for Mr. Wilson to attempt to speak for these United States at Paris, or for Mr. Gompers to attempt to cast the entire vote of the A. F. L. for the Democratic nominee at the coming election. Twice I voted for Mr. Wilson, and until six months ago I supported his idea of a League, but I cannot do so today for many honest reasons. I know my church well enough also to be able to say that the weight of opinion among the membership is not in support of the Wilson League. Why should any body attempt to voice, as our representatives, a unanimous opinion on a matter that seriously divides us in the ministry and in the pew? I am of the opinion that it misrepresents our Congregational constituency.

W. K. WILLIAMS.

Minneapolis, Minn.

The Bible has never failed to give me light and strength.—*Robert E. Lee.*

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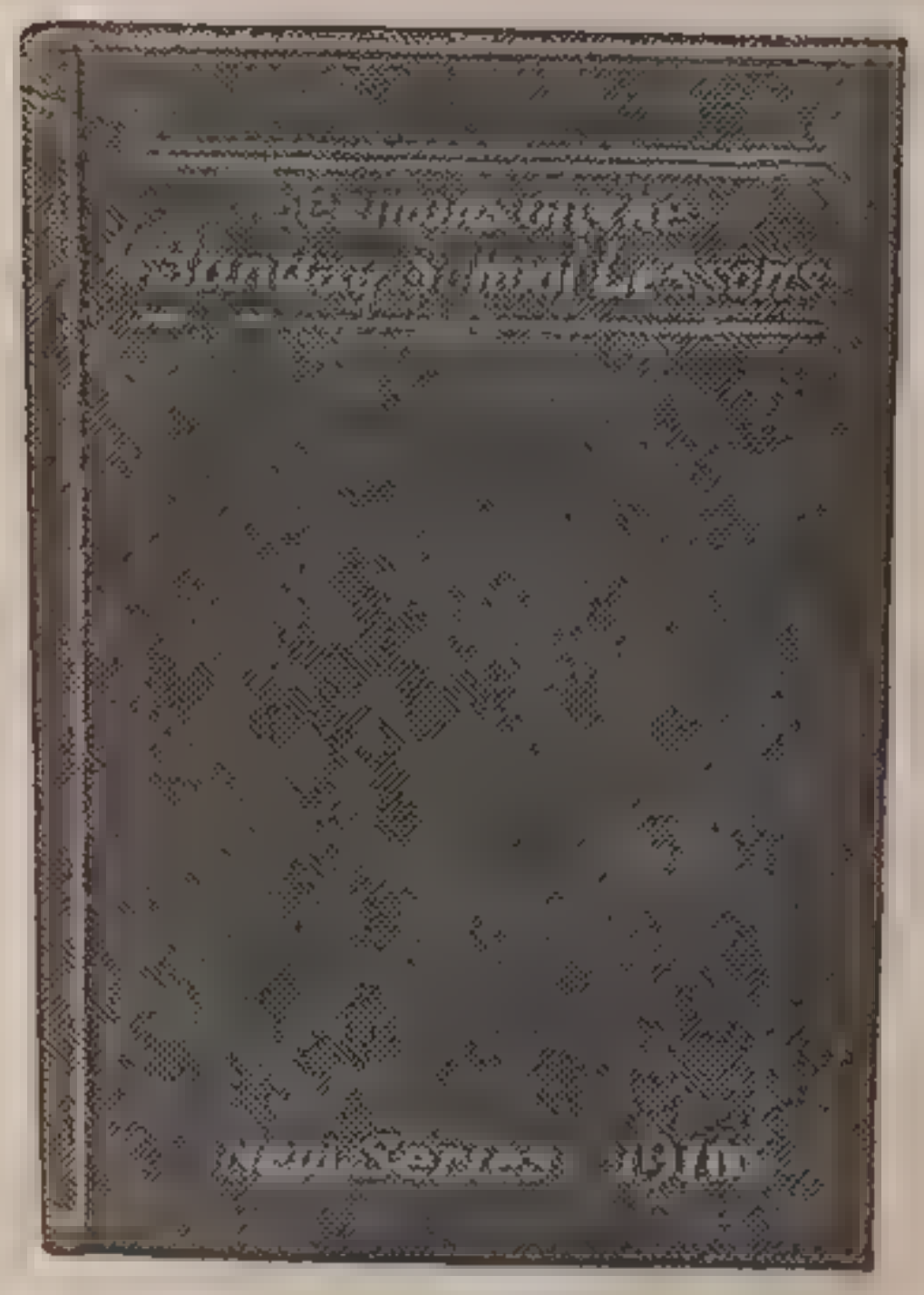

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Vol. CV. No. 43 October 21, 1920

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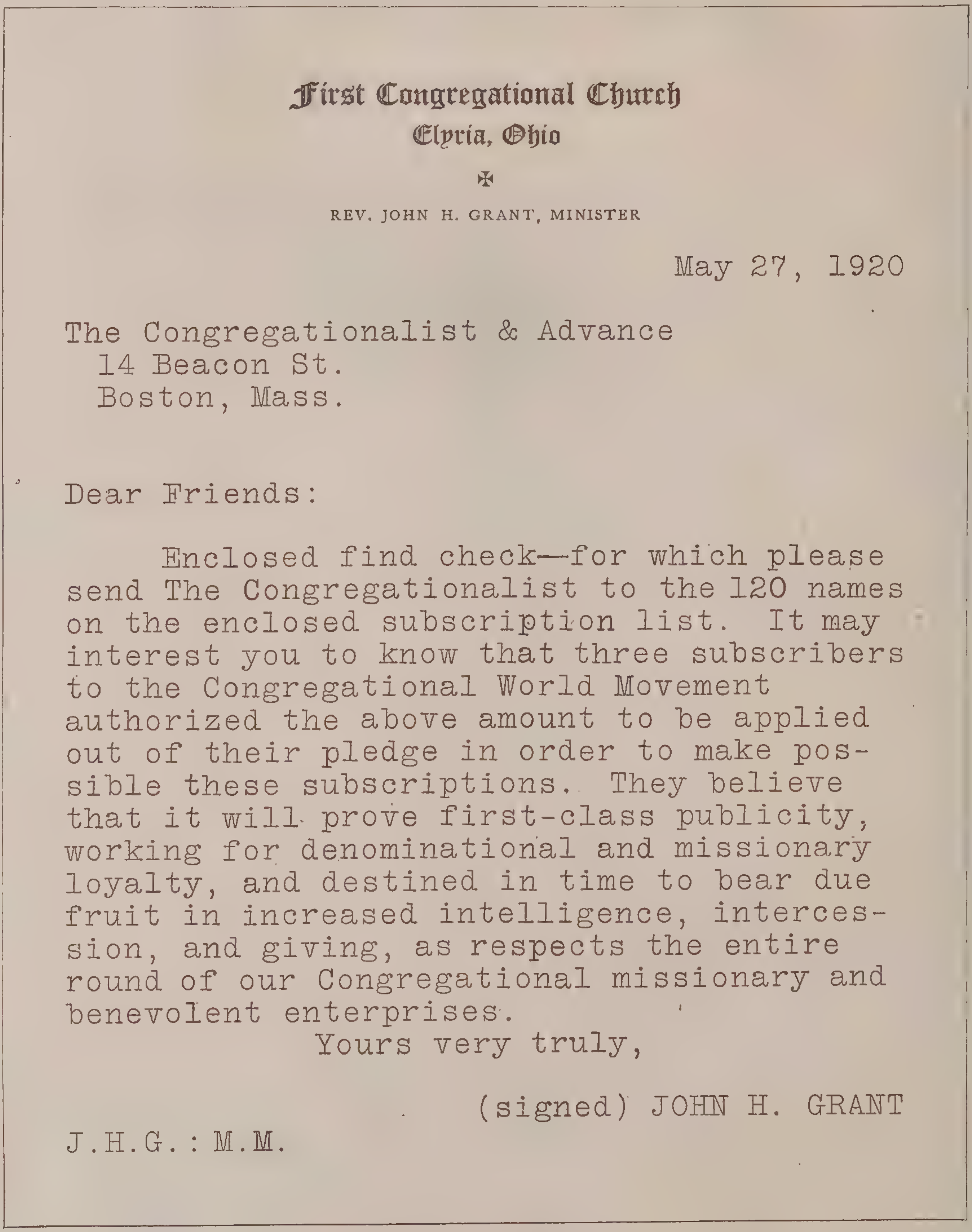

First Congregational Church
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May 27, 1920

The Congregationalist & Advance
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The Congregationalist and Advance

October 21, 1920

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Movies in the Churches

Frequent requests come to us for the names of ministers whose churches have made successful use of moving pictures. In order to be of more service to those seeking the information we should appreciate it if pastors, church clerks and other church members would inform us if their churches have adopted the use of movies and, if so, whether the results have been favorable. A postal card will carry the information we desire.

From Our Mail Bag

"I was so glad to see in *The Congregationalist* the article on America's Immigration Problem, by Mrs. Mead. I hope you will follow it up occasionally by others. It is one of our most vital problems now, and there is no question that the National Committee for Constructive Immigration Legislation has the right plan of action, and it ought to be made known everywhere and its value shown. A. M. W.

Lawrence, Kan.

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"I read with much interest recently your comment on the ways in which our mutual friend, *The Congregationalist,* is made helpful and useful, and in answer to your query as to individual papers I will give the itinerary of ours, which arrives on Thursday, is read thoroughly (and mostly on Sunday) by the next Monday. On Tuesday it goes to an invalid and a shut-in, returning to us Thursday for rereading. On Saturday it climbs the hill to spend a few days in the home of our daughter, whose children can hardly wait for the Children's Story to be read. When it comes back to us, we glance at it briefly, refreshing our memories and confirming impressions. Then it ascends another hill to my sister's family, where my mother is, and she has been reading it for sixty years. After she has read and reread it, a friend with little time for reading has the paper, bringing back a budget occasionally. Then the man of the house clips for various envelopes in which choice and important items are stored, also poems, sermons, and anecdotes, for public and private use." MRS. J. M. COMSTOCK.

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The Schauffler Missionary Training School is one of the vital agencies greatly needed today in the work of Christianizing our international and racial relationships and the fruitful service of its graduates in these lines is universally sought and recognized.
ERNEST BOURNER ALLEN.

The Congregationalist
and Advance

The Conquest of Fear

GOD meant fear to be an innocent messenger-boy. We have made him a terrible giant.

Love reigns supreme in heaven, and in hell the power over all is not cruelty or injustice or lust, but fear.

The walls of Jericho fall not from direct attack or strange miracle, but through fear! The beleaguering hosts march round and round in weird silence with mystic symbols till every vestige of nerve has left the defenders; then, with a sudden yell, they make for the city and not a white-faced guard but flies in terror, not a gate but is open and undefended.

So some simple superstitious symptom starts in us the fear of disease, that nags and preys upon our vitals and makes the way ready for the harboring of the first morbid germ that comes along our way. Face fear as a master faces a useful servant and it cringes before you. Face fear as its slave and lo, you feel its stinging master's whip across your shoulders.

Now fear, like all bullies, is a coward. There are three things of which fear is desperately afraid.

FEAR FEARS LIGHT. Thousands of people have gone through life tortured by the certainty that they were suffering from some terrible and incurable heart disease. They felt that their lives must be short, that they might drop dead at any moment. Their whole existence was spent under the shadow of that fear. As a matter of fact they never had anything worse wrong with them than a slight digestive complaint which was due to wrong methods of eating. The very name, "Heartburn," is a testimony to the power of fear. But fear kept them from ever dragging their fear out into the light. They knew in the back of their minds that they had heart disease, but did not dare to face a terrible certainty about it. So they lived all their lives subject to an unreal fear. Most fears are dispelled by being dragged out of their corners and looked at in the light. The worst evil is not so bad as the fear of that evil.

The fear of being out of style, the fear of doing the wrong thing, the fear that one shall not be able to make good in business, the fear that one is slipping and not so efficient as formerly, the fear that one may die and leave one's family uncared for, the fear that an odd mood may presage insanity —most of these fears would fade into thin air in the light of day. But they are our masters as long as they are permitted to rule in the dark back corners of our consciousness.

FEAR FEARS COURAGE. It is only at the crossroads that fear sits where the traveler hesitates and doubts; on the highway it has no power. "Stretch out thy hand!" "Sell all thou hast." "Take up thy bed"—all are acts of courage. Is your life halted by a terrible bogey that straddles quite across the way? Dare to go forward, it is only paint and pasteboard. The lions are real, but are chained. We all wander for years on the borders of a promised land flowing with milk and honey, scared to go in because of the giants. If you dare to look life in the face he will run to get you what you want. But sink your eyes and tremble but a little and he has you in his grasp. Then he is robber and murderer indeed. In Ireland many boys are called Mary. This fools the fairies (who have a spite against boys) into thinking they are girls and so letting them alone. Life can be fooled the same way. The greatest coward who does deeds of courage is taken for a brave man. Life is his servant.

FEAR FEARS COMPANY. Under the Juniper tree you are alone and therefore afraid. But when you know there are ten thousand with you, you are a hero. He who fights for right is always one of an innumerable company. The Great Spirit in the hearts of all good men is with you. The company of the hand means much. But the company of the heart means more. The heart that has God as guest has no fear.

Set the bugle of prayer to your lips and blow the blast that calls through all the spiritual kingdom for your friends to help you in time of need, and lo, the banners and shining helmets of the forces of heaven appear upon the hills, the sun rises, the mists break up and the legion armies of the enemy shrink again to be the simple messengers of love warning you to do your part, to know and dare and love.

J. EDGAR PARK.

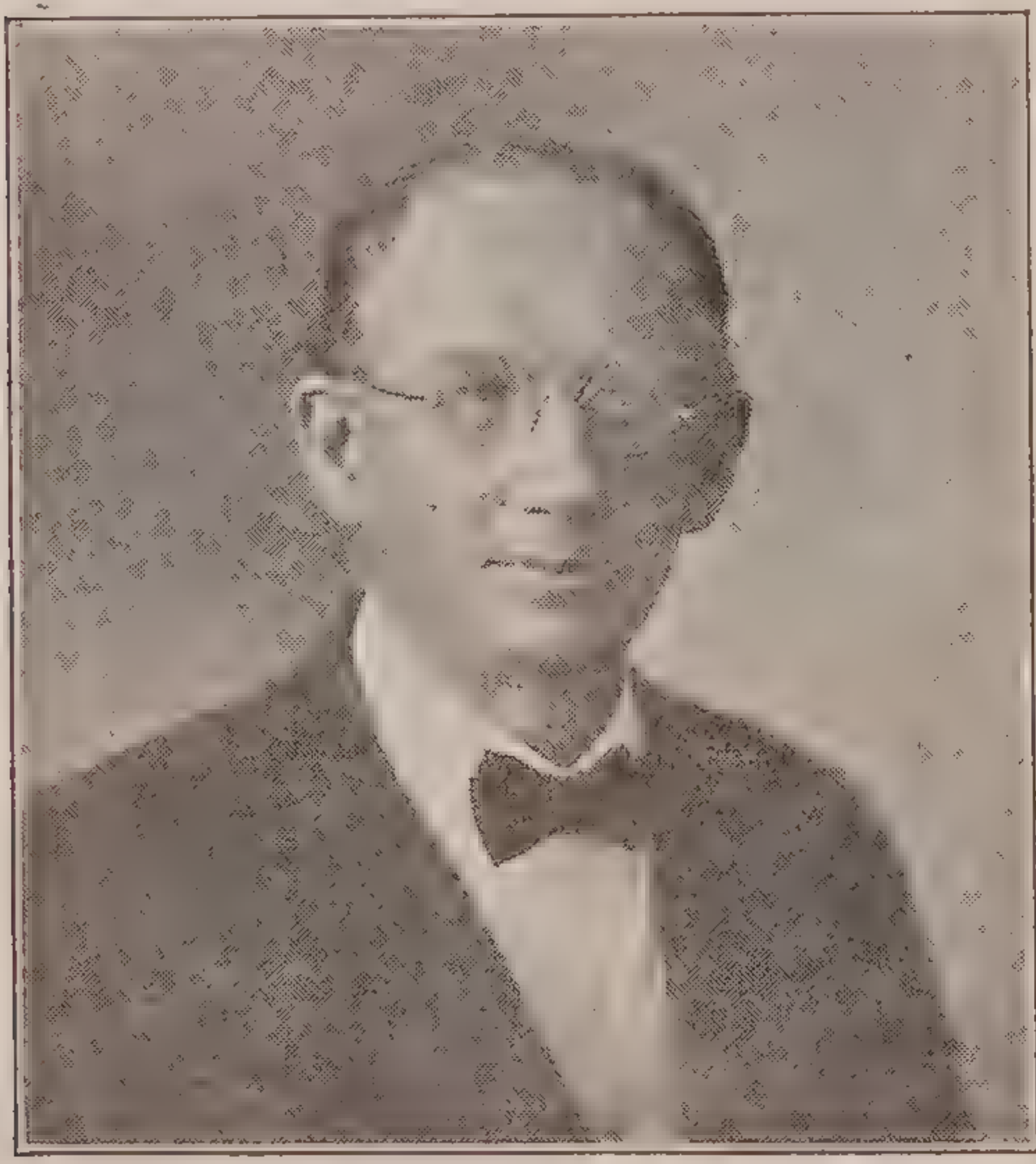
WHAT THE CHRISTIAN WORLD IS DOING

Korea Still the Scene of Revived Interest

KOREA has been in the public eye of late chiefly because of the friction between Koreans and their Japanese overlords. But notwithstanding the disturbed political situation, the mood of the people regarding spiritual things continues to be most receptive. Rev. John G. Moore, who as superintendent of the Pyeng Yang District, has over seventy churches under his supervision, writes of some villages where there is at least one Christian in every house. Church buildings are frequently packed on Sunday and money is easily raised for the support of the pastors and of Bible women. Yet in other parts of Korea a vast work remains to be done. In one district there are 300,000 people with only 1,000 professing Christians. Students of both sexes are coming to the front who, having had the training of the missionary schools, are able to go out in preaching and evangelistic bands. In some cases Korean girls take full charge of the services.

Dr. Scudder Heads Boston Federation

DR. Doremus Scudder, long well known to Congregationalists, is the new Executive Secretary of the Boston Church Federation. The Federation has existed for some time, functioning by committees, but now with convenient offices and a secretary of large experience, it plans to meet the need of a church federation in a large city with many churches and a great variety of religious and philanthropic activities. There are four chapters in the extensive experience which so admirably prepares Dr. Scudder for this responsible position. Yale, Union Seminary and the medical colleges of New York and Chicago fitted him to go as a medical missionary to take charge of the American Board Hospital at Niigata, Japan. There he was ordained for general missionary work. Returning to America from Japan, Dr. Scudder spent many months in intensive studies along social lines and as a result became pastor of "The Workers' Church," near the Chicago stockyards. He believed and demonstrated that the settlement idea could be worked out in a Christian church. He held other pastorates in Brooklyn, N. Y., and Woburn, Mass. For years he was in the Hawaiian Islands, first as superintendent of the Japanese work and then as Secretary of the Hawaiian Board. Afterward as pastor of the Central Union Church of Honolulu, he received over seven hundred new members from forty-two different denominations. When the war broke out, he was appointed a major in the Red Cross in Siberia, having charge of the department of Civilian Relief in Vladivostok and Omsk. From Siberia, Dr. Scudder returned to Hawaii to engineer a centenary of missions and afterwards accepted the secretaryship of the Boston Federation of Churches.


REV. DOREMUS SCUDDER, D. D.

Boston Federation Plans

THE Boston Church Federation is not to be a separate organization but the instrument of the churches, a key to unlock their co-operative efforts. Its policy is to develop local federations throughout metropolitan Boston. There are already some forms of federation in six parts of the city and in sixteen suburban communities. Dr. Scudder hopes for some form of organized co-operation in five other parts of the city and twenty other suburban communities. There are over 650 churches in metropolitan Boston. There are plans for inviting the new students to the higher institutions of learning to attend the church; and for getting every church voter to the polls in November. The eleven ministers' meetings will hold a retreat on Oct. 25, with Dr. Floyd Tompkins as the principal speaker. This will be in the quietest spot in the center of the city, the Swedenborgian Church on Bowdoin Street. Dr. Scudder is decidedly impressed with the welcome Boston extends to the work of federation and looks forward to the affiliation of all the various forms of benevolent and religious activities in the entire city.

The Tokyo Sunday School Convention

NEWS filters in slowly from the assembly of Sunday school workers from all over the world that was in session in Tokyo in the first week of October. It might not do to mix metaphors and say that the destruction by fire of the hall that had been built especially for the convention put a damper on proceedings, yet it did compel quick and wholesale readjustment in the plans for the meetings. According to the dispatches, Dr. H. Augustine Smith of Boston, who had charge of the music of the convention, seems to have displayed his usual influence upon large conventions, and thus helped to avert panic. Over four hundred American delegates were registered in advance, but the representation of Chinese and Korean Sunday schools is reported to have been decidedly slim. It would be a matter of regret if the international features of a convention so potential for good and for the allaying of racial feeling should resolve itself chiefly into a gathering of Americans and Japanese only. Later reports, we trust, will alter this impression.

The Pilgrims in Westminster Abbey

CELEBRATIONS of the Pilgrim Tercentenary go on both in England and America. We have word in English papers just received of the commemorative services in Westminster Abbey. Protestant Episcopal Bishop Brewster of Maine, fresh from the Lambeth Conference, was present and took part at the morning service in right of his descent from Elder Brewster. The preacher was Rev. C. E. Raven, Fellow and Dean of Emmanuel College, Cambridge, the college of Robinson and of many of the Puritan leaders. He took for his text the words quoted by Nathaniel Morton at the end of his New England's Memorial: "Oh that men would praise the Lord for his goodness and his wonderful works to the children of men." And he said:

> Here in this mother church of the communion from whose tyranny the Pilgrim Fathers fled, we today are met to glorify God for their going, to commemorate their achievement before Him and to learn from it whatever we can of duty, of heroism and of sacrifice.

Dean Raven made a plea for a movement toward union of the churches, pleading that this was a great but a passing opportunity:

> In the matter of reunion of the Churches it is certain that unless speedy action is taken by our responsible leaders to carry into effect what they profess to desire . . . there will be widespread irregularity and breaking away from the tradition of the past. Individuals will have to supplement or forestall those who ought to lead and will not. If you find yourself in such a position, uncertain how long you can acquiesce in what you know to be evil, the inspiration of the Pilgrim Fathers will help you.

And Canon Barnes struck a similar note at the afternoon service. His sermon, as reported by *The Christian World*, as well as both the services

> Emphasized a profound conviction that 17th-century religious intolerance was strong. The dead who were buried or commemorated within the Abbey included Cardinals and Puritans, High Church and Low Church divines, John Wesley and Isaac Watts. Their presence was a mute protest against the renewal of old disputes or the survival of ancient animosities. What transcended all, for Churchmen and Free Churchmen alike, was loyalty to the in-dwelling Spirit of Christ. By sharing this loyalty they could take ship together and sail on a voyage of faith and hope, pilgrims who would find and make a new world.

EDITORIAL

A Word for Our Times

The soul of man is responding ever more gladly to the real Christ when it hears His call, and that is the best omen possible of the coming of God's kingdom on earth, and is proving itself to an ever larger number the only real and lasting foundation for permanent peace. Faith will lead us to regard all men the world around as brothers, and to treat them as such, even if it involves risks and spells unselfishness—faith in our wives, our children, our friends, our critics, even when they misunderstand and misinterpret us—faith in our enemies, that they too are sons of God, and are to be, and will be, won to love us if only we follow Him.—WILFRED T. GRENFELL.

The Japanese Issue in California

The anti-Japanese program for America suggested by political leaders in California, and to be passed upon at the November Election, includes among other things:

1. The cancellation of the Gentlemen's Agreement, whereby Japan undertook to stop all new labor immigration.
2. The exclusion of the so-called "picture brides" sent over from Japan for family reasons.
3. The rigorous exclusion of all Japanese as immigrants.
4. The confirmation and legalization of the policy that *Asiatics shall be forever barred from American citizenship.*
5. A national amendment to Section 1, Article 14, of the Federal Constitution, providing that *no child born in the United States of foreign parentage shall be considered an American citizen unless both parents are of a race that is eligible to citizenship.*

We need not discuss from the standpoint of Christian patriotism and internationalism this program in detail. Suffice it to say, we believe that at the most it is but a makeshift. No solution to a human problem like this can be made along the line of repressive and segregative economic and racial legislation however drastic it may be.

The immigration problem is a serious one whether we think of Europe, Africa or Asia. It will not be solved, however, through class pride or class legislation. There is no law under heaven or in heaven which will prevent great racial movements, the mixing of men of one blood the world over, in America as in other countries. The time may be deferred, but come it will when racial discrimination will have to be set aside in favor of justice and peace. Asiatics cannot be forever barred from American citizenship. They are of too great intrinsic value themselves to warrant our taking such a shortsighted stand. We cannot afford to get the reputation abroad of being the great "snob" of the world. International as well as national *morale* is at stake.

When we come to the fifth article in the program, namely, that of depriving American-born Japanese of their citizenship, we are almost in the realm of the inconceivable. We cannot believe that America as a whole will stand for such an amendment to Article 14, even though we know that the American Legion has been won over to the program as a whole by the political leaders of California and by the general distrust of militaristic Japan which pervades our army and navy.

We can understand how this Plank Five naturally stirs to action the Christian leaders on the Pacific Coast and elsewhere, and we have sympathy with them in their determination to expose the plan everywhere as un-American and even inhuman. Dr. George F. Kenngott, superintendent of the Southern California Conference of Congregational Churches, set forth in our columns last week the injustice of the steps contemplated from the Christian point of view.

This concern over the menacing situation is not alone due to the fact that the program involves an amendment of our Federal Constitution, nor is it merely because of the far-reaching fact of a possible victory for the present political agitators upon the future of our national institutions, though we can see that if citizens of America can be deliberately deprived of their citizenship by one class or groups of classes at will, then this can be done for other elements within our own nation and in such a way as to cause internal disturbances leading to the ultimate disintegration of the nation, not to speak of such racial antagonisms as shall bring back upon us the deserved contempt of the nationals of the countries.

But the issue is even broader. It comprehends the very work of the Kingdom of God itself among nations. America cannot afford to lose its prestige as the haven of hope, the land of the free and the home of the brave, the great amalgamator of races, the country that gives a chance to all the oppressed regardless of creed and color. It would never do for us from the standpoint of fulfilling our mission in the world to become known as the degrader of men, the creator of outcasts, the instigator of racial antagonisms and the self-deluded and cordially disliked snob of the world. Even to conceive of such a plan as depriving American-born citizens of their right will tend to break down the international structure of equality, fraternity and justice that America has been helping to build throughout the world. International as well as national *morale* is at stake and the very progress of the Kingdom of God retarded.

We do not live in California. We have not suffered from competition with the thrifty, industrious Japanese who, working under conditions repulsive to the white and through a solidarity impossible to us, can get what they want of soil and market. We realize that many good Americans in California live constantly in the fear of a future even more than of a present "yellow menace." They are conscientious in their effort to "preserve California for the Californians." Nor can we pass judgment upon them for any effort to restrict the immigration of those whom they consider undesirable. Yet we believe with many of the Christian leaders on the Pacific Coast that the issue raised by the fourth and fifth proposals, if not by the rest of the program, is one that concerns us all and the time has come to say so.

The plan to bar Japanese from citizenship and to deprive American-born Japanese of their rights is evidently based upon the belief that the Japanese are unassimilable. We question this. We have yet to learn that the matter has been studied scientifically. We are told that the Japanese who have lived in this country for some time, have never been given a fair trial. Those who know them best say that in their home and community life as well as in their attitude toward America they do just as well as Italians, Poles and Russians. With the Japanese character so prone toward conformity to its surroundings and with the peculiar genius of the Japanese for adaptability, there is good reason to believe that a fair trial would find even the Japanese immigrant as assimilable as the majority of those that come from the Near East, Southern and Eastern Europe.

As for the American-born Japanese, we are told by Christian workers among them that they are almost ultra-American; that when they have been two or three years in the public schools they use the English language among themselves and even refuse to speak Japanese to their parents. We can remember two Japanese children returned to Japan after a few years' residence in America, when asked who the greatest man was in the world, replying "Theodore Roosevelt." Their family may have been shocked because the customary answer "The Emperor" was not given, but their own sincerity set several to thinking.

So we plead for the twenty-five thousand American-born children in California that they may be allowed to prove themselves worthy of their rights. We stand ready to match them with an equal number of any other second generation in the country so far as true loyalty and enthusiasm for American ideals and life are concerned. We condemn as do others the apparent policy of the Japanese Government to compel the registration of these American-born Japanese on the books of Japan. But this is no reason why we should even conceive of the plan of depriving them of their rights on the ground of their being unassimilable. Let us remember that we have been set by God to the task of racial readjustment and reconciliation here and everywhere and that though we may postpone the performance of our duty America must face it some day. The solution lies along other lines than those suggested by the political agitators in California.

Dr. Eaton as Temporary Council Secretary

As announced in our columns last week, Ex-President E. D. Eaton of Beloit College, who of late has been pastor of the Cleveland Park Church, Washington, D. C., has become Secretary of the National Council, with the understanding that he is not a candidate for the office at the Los Angeles meeting of the Council next June, when Dr. Herring's successor will be elected. It is with some reluctance that Dr. Eaton has yielded to the unanimous request of the Executive Committee of the Council. He has reached the time of life when having served so long and faithfully the interests of Christian education, and having participated in so vital a way in our common denominational affairs, he is not eager to assume larger responsibilities. In his characteristically quiet but efficient way, he has had much to do, within the last two or three years, with the organization of the promising Congregational Church in a growing residential section of Washington, but he had recently passed this task over to his successor and was about to take up his residence in Cambridge when the call of the Executive Committee came to him.

No better man could have been chosen for this interregnum. Dr. Eaton knows the West as well as the East. He has the confidence of all elements in Congregationalism. He will bring to bear upon the problems and duties awaiting him a balanced judgment and the wisdom derived from years of contact at first hand with undertakings that call for patience and the constructive mind. He will have in Mr. Truman J. Spencer of Hartford, now Assistant Secretary of the Council, a capable assistant as respects the handling of the official routine. Miss Eleanore Nichols, who for so many years was Dr. Herring's efficient secretary, will also be of great help in relating the new *régime* to the going work of the Council.

We hardly need to bespeak for Dr. Eaton the warmest sort of welcome from the churches of the country. His own bearing and procedure will show him to be the providential man for the emergency.

As Two Laymen See the Issue

We published Oct. 7 an article by Pres. J. M. Thomas setting forth his reasons for supporting Mr. Harding, and another from Dr. Oscar E. Maurer declaring his intention to vote for Mr. Cox. Each wrote from the standpoint of a Christian minister. Christian laymen are equally interested in the pending election, as two documents which have recently come to our desk show.

The first is "Cox—The Man," a little book by Roger W. Babson, the financier, and the second a pamphlet entitled, "Where does Senator Harding Stand on the Moral Issues?" by Bruce Barton. Mr. Babson has long been prominently affiliated with Congregationalism. Mr. Barton, a son of Dr. William E. Barton of Chicago, has won distinction as a writer and as a high-minded and successful advertising expert.

The Democratic candidate, as depicted by Mr. Babson, has won his way in life through hard work, beginning in early boyhood on the Ohio farm where he was born and persisted in as he moved on into the field of journalism and politics. According to his biographer, Mr. Cox is a conservative and forceful business man with an insight into human nature that has enabled him to surround himself with able and conscientious associates, of the crusading temper, resolute, when governor, in his enforcement of law, even measures relating to prohibition, an exponent of "pure Americanism," but Americanism of the Democratic type rather than of the imperialistic type, with a praiseworthy record as a supporter of education and of measures that have to do with the bettering of industrial conditions. He vouches for his intense patriotism, but not the patriotism which reactionary interests of this country are emphasizing in order to block progress and reform.

Mr. Babson does not hesitate to refer to Mr. Cox's divorce of his first wife and says that the step was taken because of a divergence of interest beginning at the time when Mr. Cox as a journalist was absorbed in the whirl of politics at Washington. Says Mr. Babson, "It was a wonderful test for any man and woman. The attitude of both is an example of frankness, courage and kindness. It was an unfortunate affair and yet was probably for the best."

Though not quite so unrestrained as Mr. Babson in his expression of admiration for the man of his choice, Bruce Barton is no less sincere in his contention that Senator Harding deserves and will repay the support of all who wish to see the great moral issues forwarded rather than set back by the next administration. From a feeling of disappointment in his nomination, he has been won through a personal interview with Senator Harding to believe that on the great moral issues of prohibition, world peace and economic righteousness in national and international affairs, Senator Harding is the candidate who should appeal to serious-minded men and women. He quotes him as saying:

> In another generation I believe that liquor will have disappeared not merely from our politics but from our memories. The very words associated with it will drop out of our vocabulary; a new race of young men and women will have grown up to whom those words have no significance. Only then will the question be finally settled Meanwhile the people of the United States have taken a great and decisive step towards its settlement by the enactment of the Eighteenth Amendment. If they choose to reverse that action they have the power. Until they do reverse it the Eighteenth Amendment, if I am President, will be enforced.

On the other hand Mr. Barton points to the letter sent out by the president of the New Jersey Liquor Dealers Association in favor of Mr. Cox as an idncation that should he triumph the organized liquor forces of the country will look upon it as a big victory for their interests.

Moreover, out of an experience at Washington during the war Mr. Barton feels that *morale* has practically become a thing of the past in the government departments and that on this issue—a mora issue if ever there was one—the government as trustee of the people's money will have a new moral sense of its obligations unde Harding's administration.

Concerning the League of Nations issue this is Mr. Barton's conclusion:

> Senator Harding means somehow to lead the world toward peace If that means disregarding the League of Nations, he will disregard it; if it means adopting part of the League and discarding othe parts he will do that. If the necessities of the situation make th League—either by that name or some other—inevitable, he will hav the courage, I believe, to do what must be done. One thing is certain—that in the desire for peace and the limitation of armament there is no less moral earnestness in Harding than there is in Cox

We put these different points of view before our readers in the interests of furnishing additional information and guidance to any who may still be in doubt as to their personal duty at the polls. Unles one is so ardent and confirmed a party man that he will never break with the regular ticket under any circumstances, the complexity o issues in this particular campaign puts a considerable strain upo one's powers of discrimination and decision. It is hardly to be expected that men equally patriotic, conscientious and eager for th world's progress will all be found in one political camp. The fac that such highly respected leaders as Ex-President Eliot, Presiden King of Oberlin, Dr. Henry A. Stimson of New York, Prof. John Clark of Columbia, Dr. Arthur J. Brown of the Presbyterian Boar of Missions and other men who carry weight in religious circle most of whom have usually voted the Republican ticket, have declared for Mr. Cox, reveals this cleavage of opinion. On the othe hand, it would be easy to make an impressive list of men equally influential and trusted who believe that the election of Mr. Hardin will better serve the interests of the Kingdom of God.

That there is this division is on the whole gratifying rathe than distressing. To have all the moral forces of the country line up with one candidate and party exclusively would make us despai of the future of popular government. Let every one be fully persuaded in his own mind. The essential thing is to cling to one ideals, to bring one's vote to the bar of conscience and whateve comes to pass to stand behind the new administration, give it a fai opportunity to do its best at home and abroad, and never cease t believe that the outcome of this particular campaign, whatever it b must be and will be made to accrue to the exaltation of truth, justice, mercy and peace throughout our borders and everywhere in th world.

* *

We are glad to note still more instances of sermon themes keye to the Pilgrim Tercentenary. The Pilgrims are still capable o figuring on the background of extremely interesting and profitabl sermons.

Review of Interchurch Steel Inquiry

II. Living and Working Conditions in Steel Industry

By Prof. Graham Taylor

A Cheering Contrast

By way of contrast with the conditions in the steel industry referred to last week, it is only fair to describe better conditions, which though they may be exceptional, deserve credit as indicative of progressive efforts being made at some steel plants, notably those of the Tennessee Coal, Iron and Railroad Company at Birmingham and Chickasaw, Ala., which have been personally inspected by the writer. Their 23,000 employes live in nearly a score of villages and towns, sheltering a total population of 90,000 directly dependent upon these industries. Although some of the plants are new, 7,000 houses have been built already, most of them for single family occupancy, averaging from three to six rooms at a minimum rental of $2 per room per month for most of them, including electric light, water supply and the disposal of waste. Dormitories with dining halls and club rooms are provided for single men. Public health is safeguarded and promoted by infant welfare clinics, tooth-brush drills and dental service for the children, and family medical care is offered at a flat rate of $1.25 a month to those preferring such service. Hospital treatment with the best equipment and skill is freely provided employes and offered to members of their families at very low rates.

Incentive and equipment for social life are given in fraternity halls and clubhouses, community buildings, church edifices and schoolhouses, which are served by teachers of higher grade whose county salaries are supplemented by the Company. The Negro villages sheltering 52 per cent. of the employes and their families are provided with the same housing, sanitary equipment and other facilities as those of the whites. No motives or credits are claimed or defended by the Company for this investment, except that it is good business policy to conserve the human resources of the industry and to develop the stability, efficiency and productiveness of the labor employed in the plant.

Safety, Sanitation and Welfare

The United States Steel Corporation in 1906 inaugurated effort to systematize, standardize and initiate agencies among its subsidiary companies for promoting the safety and social welfare of its employes and their dependents. Out of this effort grew the Bureau of Safety, Sanitation and Welfare, directed by a capable, progressive manager, whose work of promotion and inspection among the plants influences policies and appropriations at headquarters. He opens a report of his work with the admission that previously to these recent years the managers of the steel industry were so occupied in developing processes and in becoming leaders of the world's producers that they gave "only slight consideration to the human side of steel-making —a subject not included in the daily routine of their activities." He closes by asserting "that the conditions under which the employes in our industry live and work today are superior to those in any other of the basic industries in this country or throughout the world."

This conclusion is too indiscriminate a generalization to cover other less favorable and more prevalent conditions than he reports. But his facts and figures are certainly impressive, especially when verified on the field, and are an encouraging indication of a more enlightened policy in the steel industry and of a brighter outlook for all engaged in it. He reports 27,553 dwellings and boarding houses erected and leased to employes, 45 schools, 131 playgrounds, 98 athletic fields, 107 tennis courts, 11 swimming pools, 19 clubhouses, 64 restaurants and lunch rooms, 18 practical housekeeping centers, 210 rest and waiting rooms, with a vast safety equipment and service—these are a few items of the great aggregate.

So effective have been the sanitary and safety devices and precautions that at the Chickasaw shipbuilding plant the cases of malarial fever were reduced from 3,000 to 50 in a single year by draining swamp land and eliminating mosquitoes. The reduction in accidents involving serious injuries began in all the plants twelve years ago, with a decrease of 10.40 per cent. and rose to 46.84 per cent. in 1919, saving 25,853 men from serious injury. This decrease of disablement was considered to be so constant and so sure to be progressive that the Prudential Life Insurance Company felt warranted in reducing very materially its rate of premiums on policies held by workers in the iron and steel industry. William Z. Foster, the much-criticized leader of the strike, in his recent very temperate volume on "The Great Steel Strike and Its Lessons," credits the United States Steel Corporation as "undoubtedly in the lead for the many safety appliances it has installed and the safety committees actively at work."

More Credit Due for Better Conditions

However highly the vast volume of effort and expenditure to improve living and working conditions may be commended in the withheld subreport on "Welfare Work, Pensions, etc.," in this main report it is too indiscriminately ignored and slightingly referred to. It need not in any way have modified condemnation of unjustifiably hard-working conditions to have given credit for such very great improvement in living conditions. It is fair neither to the motives nor to the achievements of such investment of forethought, skill and money for the safety, health, comfort, recreation and general well-being of thousands of employes and their families, that any such reference to welfare work should be made as this: "The Corporation's executives, in order to meet the Corporation policy, are forced to grind the faces of the Hunkies and to trust to welfare to salve the exacerbations."

The Issue on "No Conference"

The compulsory policy referred to is the United States Steel Corporation's anti-union, "no conference" labor policy, which is reported to be the crux of the whole strike crisis, as it is the point of contention throughout the entire Interchurch report. The extent to which "no conference" obtains is another issue in dispute. Judge Gary insists that "his workmen knew they were always free to come to him or any plant officer, or to send committees." The Interchurch inquiry finds little reason to think that the workmen do come either singly or by temporary committees, except in very rare instances, and then only to confer on minor matters, fearing to discuss hours or wages.

The Mutuality Committee in the Tennessee Coal, Iron and Railroad Company is an exception, to which there is no allusion in the report. It is a continuous committee consisting entirely of workmen, to whom the reasons for the discharge of any fellow worker are submitted. In case they are challenged, the foreman who discharges the man is called upon by the superintendent to answer the committee's objection. Although the final decision rests with the superintendent, or on appeal from him, with the president of the company, yet the foreman and superintendent are expected to maintain the stability of the working force and therefore would be held accountable for unnecessary discharges. It is not probable, however, that any protest against discharge for unionizing could prevail anywhere against the determined anti-union policy of the Corporation. There is no reason to think that any such "conference" is tolerated by the Steel Corporation, as the trade unions insist upon for collective bargaining and joint trade agreements regulating wages, hours and conditions of work.

No influence upon this Corporation seems to have been exerted by the experience of other corporations in basic industries, such as the Colorado Fuel and Iron, the Midvale-Cambria, the Bethlehem, the Inland, and the International Harvester Companies, in direct dealing with their employes through standing shop committees, shop unions or industrial councils, which participate in the management.

Counter Claims on Causes of the Strike

Having "no say" about their working conditions is claimed to be the chief occasion for what is asserted to be the "mass movement" strike, and the most persistent cause of discontent which is sure to prompt other strikes. This again is denied by the Steel Corporation, which insists that the strike movement came from without, was instigated, organized and sustained by outside labor leaders and unions, and was part of a country-wide radical conspiracy to "wrest the control of industry from its owners and place it in the hands of the radical element of organized labor," as one prominent employer stated. Others went so far as to charge the motive of the strike leaders to be the violent overthrow of the United States Government, in order to substitute the Bolshevik, Soviet or the Communist party program.

While John Fitzpatrick and William Z. Foster, who succeeded Mr. Gompers as leaders of the strike committee appointed by the American Federation of Labor, are more radical than those who appointed them, there is no proof that they were moved by these motives in calling or managing this strike. Both of them are loyal trade unionists and are not connected with other more radical organizations. The strike turned out to be one of the regular trade-union type, such as in this and other instances received the indorsement and support of the A. F. of L.

This fact was enough to draw the fire of opposition and contempt from radical organizations, such as the I. W. W. and the Communist party, some of whose adherents, however, undoubtedly endeavored to incite the strikers to more extreme action and strove to foment violent disturbances.

This cleavage between the trade union organization involved in the strike and the radical groups competing with them for leadership ran straight through every situation at the several strike centers. For instance, the official in charge of labor headquarters at Gary assured the writer that General Wood and his staff officers commanding the military there during the strike were "absolutly square." General Wood affirmed 95 per cent. of the strikers to be loyal men and found only a small group of unreasonably radical agitators with whom the military had to deal.

Indeed, the failure of the strike is attributed by Foster to the lack of support from the twenty-four conservative international unions whose trades were involved in the steel industry. The fact that their membership consists largely of the higher paid, skilled and semiskilled workers led them, as hitherto, to have less sympathy with the underpaid, unskilled laborers, to whom Fitzpatrick and Foster were unswervingly loyal throughout. While the United States Steel Corporation was widely acclaimed as having won freedom for the open shop, yet no demand was advanced by the strikers, their leaders or the American Federation of Labor for the closed shop.

Confidence and Hope

Reviewing the steel strike from the business management point of view, a prominent Chicago employer who has had close and varied contact with both sides in the industrial struggle, strikes this note of confidence and hope:

"Admitting that there is a sad lack of understanding between many employers and their employes, let us also acknowledge the tremendous strides which industry generally has made in the last decade in the improvement in the sanitation and safety of its workshops; and that industry is advancing steadily toward better understanding, a more effective co-operation, toward a more democratic form of administration. There is much to overcome before a perfect scheme of industrial control is reached and it cannot be reached without occasional strife. But that is no reason why we should despair of the ultimate result."

Quite as much in line with this employer's hope as with the complaint of labor, is the protest of the Interchurch report against having no continuous medium of communication and conference between management and men in the United States Steel policy. The aggravation on both sides due to this lack of understanding and therefore of consideration, especially for the foreign-speaking strangers to our American life and ways, is not overdrawn. The plea with employers, and, over their refusal, the appeal to the federal government to establish some ever open medium of communication and conference, are points well taken, in view of industrial strife as the only alternative.

Findings based upon any such body of facts as this report claims to be able to produce, are bound to influence public opinion, and later if not sooner affect legislation. Meanwhile, fairer play between all parties concerned is the only basis upon which to hope for a just and decisive verdict from the court of last appeal—the jury of public opinion.

(*Concluded next week*)

In Pilgrim Paths

The Dutch Tercentenary Celebrations

By Our Special Correspondent

It is not easy to understand why any of the Pilgrims left Holland. Of course they were not waited upon with automobiles; they had no Café Royal to tempt their appetites with the finest food to be found on the Continent. No services, impressive in their grandeur, were held in the magnificent cathedrals in their particular honor; no delightful trips in perfectly appointed steamboats along the canals, fell to their lot. These pleasures fell to those who went to Holland three hundred years after, to do them posthumous honor.

But still it is difficult to understand why any of the Pilgrims left so hospitable an asylum as was theirs in Holland. For the spirit of welcome poured out upon the travelers of this later day, was the spirit with which those refugees of the seventeenth century were greeted. The same university at Leyden, which today is second to none in Europe, was there in those old days, and some of their number partook of its intellectual opportunities. And the countryside, so beautiful now, is practically the same countryside in the midst of which they found their homes. The lovers still go to the same town hall for permission to publish their banns to which on April 27, 1618, went "Edward Winslow, printer, bachelor, from London, England, accompanied by Jonathan Brewster and Isaac Allerton, his acquaintances, with Elizabeth Barker, spinster, from Chattisham in England, accompanied by Janie Hazel, her niece and Mary Allerton, her acquaintance," and it is a building far more appropriate in its stately beauty for such a tender errand than the log cabin of a frontier settlement on Cape Cod shores. And so, too, the quaint stone houses in which the Pilgrims lived in Leyden, still standing and still tenanted, offered some comforts which they could not hope to duplicate in "furrin' parts."

Yet they did leave. I have always known this, of course. But it has never been such a vivid realization to me as it now is after having been a spectator of the esteem in which their memory is held in Holland as evidenced by the Tercentenary Celebration there in August last and having been a recipient of such gracious and unbounded hospitality as that tendered by the Dutch people to those who gathered at Leyden from Old and New England, and New Amsterdam as well. Yes, the Pilgrims did leave the comforts of Holland, in pursuit of an heroic ideal and in accordance with the commanding dictates of characters of rare nobility. And these inestimable qualities they poured into the life of western civilization, making all who share in their heritage and their history, proud of such associations. The Celebration had to be.

Nation Pays Worthy Tribute

With a fine sense of loyalty and with generous desire to adequately express the range of their appreciation, the people of Holland planned wide and representative expression of the honor they wished to pay to the memory of their old-time Pilgrim guests. From Queen to populace, the entire range of the nation paid worthy tribute. State and city, university and church, found opportunity to voice the appreciation which so permeates the descendants of the folk who offered refuge to the harried English Separatists in those days of misguided persecution under the reign of "good Queen Bess."

As was fitting, the first function of the Celebration was a reception by Queen Wilhelmina at the Royal Palace near Amsterdam. The Queen received with a gracious courtesy which spoke eloquently of the sincere interest in the occasion which she found frequent occasion to express. One felt that she was indeed a worthy representative of that broad-minded people whose record in the annals of the struggle for liberty is so gallant.

And then the University of Leyden paid its tribute by a noble session, held in one of its historic halls. Here the contact with Pilgrim atmosphere was more intimate. For as I have said, a number of the Pilgrim company attended the university, and among others, the son of John Robinson was given its degree. This fact and many others were cited in the eloquent addresses of Professors Van Ness and Eckhof, and one's imagination could picture the eager Pilgrims seated in that room instead of the audience which was there, listening to words of wise instruction from that same platform, where these centuries after, themselves were the subject of the morning's addresses. The impression of the continuity of history came to one with a force seldom experienced in this new, new land of ours.

The City of Leyden, too, gave formal expression to its proud sense of having been the city to welcome as inhabitants that persecuted band. The Burgomaster in official robes, and with his heavy gold chain and insignia of office hung about his neck, standing in one of the rooms of the brilliantly illuminated Town House, rich with carved furniture and wonderful tapestries upon the walls, rich also in associations, for to that very room the Pilgrims themselves came on various matters of citizens' business, spoke eloquently of the Pilgrim connections with that place. And he spoke in English, as indeed did all the speakers at all of the meetings.

The Witness of the Churches

Nor was the Church to be denied its witness. The evening at the New Church in Amsterdam was never to be forgotten. I cannot imagine any date within history at which it could properly have been called the "New" church. For its exterior and interior are hoary with age. And it is as magnificent in proportion and conception as were so many of the edifices built in the Dark Ages before the dawn of—well, let us say the masterpieces of the Upjohn Brothers in this Age of Light! Magnificent! Huge, open spaces from the great entrance to the chair-filled nave. Enormous pillars about the base of which were built circular boxes, the special property of the dignitaries of Church and State. In the far distance the brilliant choir filled this night with a great chorus. How the emotions were stirred as I heard the great organ playing the simple and almost haunting melody of the Dutch Hymn of Thanksgiving, which I had first learned to love in Appleton Chapel in far-away Cambridge. And then, out over the enormous congregation, melting into the vaulted reaches of the dusk-filled upper regions of the Cathedral, the sound of the voices poured forth. And somehow thanksgiving and Pilgrims and the listening souls of men all mingled together in one's consciousness to make the heart expand and the pulses throb.

Again it was the modest, small church at Delfshaven where we found ourselves gathered together. Just down the pier on which the church stands, by the old windmill, the Pilgrims had embarked in the *Speedwell*, men and women, fortified by a courage, the need of which we nowadays little know. Truly at that time, comforts and friends and fruitful Mother Earth a thing of yesterday, themselves separated from death by only frail planking of a small vessel's bottom, and their hearts stayed only by invincible determination and an uncertain hope—truly then they did know "that they were pilgrims" and we are thankful for the added testimony to the effect that "they looked not so much on the things of earth, but lifted up their eyes to heaven, their dearest country, and quieted their spirits." I wonder just how much?

And so the little church became an especial sanctuary as we sat there that afternoon, thinking upon these things. But alas! What is this

THE CALLING OF THE HILLS

By GEORGE A. PERSELL

When corn shocks stand in stately rows
And autumn winds are cold,
And falling leaves dance merrily
In woodlands brown and gold;
There comes a clear, insistent call
Which all my being thrills,
A call I never fail to heed—
The calling of the hills.

A hint of frost is in the air,
I feel its witching spell;
I seek the quiet upland roads
And haunts I love full well.

And ever as I climb the heights
A call floats down and fills
My soul with nameless ecstasy—
The calling of the hills.

A sense of God is everywhere;
I walk with reverent feet
As in a dim cathedral aisle,
With pious incense sweet,
And gladly would I follow far
Where inclination wills,
The magic call that lures me on—
The calling of the hills.

that the minister of the church is saying? "We have no proof that the Pilgrims ever attended this church!" Probably they did, and at any rate succeeding generations have been positive in the feeling that they ought to have done so, for Pilgrim memorial windows shed their soft rays of colored light over the austere simplicity of the unostentatious interior. And surely their spirit was present in our midst as we listened to words of moving eloquence from Dr. Boynton, and we felt a new sense of the brave proportions of their adventure, the majesty of their stake on faith.

From there to the Cathedral at Rotterdam, where Protestant rearrangement of the Catholic house of worship, a thing so badly done that it nearly amounts to impious sacrilege, was only condoned by beautiful music and forgotten under the spell of Dr. Samuel Eliot's inspired and inspiring closing word of challenge for carrying forward in our day and generation the Pilgrim spirit, the spirit whose soul is not in the wayside campings, but "whose soul is in the journey."

I have not alluded to the speeches in detail. There always is a very great deal of talking at such a celebration. Nor have I spoken in detail of many meetings, of boat trips, of social functions. The news editor forbids.

Dutch Hospitality

But I must close with the proper finale. And fortunately my need was adequately met by the Committee on Arrangements. Profuse hospitality had followed the visitors everywhere and upon every occasion. But the grand social event was reserved for the last. That evening a large banquet was given in Rotterdam, to which all the guests and many of the celebrities of Holland were invited. Two hundred sat down to the gorgeously dressed tables and one hundred and ninety-nine were in at the finish. After the "Star-Spangled Banner" had been "rendered" three times by the American delegates, each delegate at the attack with heroic determination written upon his countenance to spare no shred of his voice, but in each case modifying into hunted and painful *sotto voce* as the fearful and wonderful climax of the chorus "came round," when there was threatened a fourth spontaneous outburst of that dramatic expression of patriotism, one delegate left! And history will pardon him. Four S. S. B.'s in one evening is too much! That, however, is another story. And after all it was not the fault of the Pilgrims.

The Pilgrims had no faults. Nor were the Celebrations unsuited to their subject. Holland still possesses the magnanimity of spirit which played its saving part in the chapter of the struggle for freedom which ended at Plymouth Bay.

Or, after all, did it only just begin?

E. C. B.

From Day to Day

By Allen Chesterfield

So Remington of Fall River is dead! He has been for so many years such a picturesque and commanding figure in religious circles, locally and over a wide area, that his absence from this time on from the earthly assemblies of the saints will be noted by all who like to see the ranks of kingdom builders kept full. But Clinton V. S. Remington would probably say to us in the language of Dwight L. Moody, "Some day you will pick up the morning paper and read that Moody is dead. Don't you believe it." For vitality was the outstanding characteristic of this Fall River broker, a vitality which the grave itself is powerless to affect. His was the familiar story of devotion to a business which his own thrift and industry helped to make prosperous, of deep interest in civic affairs, of unsought but faithful office-holding, of pride in the City of Spindles where he was born and in whose commercial, educational and moral development he was so constantly interested.

But "Remington of Fall River" suggests to me most of all an earnest and forth-putting Christian life and an unrivaled devotion to the Central Congregational Church, of which he had been a member for seventy years. He was not one of the men who find it easier to be a good Christian outside the church than inside. He was never blind to the defects of the church, but he felt that his main duty consisted not in criticizing it, but in helping it. A minor item in his round of duties was the supplying of flowers for the adornment of the sanctuary. He always had a little boutonnière ready for the preacher, which he presented with his winning smile. It meant a great deal to the regular incumbent and even more to the "supply." who in his round of the churches sometimes does not even get a handshake before going into the pulpit.

But Clinton Remington could see beyond the borders of the parish which was his first love. As the *Fall River News* says: "Hospitals and the homes of the sick were familiar places to him. If he became weary in such works he was never weary of them. 'What are we here for?' he would ask." He represented Massachusetts at the Grand Rapids meeting of the National Council last autumn. He was always keen for fellowship and the "good old gospel." He spoke his mind freely on various themes, as when he once told me that my pulpit utterance should be several tones louder. But praise was more native to him than blame.

The late Pres. Roswell D. Hitchcock of Union Seminary used to say, "The summer is like a battle. We get together at its close and number up our dead." As I go over the roster for the season just ended of those who have passed from our sight, my mind lingers on the names of two laymen, Winthrop Murray Crane of Dalton and Clinton V. S. Remington of Fall River, both pillars, products and ornaments of the Christian Church. In the case of each, I find myself echoing these words from the editorial of the *Fall River News:* "Who will fill his place? God give us another such man to lead in the business, civic and religious life of the community."

Atlanta Seminary Begins New Year

Atlanta Seminary entered upon its 20th year Sept. 29, with a student enrollment decidedly larger than last year. Prof. Ralph Gillam, formerly of Milford, Mass., well known as an evangelist, gave the address at the opening service. His subject was, "The Importance of Soul-Winning in the Ministry." Since then he has already represented the seminary in South Georgia and South Alabama. Other new teachers who are giving single courses in the school this term are Rev. W. W. Memminger, D. D., rector of All Saints Church. Rev. F. D. Stevenson, pastor of the Peachtree Road Presbyterian Church, Prof. R. D. Webb, Secretary of the State Sunday School Association, and Rev. Raymond Derr, pastor of the Hemphill Ave. M. E. Church.

The largest room in Georgia Hall has been fitted up as a "Common Room" for the students. Its use was inaugurated with the first party of the season, and even in one week it is proving its pleasantness and usefulness. The Seminary's evening classes started on Oct. 12 in the Y. M. C. A.

Photo by Paul Thompson BRITISH TERCENTENARY GUESTS

Through the invitation of the American branch of the Sulgrave Institute—an organization designed to promote good feeling between Great Britain and America—members of the group pictured above have been visiting different centers in this country, offering their congratulations on the Pilgrim Tercentenary and bearing the good will of the motherland to its overseas daughter.

Dr. Mills' Change of Base

A Denominational Event

The First Church in Montclair, N. J., said farewell two weeks ago to its beloved pastor, Dr. Charles S. Mills, who has accepted an urgent invitation to undertake the administration of the Pilgrim Memorial Fund and the Annuity Fund for Congregational Ministers. The largeness of the new opportunity has led Dr. Mills' people to subordinate their own earnest desire for a continuation of this fruitful pastorate in the interests of the larger fellowship.

The Council of Dismission which met at Montclair Sept. 28, and of which Dr. C. H. Wilson was Moderator, gave remarkable testimony to the affection and admiration in which Dr. Mills is held in his church and state. For more than an hour, members of the church and the Council gave spontaneous utterance to their admiration for him as a leader and organizer, and their affection for him as pastor and friend. Peculiarly affecting was the testimony of the young people of the church to the influence of Dr. Mills over them during all the period of his pastorate. Mingled with a deep note of regret at his resignation was a profound recognition of the greatness of the service that he can render as General Secretary of the Annuity Fund.

Dr. Mills' own conception of the scope of the office had fired the imagination both of his brethren and his church, with the result that the entire propriety of his resignation was acknowledged.

From the resolutions adopted by the Council we quote:

> Dr. Charles S. Mills in his brilliant and fruitful ministry in the First Congregational Church of Montclair has established himself in the esteem of all the neighboring churches of our fellowship and in the affection of his brethren in the ministry. Notwithstanding the great responsibilities which he has carried and the many public calls upon his time and strength he has been faithful in his attendance at the meetings of the Association, at the numerous Councils called in the interests of our churches, and in the performance of his full share of the administrative duties involved in these ecclesiastical assemblies. His fine brotherly spirit has drawn us all to him and has been a constant source of encouragement. His great executive ability, his wisdom in counsel, and his forcefulness in action have strengthened the hands of all our ministers and churches. Not only the great church which he has served with such distinguished ability but all the Congregational churches of New Jersey as well suffer a distinct loss in his removal to another field of service. Dr. Mills came to a church that had been distinguished for many years for the elevation and dignity of its spiritual message and for a church life that had been fostered by the devotion of a great pastor. He has nobly maintained both these great traditions.
>
> We are persuaded that there is no other man in our fellowship so well equipped for administering the office of General Secretary of the Annuity Fund. We are also convinced that this office in its immediate contact with all the ministers of our churches and with its opportunity of appeal to the young men in our seminaries, colleges and universities, offers an unmeasured opportunity to the man who occupies it. The office as at present enlarged will be interpreted and defined as to its purpose and scope by its first incumbent. It is therefore with great joy that we see this task of definition and interpretation committed to the hands of Dr. Mills. And it is with a sense of pride that we Congregationalists of New Jersey find the churches of our fellowship in the United States turning to one of our own ministers to fill this position of exalted trust and prophetic service. Dr. Mills goes forth with our confident hopes and fervent prayers.

This action of the Council followed a number of warm tributes to Dr. Mills from various members of the church and Council and from representatives of other churches in the vicinity. As the Montclair paper says:

> Simply and informally staged as the meeting was in the parish house with very little prearrangement, this spontaneous chorus of praise, gratitude and affection constituted a modest triumph such as few men are permitted to enjoy.

The members of the church had already expressed in formal resolutions their deep regret over the resignation of their pastor, acknowledging their "great debt to him for his splendid leadership during the eight years past, the most eventful in its history," and go on to say:

> How wonderfully he marshalled the forces of this people in the rebuilding of its temple of worship, when fire swept away the earlier edifice, is known to us all. He marshalled the forces of this people, also, in meeting the calamities of a world swept by the fire of war. For these great services, as well as for the continuous upbuilding of the spiritual life of this people during the eight years in which he has been our honored leader, this church will always hold him in grateful and loving remembrance.

At a farewell reception given to Dr. Mills on the evening of Oct. 6 the warm good will, not only of the congregation but of the Christian people of Montclair, irrespective of denominational lines, was made abundantly evident.

The election of Dr. Mills to this important office, though only recently announced, dates back to a meeting of the Executive Committee of the Pilgrim Memorial Fund Commission, when Dr. Herring presented the report of the nominating committee that had been appointed, recommending the election of Dr. Mills as the Executive Secretary of the Pilgrim Memorial Fund. The election by the Executive Committee was later supplemented by the action of the Trustees of the Annuity Fund, who on July 12, elected Dr. Mills to the secretaryship of that Fund. He expects to assume his new duties at once.

A Word From Dr. Mills' Predecessor

Manifest fitness indicated that Dr. Mills, who has been for seven years a Trustee of the Annuity Board, deeply concerned in the whole vast Annuity project, Chairman of the Pilgrim Memorial Fund Commission and of its Executive Committee, and Director of the Board of Ministerial Relief, should assume direct and immediate charge of the work, in the capacity of Secretary.

From Dr. Mills' direction of the Fund, great results are to be expected. No man in our denomination has a more intimate knowledge of the details of the annuity plan, and no one is more far-seeing and constructive, or more forceful in execution than is he. The Executive Committee of the Pilgrim Memorial Fund, being keenly alive to the possibilities of the expansion of the scope and result of the work under the direction of Dr. Mills, adopted the following resolution, submitted by Dr. W. E. Barton:

> It is the unanimous judgment of this Executive Committee that Dr. Mills should interpret the duties of his office liberally, as being more than an office position. While his first duty must have to do with the safe and wise administration of the large fund which the churches are contributing, and its distribution for the ends for which it has been contributed, that, in the judgment of this committee is not the whole of his responsibility. It is the hope of this Executive Committee that he will be able to visit the colleges and present to students the claims of the ministry; that he will visit Conferences and Associations, and be able by his addresses and conferences, to exalt the ideals and elevate the standards of the ministry; and, in general, that he will use his experience in the pastorate, and in his varied labors of administration, as widely and effectively as his time and strength will permit. This Committee will hear with sympathy, from time to time, his own suggestions in the general line of this Minute, as they shall be made clear to him in the work of the office and of the field, and will stand ready to co-operate with him in furthering these ends.

At the moment of grave decisions in our denominational life, caused by the death of Dr. Herring, beloved and honored leader, and the institution of the annuity principle in our denominational operation, the election of Dr. Mills will serve to give confidence, steadiness, and wisdom, to one of the great functions of Congregationalism.

LEWIS T. REED.

AMONG THE NEW BOOKS

John Robinson

John Robinson, Pastor of the Pilgrim Fathers, by Walter H. Burgess (Harcourt, Brace and Howe). This is not only the best biography of the beloved pastor of the Pilgrims, it presents him in his surroundings, the men and movements of his time, the rural, academic, civic, social and religious life in the midst of which he lived. It fills up the gaps hitherto existing in accounts of his ancestry, his early home life, and his academic training. There is an important chapter on the Influence of Robinson on the thought of his life and age. The author has searched widely in church and town records, in the records of Cambridge University and in Dutch records and presents his "original material." He starts out with the statement that "Robinson was a remarkable man. He left the impress of his thought upon the religious life of America and England," and the biography proves the assertion. Nowhere else, also, are the latter days of Robinson so clearly set forth and the later history of the Leyden Church. The book is well written and full of interest. We commend it to our readers.

Social Problems

The Greatest Failure in All History, by John Spargo (Harpers). This is a crushing indictment of Bolshevism, based upon official Russian documents, the laws and decrees of Soviet Russia, and other authentic records, revealing "the ultimate madness of bureaucratism, the most complete subjection of the individual citizen to an all-powerful state since the days of Lycurgus." No one can doubt the value of Mr. Spargo's work. He is absolutely trustworthy. His evidence can be accepted without question. If one really wishes to know the truth about the Bolsheviki, here it is, revealed in their own writings. The tyranny of the worst days of the French Revolution was mild compared to this. Let other nations take warning from Russia. Not by their promises but by their deeds let the Bolsheviki be judged.

Labor's Challenge to the Social Order, by John Graham Brooks (Macmillan). A most timely volume, dealing with present-day conditions. It is sane, unprejudiced, judicial and on the whole inspiring and encouraging. It reveals clearly the worst and the best of both labor and capital, and deals with such topics as Lessons from the Communists, Government Ownership, Who Shall Spend My Savings? Socializing the Milk Supply, How Long Shall We Work? The Employer's Case against the Union, Syndicalism, The New Guild, etc. Mr. Brooks lays great stress on the value of co-operation and shows over and over again that labor is learning conservatism by its own exercise of economic and political power; that "democracy is its own educator." The volume is intensely interesting and crammed full of important information. Without hesitation we commend it as the most important recent volume on the labor situation.

The Principles of Sociology, by Edward Alsworth Ross (Century). A volume of over 700 pages by one of the leading sociologists of the country. And it is interesting, too, even to the lay reader. Professor Ross has been collecting material for this volume for seventeen years. His works on Russia and China were a by-product of this larger treasure-store. The main divisions of the volume are entitled, The Social Population, Social Forces, Social Processes, Social Products, Some Sociological Principles. The section devoted to Social Processes contains thirty-seven chapters. It is impossible to summarize so large and complicated a work. It discusses a great variety of topics with abundant illustration from history and personal observation.

What Social Classes Owe to Each Other, by William Graham Sumner (Harpers). The republication of this oft-quoted classic, "an unflinching statement of the individualistic position" is timely, though it first appeared in 1883. It attacks fallacies of socialist positions, more clamorous today than ever, and while it may seem too extreme in its individualism it emphasizes fundamental principles of liberty and democracy which need reassertion. It is still a book to be quoted.

The New Frontier, by Guy Emerson (Holt). A fine study of the American spirit and temper, especially an effort to apply liberal principles to the problems of today. The section on the Industrial problem is especially valuable, asserting that "in America labor is not at heart revolutionary," but that many of its desires are just. An important point made is that radicalism is providing labor all its literature. Some chapter headings will indicate the drift of the volume: The Leadership That Made America, What Is a Liberal? The Need for Fifty Million Capitalists, The American Federation of Brains, etc. It is a stimulating and worth-while discussion.

Harpers

John Spargo

Substitutes for the Saloon, by Raymond Calkins (Houghton Mifflin). A new and revised edition of a valuable study of the liquor problem, first published in 1901. The new edition is amply justified by a new preface and several additional chapters of great value. In the preface attention is called to certain conclusions, especially concerning the social value of the saloon, which time has shown to be erroneous. The two chapters added by Robert Woods, on A New Synthesis after the Saloon, and Prohibition and Social Hygiene, are of exceeding importance and present the conclusions of a recognized authority on the subject. They are up-to-date and instructive. Closely second in value are chapters on Landmarks in the History of Prohibition, Prohibition and the Church, and The Motion Picture Theater as a Saloon Substitute. The new volume will take its place with the most important discussions of the whole liquor question.

These Things Shall Be, by George Lansburg (Huebsch). A half-dozen short essays delivered originally before Socialist and Labor organizations. The author is a revolutionist but declares that "force and violence, by whomsoever it is used, is wrong." He is "as much opposed to the dictation of a handful of workmen as to the dictatorship of emperors and kings." "Brotherhood and love are the means of our salvation."

Problems of Law, by John Henry Wigmore (Scribners). A study of law's evolution, with the arguments that judges have more freedom of discretion, that we have professional law-makers and that personal international law be developed by our states taking the initiative to secure uniform laws.

For the Best Life

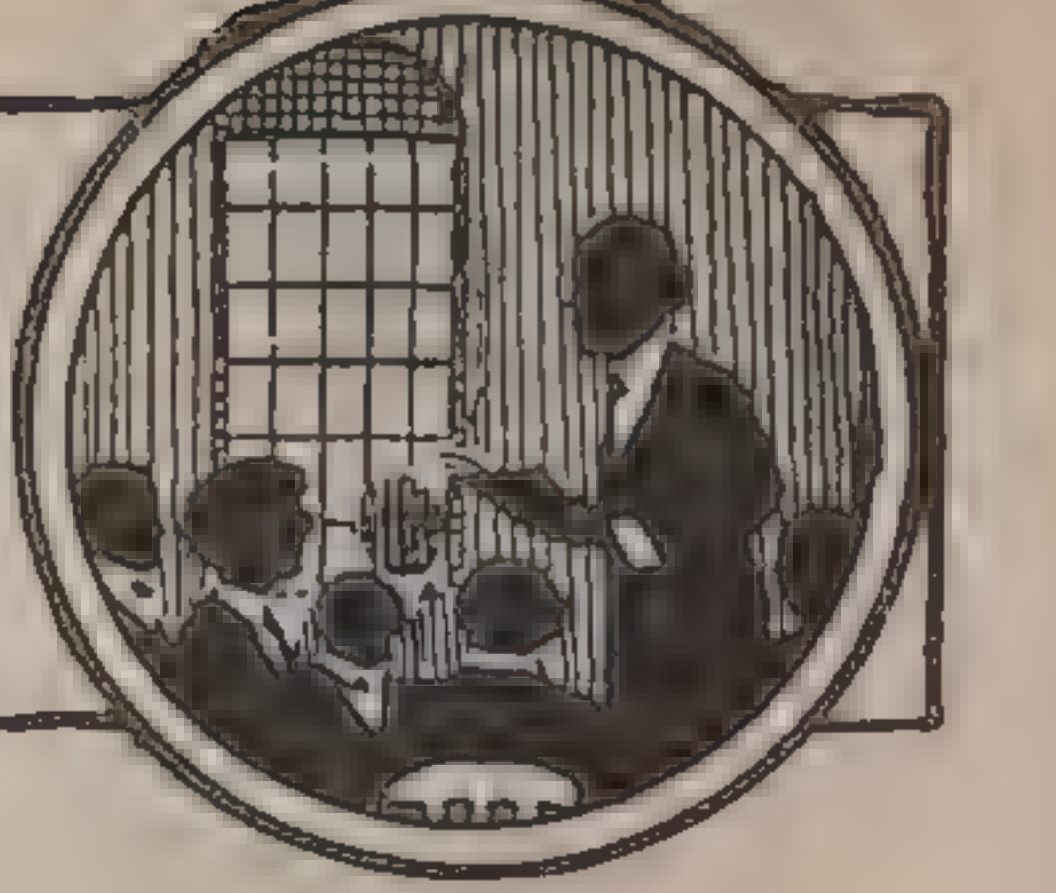
Fundamentals of Prosperity, by Roger W. Babson (Revell). An exceptionally interesting little book of practical advice by the head of a great statistical organization. He speaks from personal experience and declares that we should pay more attention to religion; that integrity, faith, industry, co-operation are the foundations of national prosperity and that there is a close relation between increasing religious interest and increasing prosperity. Mr. Babson's suggestions concerning ministers and the church are addressed to laymen and call for more loyal and generous support.

Education for Democracy, by Henry Frederick Cope (Macmillan)). "Education for democracy," says the author, "is social training under a spiritual interpretation of life and for the whole of social living." Some of the chapter titles will show the trend of the book: Democracy as a Religious Ideal; Problems of World Living; The Spiritual Nature of Education in a Democracy; Beginning at Home; Democratic Training through the Church; Spiritual Values in School Studies; Organizing the Community; A Community Program, etc. It is a very suggestive and instructive volume, thoroughly progressive and pointing the way for the march of events.

Morale, by G. Stanley Hall (Appleton). "A plea for a new criterion of all human worths and values," all things to be revaluated "by what they contribute to individual, industrial and social morale." This search for morale is "one of the best culture results of the war." Dr. Hall discusses instructively such topics as, The Morale of Fear, Death, Hate and Anger; Morale, Sex and Women; Morale and Prohibition; Morale and Profiteering; Morale and Feminism; Morale and Education; Morale and Religion, etc. And always he is stimulating and interesting. The chapter on Morale and "The Reds" is timely, instructive, and on the whole encouraging.

You, by Irving R. Allen (Cosmopolitan). A book full of stimulating advice. It defines the law of success, suggests a series of tests of self and follows with chapters based on the result of those tests. It puts familiar rules of healthful living in a new and persuasive way.

IN THE CHURCH SCHOOL



DR. DAVIS' BIBLE CLASS

Hew Down the Corrupt Tree

International Sunday School Lesson for Oct. 31. Matt. 7:15-27.

This is World's Temperance Sunday. We therefore take up the lesson assigned in sequence with that of Sept. 19. Recall the points made in that lesson concerning the fascination, stimulation, delusion and power of the habit of using alcoholic liquors. We now take up the Results of the Habit, uniting both the texts from Proverbs and Matthew. The former gives us the vivid picture of the drunkard and the latter the suggestive figure of the tree that yields the bad fruit and therefore should be cut down.

The following are results of intemperate living:

1. *The Economic Waste.* Prov. 23:21 says truly that the intemperate man comes to poverty. That is the inevitable end of the whole wretched business. Think of the astounding loss of grains and necessary food products that result from the distilling and brewing of alcoholic beverages. It would not be so disastrous if alcohol were the product of useless materials; but it comes from the essential grains. Alcohol is the thief of the bread of the world.

Then sum up briefly the terrible losses that come to families where the contents of the pay envelope went so largely into the saloons instead of being spent for the necessities of life for the family. Literally tens of thousands of families were kept in dire poverty by the intemperate habits of the providers of the family resources.

2. *Sorrow.* Prov. 23:29 contains two exclamations. Literally the verse reads, Who hath oh! Who hath alas! These are the sorrowful exclamations heard most often in the homes of those who are the victims of intemperance. Many a time those who know the homes where intemperance ravages the domestic life have heard the Oh! and Alas! of women and children, and they know that there are sorrows that are worse than those caused by death. Living grief is worst of all. To see a husband, son or brother maudlin drunk and to suffer at the hands of men what women and children have suffered through drink is a large part of the deepest woe of humanity. It is not simply brutality and humiliating coarseness; it is the consciousness that the poison has robbed the soul of its purity and power. This is real sorrow.

3. *Evil or Corrupt Fruit.* We have the right to come to a fruit tree and expect to find it bearing good, sound products of the sort that the nature of the tree warrants us to expect. We have the right to expect from men and women the fruitfulness of noble, useful living. If trees bear only corrupt fruit we cut them down. That is the deserved and inevitable end.

What are some of the results of intemperate living that are suggested by the figure of the unfruitful tree?

Defective Fruit. This means fruit that is less nearly perfect than we have the right to expect that it will be. Let us never forget that God expects of us high and noble living and that this is the reasonable and normal product of our daily life. To do defective work is to rob God. It is to cheat our fellow men. Every community has the right to demand from every member the most useful and fruitful life possible. Do we think of this often enough? A brave, clean life is the normal life, that which the community is warranted in expecting from all its members. It is an interesting moment when we become fully aware that the fruitful life is the normal life, which God expects of us, which our fellows expect of us and which we ought to expect of ourselves.

Decayed Fruit. It is a short and ugly word, but we generally speak of this kind of fruit as "rotten." This word is sometimes applied to those conditions of broken-down character which are the product of intemperate living. It is a harsh word but it describes the conditions accurately and not too bluntly. Along with drunkenness go all the companion vices that are degrading and brutal. In certain cases excessive use of alcohol is gilded and extolled in song; but it is ugly and vile at the center and in time the rottenness seeps through.

Poison Fruit. This is the final form in which the evil fruit appears. It ought to give health and strength; it furnishes only noxious and poison products. Every life ought to be health-giving. Every member of the community ought to be furnishing the energies to his fellow men which build up all the tissues of the social organism. Alcohol breaks down the structure of society. It instills the subtle poisons that finally bring paralysis and death. There is no greater fallacy than to affirm that the state can afford to derive its revenues from the traffic in a social poison. The alcohol tree is known by its fruits and the only way in which to deal with it is to cut it down.

Ozora S. Davis

Chicago Theological Seminary.

The Study of the Bible

IV. Interpreting the Bible

Remembering that religion made the Bible, not the Bible religion, that the test of inspiration is the truth and vital value of what is said to be inspired, not the book in which it is found, whether it be the Bible or the Koran, that myth, legend, allegory, story and parable may be instruments for teaching eternal truth, that the Bible grew as the religion it portrays grew and thus has in it that which is outgrown, that much in our Bible belongs to the history of our growing religion and is not vital today, that we want more certainty and authority, *of the right kind*, not less, and that we should test all by our highest authority, the essential spirit and teaching of Jesus, which embodies universal and ultimate religious truth—remembering these things, we have a fair point of view from which to interpret the Bible and find what is essential, vital, permanent, and also what is non-essential, transient or injurious to the highest Christian life as we should live it today.

Let us now see how this point of view will work out in actual application.

THE SACRIFICIAL SYSTEM

The sacrificial system occupies a large place in the Old Testament and has been a controlling factor in shaping the doctrine of atonement in much of our past and even in some of our present-day theology.

Sacrifices to Jehovah came to be the official method by which the Hebrew came to God. They were supposed to appease the wrath of God and satisfy his justice, thus to atone for sin, win Jehovah's favor and make it possible for him to forgive the sinner.

> "I have had enough of the burnt-offerings of rams, and the fat of fed beasts."—Isa. 1:11.
>
> "I spake not to your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt-offerings or sacrifices."—Jer. 7:22.
>
> "I desire goodness and not sacrifice."—Hos. 6:6.
>
> "Though you offer me your burnt-offerings and meal-offerings, I will not accept them."—Amos 5:22.
>
> "Burnt-offering and sin-offering hast thou not required."—Ps. 40:6.

The Old Testament says repeatedly that these sacrifices were commanded by Jehovah. But what say the prophets, who are generally considered to be the great religious teachers of the Hebrews?

"I have had enough of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats." Isa. 1:11. Read the following verses, through the twentieth.

Jehovah is said to have sent Moses to tell Pharaoh to let the Israelites go three days' journey into the wilderness to offer sacrifices to Jehovah, their God. Ex. 3:18. But Jer. 7:22 says, "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt-offerings or sacrifices."

"For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings." Hosea 6:6. "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them. . . . But let justice roll down as waters and righteousness as a mighty stream." Amos 5:21, 22, 24. Read the entire chapter and note particularly the 25th verse.

The very question as to how the people shall come before Jehovah and what will make them acceptable to him is answered in Micah 6:6-8. "Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves a year old? Will Jehovah be pleased with thousands of rams or with ten thousands of rivers

(*Continued on page 518*)

THE HOUR OF PRAYER

Justice and Kindness in Judgment of Others

Comment on the Midweek Prayer Meeting Topic for Oct. 24–30

BY ISAAC OGDEN RANKIN

Scripture Lesson. Matt. 7 : 1-5, John 7 : 14-24.

Humility as Assessor of Other Men's Lives. The law is absolute that we must face the facts of our own state before we go on to judge our brother. When pride sits as assessor, or self-satisfaction, our judgment of others in its claim of infallibility is sure to come back, sooner or later, like a boomerang to hit our own souls. Christ warns us of that as a certain experience which must appear in that final judgment which is for every one of us. His warning against judging others has a large place in the program of life which he made for his witnessing disciples on the Mount. Judgment is not our office. We are not called to it or fitted for it. We are usurping our Lord's own function when we climb up into his judgment seat. Why then is it such a constant temptation of our lives? Largely, of course, on account of our own imperfections and conceit. Christ's own figure is of intrusive elements in our eyes which interfere with vision. "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." But another reason, I am sure, is bound up with our necessity to form some kind of estimate of people whom we meet in order to do our work in life. An estimate is not a judgment. It is not final, it is merely a working hypothesis, subject to revision and confessedly founded on imperfect information. It is when we harden such necessary and momentary estimates into formal and final judgments that we come under the condemnation of Christ.

The Burden of Proof. A Christian is under obligation to give his fellow traveler on life's road the benefit of the doubt. The burden of proof rests upon accusation. In that court, so far as it is a court at all, a man is held to be innocent until he is proved to be guilty. And yet how many of us jump at malicious gossip and are slow to welcome its disproof! We go too easily back to that old, barbaric law, the source of so much cruelty, which forces an accused man to prove his innocence to the satisfaction of the court. And all this springs from survivals of evil in our hearts and a perverted will which delights in the discovery of other people's wickedness and weakness. It is a self-revelation of uncharitable tendencies which should send us to our knees.

Thinking Charitably. A judgment is an expressed opinion. It is also a test of our good will. Do we really love our neighbor as ourself? Or do we only pretend? For the claim of duty goes back far beyond the spoken to the unspoken judgment. Have we any right, even in our own thought, to make a settled estimate of our neighbor—as if he were always going to be as we seem to find him now, and as if we were judge and jury in the final assize? Such declaration of finality in our judgment is a presumptuous thing. It contradicts the law of love. It reveals us as unloving and fixes our own status rather than that of the other.

Closet and Altar

CHRIST'S CURE FOR WORRY

For your heavenly Father knoweth that ye have need of all these things. Matt. 6: 32.

Be not tossed up and down by your outward circumstances. If God prospers you, do not ride high, as the vessel does when the tide lifts it up; and if he does not prosper you, do not sink down as the vessel does when the tide ebbs away again. Do not be so affected by external things as to get into a state of worry, and fretfulness, and care, and anxiety, and distress.—*C. H. Spurgeon.*

Sorrow itself is not so hard to bear as the thought of sorrow coming. Airy ghosts that work no harm do terrify us more than men in steel with bloody purpose.—*T. B. Aldrich.*

But, Lord, tomorrow,
What of tomorrow, Lord?
Shall there be rest from toil, be truce from sorrow,
Be living green upon the sward,
Now but a barren grave to me,
Be joy for sorrow?—
"Did I not die for thee?
Do I not live for thee?—leave Me tomorrow."
—*Christina G. Rossetti.*

Do not look forward to what might happen tomorrow; the same everlasting Father who cares for you today, will take care of you tomorrow, and every day. Either he will shield you from suffering, or he will give you unfailing strength to bear it. Be at peace then, and put aside all anxious thoughts and imaginations.—*Francis de Sales.*

This is God's way; He does not allow us to store up manna for the morrow. For those who trust him he finds both the morrow and the manna.—*Joseph Parker.*

It has been well said, that no man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today, that the weight is more than one can bear.—*George MacDonald.*

Give us, O Lord, the faith that overleaps today and while it finds and keeps the path of present duty leaves the morrow to thy guardian care. Provide thou things which are needful for us, then as now, that with lightened hearts and shoulders we may go on with gladness. Remember all who in perplexity have forgotten thee and all who in anxiety for others have lost their own peace of heart. Open a way before them, give light in the darkness and confidence in weakness, that the joy of believing may be their portion. O Thou who knowest that we have need of all these things, so lead and satisfy us that we may never lack thy children's promised cheer. In the name of Christ. Amen.

—*Isaac Ogden Rankin.*

Our Alien Neighbors

Comment on the Christian Endeavor Prayer Meeting Topic for Oct. 31–Nov. 6

BY HENRY M. BOWDEN

Topic: The Immigrant in Our Own Community. Romans 12 : 9-18.

A Useful Citizen. About ten years ago a Ruthenian, tired of several years of city life in America, took a situation with a farmer in a New England hill town. He has become a recognized part of the community, is a part of the family, and has his place in the town's social life. On great occasions, when the town shows hospitality to many guests, he falls back on knowledge gained from earlier experience as cook, and ministers to public need with much appreciation.

Seasonal Labor. Returning after many years to his old home, an American found the little village overshadowed by a great camp of five thousand men, and the English language momentarily supplanted. Some of the workers had families, but the one-room village school offered no opportunities for the children. The farmers complained of thieving, and the neighbors of drunkenness and disorder on Saturday nights.

Foreign Colonies. There are immigrants in large colonies, brought together by the demands of business, or by the needs and opportunities of a large city. The group may be homogeneous, or of divergent elements. The members of some of these groups seek citizenship, while others hold aloof, organizing their societies on the basis of home politics. Some of these societies are moved by religious motives; others oppose all religion. In any event, these groups are here, permanent parts of a community which must somehow work out a practical way of living together.

Social Problems. The most important and difficult problems of the immigrant are the social problems. These approach solution when members of a community feel themselves such, recognizing mutual duties and obligations. The single immigrant who went to the country found a place in the life of the community. In the case of the transient camp, a sense of community obligation comes with difficulty to either side. It is hard to be neighborly with transient groups. It is hard for us to see our own responsibility in the matter, and often as hard to get either the immigrant or the old community to feel any common tie. The third set of conditions are those under which the great body of our immigrant population lives. How can we get a basis for common feeling in such numbers as we find in our cities? But this is none other than the problem of the city which must be solved.

Christianity the Solution. St. Ignatius defined Christianity as a way of living together. Real Christianity emphasizes the community spirit, and intensifies the social virtues. It is by practicing this sort of Christianity that we shall arrive at the solution of our problem.

REFERENCES: *The Immigrant Problem*, Jenks and Lauck; *Immigration and Labor*, Harwich; *Races and Immigrants in America*, Commons; *The Immigrant and the Community*, Abbott; *The Making of An American*, Riis; *From Alien to Citizen*, Steiner; *The Promised Land*, Antin; *Christian Americanization*, Chapter V, *Path of Progress*, Brooks. For special information address Rev. H. M. Bowden, 287 Fourth Ave., New York City.

WITH THE CHILDREN

When Aunt Frances Smiled

By Harriet Lummis Smith

Patty sometimes wondered how she had ever dared to say it. She was only six years old at the time. It occurred to her at the supper table one night that she had never seen Aunt Frances smile, and the thought was so astonishing that she fairly choked over her mug of milk.

"Aunt Frances," said Patty after her aunt had slapped her on the back in her usual preoccupied manner, and she had blinked away the tears, "Aunt Frances, if anything should tickle you, would you laugh?"

Aunt Frances looked at her in astonishment. Then her eyebrows went up and she demanded, "What in the world do you mean, child?" Patty was encouraged.

"I'd like to tickle you and see. Because you never do laugh, you know. Why don't you? Don't you think anything is funny?"

Aunt Frances pushed back her chair. The old sadness had come back to her face, and for the moment something more, something which made Patty feel afraid.

"No, child," said Aunt Frances. "Nothing is funny to me any more, and never will be."

Now Patty was nearly twelve, and she had grown almost used to Aunt Frances' sad-eyed gravity—almost but not quite. There were times when she was hungry for a little home gayety. It must be admitted that Patty's nature did not reflect the somber hues of her surroundings. "As well raise a plant in a cellar as a child in such an atmosphere," Mrs. Deacon Bliss had said many a time when Patty was younger, but even she was forced to admit that Patty had thrived without much home sunshine. Probably that was because she had the faculty of making enough to supply her needs. Her laughter woke the echoes of the quiet house. Her bright face flashed from room to room, the only bright thing that the tall mirrors ever reflected.

"Patty," Aunt Frances said one morning, "next week is your twelfth birthday. I am going to put ten dollars in the bank for you as usual. But if there is some little thing you would like besides, you may have it. I am going to let you take your choice, for I want this birthday to be a happy one."

Patty's heart fluttered. Her cheeks reddened. Her eyes sought her aunt's wistfully.

"Well," said Aunt Frances, with weary kindliness. "Is there anything you wish?"

"O, yes'm. There is something I want so much that it hurts me."

"Well, what is it?" Aunt Frances looked at her half wondering, half impatient. It never occurred to her that Patty could be afraid to speak out.

"I'd like," said Patty, stumbling over the words, "to have a party."

"Patty!" Aunt Frances drew back, growing strangely pale. "This house is no place for merry-makings. I couldn't think of it."

But now that Patty's courage had reached the speaking point, it carried her farther. "Oh wait, Aunt Frances," she cried, clutching her hand. "I don't mean the kind of parties the other girls have, where they play games in the sitting-room, and their mothers play with them. But I've thought of another kind of party, and this house is just the loveliest place for it that ever was."

"Well?" said Aunt Frances. Somehow she could not help saying that, Patty's eyes were so eager.

"It's a dress-up party," Patty explained, "and we'll stay up in the garret and won't bother you one bit. If you'd only let us put on those old clothes that are up there, packed away, we'd have the loveliest, loveliest time that ever was in the world."

"Why, Patty, I don't think the girls would care for that."

"Oh, yes, they would, Aunt Frances. They all think that dressing up is the nicest of anything. And I'd ever so much rather have it than money in the bank."

Aunt Frances sighed. It cost her more than Patty knew to say "Yes," but she had not the heart to say "No."

"Very well, Patty, if that is your choice, you may have it. But I shall want you to see that nothing is injured and that everything is put back just as you found it. If not," said Aunt Frances gravely, "of course you will not expect such a permission another time."

As the days passed Patty thought of nothing but her "dressing-up" party, and talked of little else. It was not to be a large company. Even Patty recognized the limitations of the garret. But the six girls who were invited were the envied of all their mates. Patty had told so much about the treasures of her aunt's garret, that every girl in her list of acquaintances was anxious to see it for herself.

Grace for a Child

By Eleanor W. Hale

Lord, we thank thee for this food.
Help us to be kind and good,
And the things for which we pray,
May we practice, every day.

The guests came early on Patty's birthday afternoon. Patty was resplendent in a new plaid frock and a stiffly starched white apron. Aunt Frances, in her black dress, welcomed each new arrival with her usual unsmiling gentleness.

"I think she might look a little gladder when Patty's twelve," Elizabeth Moore whispered to Grace Russell, but Grace was too impressed with the solemnity of the occasion to make any reply.

But when they went trooping up to the garret, all constraint vanished. Peals of laughter floated down the stairs. The sound of seven excited voices talking all at once made a happy tumult over Aunt Frances' head.

"They really seem to be enjoying themselves," Aunt Frances said wonderingly, as she went on with her preparations for supper.

Patty had not asked for the supper or expected it, but Aunt Frances had a pride of her own which forbade that these invited guests should go away from her home without refreshment. So to Patty's amazement the blue china came down from the shelves. Patty could not rid herself of the idea that it was taking a liberty to eat off the blue china.

While Aunt Frances was opening a jar of marmalade, and making similar preparations, the dressing-up party in the garret was turning out to be an immense success. Elizabeth Moore trailed about majestically in a purple delaine, made in the days of crinoline. Grace Russell presented a startling appearance in an old-fashioned riding-habit. Patty herself wore her favorite flowered muslin and a fur-lined cape. The other girls were decked out in cast-off costumes, representing the styles of the last forty years, even to the bonnets. Patty was right in thinking that the girls would enjoy themselves. Within fifteen minutes they declared that they had never had such a good time in their lives.

By and by Elizabeth grew tired of tripping over her train. Down in the bottom of a queer, hair-covered trunk she found an overcoat with a fur collar, and promptly discarded the purple delaine.

"Now you must all be sick," she cried, turning up the tall collar, and completely extinguishing herself. "I'll be the doctor and come to see you."

"You look more like Santa Claus," laughed Sue Reynolds.

"All right, we'll play Christmas, and I'll be Santa Claus." Elizabeth was fumbling queerly in the skirt of her coat. "No," she cried, "I'll be a postman, and bring you a letter. Does Mrs. John Callender live here? Then here's a letter for you, ma'am."

It was not a joke either, for the letter dropped into Patty's lap the very next minute. It was addressed in a bold hand to Mrs. John Callender. Patty had to think twice to remember that this meant Aunt Frances.

The girls crowded around. "My! how yellow it is," said Grace Russell, wonderingly.

"That's because it's old. Aunt Frances has lots put away that are just as yellow as this," explained Patty importantly.

Why, it hasn't ever been opened!" another of the girls exclaimed.

It was a fact. The yellow envelope was still unbroken. Patty wondered why.

"Was it really in your pocket, Elizabeth?" she asked.

"No, it wasn't. When I put my hand into the pocket I made a mistake and put it into the hole in the lining, and then I kept feeling and feeling to see how far I could go, and I came to this letter. Let's see it."

Patty tossed it to Sue, and Sue tossed it in Elizabeth's direction. Elizabeth was sitting in the corner under the eaves. The yellow envelope fluttered past her, and dropped down an opening left by the failure of the floor of the garret to meet the wall. Patty looked aghast.

"Oh, dear!" she said, "it's gone down the Bottomless Hole."

That had always been Patty's name for this opening. In her younger days she had firmly believed that it went for an indefinite distance into the earth. Even now she had no thought but that the object which disappeared over its edge was lost forever. Her dismay showed in her face.

"Oh, well, what difference does it make?" said Elizabeth philosophically. "It's only an old yellow letter. Besides, she didn't take the trouble to open it when it was new."

This was so reassuring that Patty threw her fears to the winds. The fun went on without check or hindrance till Aunt Frances called them down to supper. The table looked very grand with the best china and silver. The girls spoke softly and seemed like different children from those who had made merry in the garret a few moments before, but they quietly cleaned their plates in a way that showed appreciation of Aunt Frances' cooking. And Patty was happier than she had ever expected to be. A dressing-up party and a birthday supper following were almost too much joy for one day.

It was not till after the girls had departed and Patty had gone up into the garret to redeem her promise of putting everything back into its place that a shadow crossed her bright spirits. There was one thing she could not put back—that yellow letter, which had dropped into the mysterious depths of the Bottomless Hole.

"But how is Aunt Frances going to find out?" said one voice in Patty's ear. "That was such an old, old letter. Maybe she has forgotten it was there."

"She is going to find out because you are going to tell her," said another voice. "You're not the girl to hide a thing like that, I should hope."

"I should hope so, too," said Patty, holding her head high. But when she stood before Aunt Frances, her face was so woe-begone that Aunt Frances stopped washing the blue china and looked her over.

"Aunt Frances, there's one thing that isn't in its place. I can't put it in its place because it fell down the Bottomless Hole."

"The bottomless hole? What do you mean by that?"

Patty blushed. She had never confided her little fancy to Aunt Frances. "The hole by the window where the boards don't quite reach," she explained.

"Oh, I remember. Well, what has fallen down?"

"It was a letter. A real old one, Aunt Frances," explained Patty appealingly. "It was as yellow as could be."

Aunt Frances' lips tightened. "So you let the girls meddle with my letters, Patty?"

"Oh, no, ma'am. Elizabeth found it in the pocket of an old overcoat with a fur collar."

"Your grandfather's overcoat. Strange I have never noticed it," said Aunt Frances, knitting her brows.

"Well, it wasn't exactly in the pocket. She was feeling under the lining when she found it. And anyway, I guess you didn't care much about it, for you'd never opened it."

"Do you mean it was addressed to me, Patty, and unopened? You must be mistaken, I think." Aunt Frances took a candle from the shelf, lighted it, and went up into the garret, Patty following close behind.

"That's the hole," she said, with outstretched forefinger. "It hasn't any bottom, has it?"

"Any bottom? What nonsense! It only goes down a few feet."

Aunt Frances gave the candle into Patty's hand and knelt down on the floor, turning back her sleeve.

"Oh, Aunt Frances!" exclaimed Patty, the fears of earlier years returning in full force, "don't put your arm down. There might be something dreadful at the bottom."

"What nonsense!" said Aunt Frances again. She pushed her arm down through the aperture and groped for some time. Presently she withdrew her arm. It was covered with dirt and cobwebs, but in her hand she held an envelope.

"Yes, that's the one," said Patty, much relieved.

But the next moment she dropped the candle. If it had been a lamp she would have dropped it just the same, for Aunt Frances had uttered a terrible cry. The candle flickered and went out.

"Aunt Frances! Oh, dear Aunt Frances, what is the matter?"

Aunt Frances was hurrying to the stairs, and Patty hurried after her. She did not know how she got down in the dark. The next thing she was sure of was she was in the sitting-room with only the tall clock for company. The door of Aunt Frances' room was locked, but Patty could hear muffled sobs for a long, long time. By and by the sobbing ceased.

"She's praying now," thought Patty, awe-struck. "It sounds as if she was glad of something."

It seemed a long time before the door opened. Patty was afraid to look at first. But when she lifted her eyes she gazed bewildered. Something was gone from Aunt Frances face which she had seen there ever since she could remember. Something new and shining had come.

"Patty, my poor little Patty!"

Aunt Frances dropped into a chair and held out her arms. Patty ran into them. She forgot the dignity of her twelve years, it was so pleasant to be cuddled close.

"I'm going to tell you a story, dear," said Aunt Frances at last. "It is a strange story to tell a child, but you are going to be a woman some day. You are twelve today. How time flies!

"Long before you were born, Patty, when your mother, my little sister, was only a baby girl, the war broke out. I had only been married a few months, and when my husband spoke of enlisting, I would not listen to him. I was only a girl, Patty, and I had not learned to rule my tongue. I loved him, but I said such harsh and unkind things, in my efforts to keep him from carrying out his purpose, that he thought I cared nothing for him. We parted in anger, Patty. He did not even say good-bye.

"As soon as he was gone I was sorry. I wrote him begging him to forgive me, and then how I watched for an answer! But all the answer that came was trouble upon trouble. First my dear father, your grandfather, Patty, was brought home unconscious. He had had a shock on the street. He lived many months after that, but never spoke again. And only the week following came the news of a great battle, and the name of John Callender was on the list of the killed.

"If I could have been sure that he had received my letter and knew that I was sorry, I could have borne it better, but a soldier's mail is very uncertain, and no answer had come. Never part with one you love in anger, Patty. It has made my food bitter and poisoned my sleep for more than forty years."

There was a little break and Patty waited awe-struck till Aunt Frances could steady her voice.

"Patty, that unopened letter was from my husband. He had received my letter and not only forgave me, but begged my forgiveness for having understood me so little. Father must have taken the letter from the post-office and started home when he was seized with a paralytic shock. He never spoke again and so never could tell us. The overcoat was hung away. Somehow or other the letter must have slipped in back of the lining and there it has hidden these long, long years."

Patty suddenly took her head from her aunt's shoulder and sat up straight.

"Oh, Aunt Frances," she faltered, "I came so near not telling you. I was afraid you wouldn't let me have any more dressing-up parties if you knew. And just think if I hadn't told you and you had never found out!"

"My brave, little truthful Patty!"

Then a new thought flashing into Patty's mind swept all else before it.

"Oh, Aunt Frances," she cried repturously, "how beautiful you look when you're smiling!"

Home is the chief school of human virtues. Its responsibilities, joys, sorrows, smiles, tears, hopes and cares form the chief interest of human life.—*Channing.*

Concerning Pilgrim History

We frequently receive letters asking for information concerning books on Pilgrim history, and it is evident that many are planning to devote several services to themes appropriate to the Tercentenary Celebration. In view of this general interest we print again a list already used in previous issues of our paper, adding some titles of most recent publications.

History of the Plymouth Plantation, by William Bradford, is the most important available source-book.

The Story of the Pilgrim Fathers, by Edward Arber, is a valuable collection of "original texts" with comments.

The Chronicles of the Pilgrim Fathers, edited by John Masefield, containing original documents by Morton, Cushman and Winslow, is a valuable volume in the Everyman's Library.

The Pilgrims and Their History, by Roland G. Usher. Dr. Williston Walker calls this "The best brief sketch of the whole Pilgrim Movement and indispensable."

The Story of the Pilgrims, by Morton Dexter, is called by Professor Channing (History of the U. S. Vol. 1): "The best account of the settlement of Plymouth yet printed" (1905). It is out of print but probably may be found in public libraries.

The England and Holland of the Pilgrims, by Henry M. Dexter and Morton Dexter. "The most elaborate and painstaking account yet published of the Pilgrims to their embarkation" (Walker).

The Pilgrim Republic, by John A. Goodwin. An admirable account of the American history of the colony.

Genesis of the New England Churches, by Leonard Bacon. A good account of the religious influences in Pilgrim history.

John Robinson, Pastor of the Pilgrim Fathers, by Walter H. Burgess. The latest and most complete account of Robinson, his life and times.

John Robinson, the Pilgrim Pastor, by Ozora S. Davis.

Forefathers' Day Sermons, by Charles E. Jefferson. A collection of fifteen addresses dealing with the spirit and ideals of the Pilgrims and Puritans.

Genius of the Pilgrims, by Rev. George A. Gordon. An eloquent and discriminating address.

In the Days of the Pilgrim Fathers, by Mary Caroline Crawford. The work of a specialist on the life and times of the Pilgrims, both in England and New England. Latest and most interesting book on the subject. Well illustrated.

The Women Who Came in the Mayflower, by Annie Russell Marble; the only book on the subject.

The Founding of a Nation, by Frank M. Gregg. Fiction, but based on Bradford's history and worth reading.

The sections devoted to the Pilgrims in such books as "The Beginnings of New England," by John Fiske; "Narrative and Critical History of America," by Justin Winsor; "History of the United States," by Edward Channing, The Pilgrims' Faith, by Ozora S. Davis, etc., should also be read.

For children and youth the best recent books are Young People's History of the Pilgrims, by William Elliot Griffis. The Story of the Pilgrims for Children, by Roland G. Usher. The Story of the Pilgrim Fathers Retold for Children, by H. G. Tunnicliff.

Hero Tales, by Mrs. Grace T. Davis. A large part of this attractive book is devoted to stories from Pilgrim history, told for young people.

IN THE CONGREGATIONAL CIRCLE

How They Do It

Method in Church Work

Commemorating Coming of Pilgrims

Dr. W. E. Barton, pastor of OAK PARK, ILL., announces a series of Sunday morning sermons under the general title of Great Affirmations. The topics of the sermons are: "I Believe in Man;" "I Believe in God;" "I Believe in Jesus Christ;" "I Believe in the Bible;" "I Believe in the Life Everlasting."

Dr. Barton also announces a series of Wednesday evening lectures the topic of which will be Prophets of the Puritan Spirit. It is a sequel to the course delivered by him last spring and is designed to commemorate in worthy fashion the 300th anniversary of the establishment of the Pilgrim faith in America.

The following is a tentative outline of this course:

(1) JONATHAN EDWARDS: profoundest of American philosophers, first of her theologians, pre-eminent as a thinker and the founder of a system of thought. An analysis of his teaching and a study of human interest.

(2) JOHN MURRAY and HOSEA BALLOU: The rise of Universalism especially in its outgrowth and reaction from the Great Awakening.

(3) WILLIAM ELLERY CHANNING: The rise of Unitarianism.

(4) LYMAN BEECHER and his son HENRY WARD BEECHER: The infusion of liberalism and humanitarianism into the rigorous old system of the Puritans.

(5) HORACE BUSHNELL: Preacher, theologian, statesman. Eminent advocate of a righteousness which is profitable for this life and of a theology which sets forth a righteous and human God.

(6) RALPH WALDO EMERSON: Philosopher and Poet. Prophet of the value of the individual man and herald of the immanence of God.

(7) FATHER TAYLOR: Declared by Emerson to have been one of America's two great poets, the other being Daniel Webster. Founder of the Seamen's Bethel in Boston. Original, eccentric, eloquent, beginning life as a privateer and ending as one of the most loved and distinguished citizens of his city and state. His oddities, his eloquence, his contribution to philanthropy and the expression of the Puritan spirit.

(8) JOHN GREENLEAF WHITTIER: The Quaker warrior and poet of freedom.

(9) PHILLIPS BROOKS: Who though an Episcopalian in his ecclesiastical relationship, was educated in a Puritan Theological Seminary, and in many respects expounded in his message the essential testimony of the Puritan tradition.

(10) DWIGHT L. MOODY: The prophet evangelist. Succession of evangelists from Edwards through Finney to Moody. Evangelism in its relation to organized religious work. The permanent influence of Moody.

(11) WASHINGTON GLADDEN: Interpreter of liberal orthodoxy. Servant of God and lover of humanity.

(12) LIVING PROPHETS OF THE PURITAN SPIRIT: Who are the men whose voices now interpret the age in which we live in terms of eternal verity? Through what groups of men is God speaking the message of guidance in theology, in social progress, in hopeful, constructive, co-operative effort? Are we in danger of stoning the prophets while building the sepulchres of those whom our fathers stoned? How shall we know the true from the false prophets?

Pilgrim Sermon Topics

In response to our request of Oct. 7, these lists of topics has come in:

THE TRAIL OF THE PILGRIMS

(*Rev. Robert Hopkin, First Church, Denver, Col.*)

Foregleams of the Pilgrim Spirit.
The Rise of the Puritan.
The Guiding Principles of Puritanism.
Roundhead and Cavalier.
The Beginnings of Modern Congregationalism.
The Pilgrim and the Schoolmaster.
What the *Mayflower* Brought to America.
How Best to Celebrate the Pilgrims Achievements.

It was as a Congregational Church that the Pilgrims sailed the sea in the *Mayflower*. It was as a Congregational Church that they landed at Plymouth. All else associated with the migration of this brave band of men and women was incidental. It is therefore meet that we as Congregationalists should celebrate this most significant event in our history, not by boasting of what the fathers of our Church have done, but by remembering their matchless achievements, and consecrating our lives to the furthering of those great ends for which they lived, and suffered, and died.

Culled from Calendars

Would the Christ who preached the "open door" of human brotherhood have practiced the "closed shop" in the carpenter business at Nazareth?—*First, Santa Barbara, Cal.*

* *

"Mr. Gladstone, why do you take such pains to go to church when you are off on a vacation like this?" The answer of the great Commoner: "Sir, it is my custom to attend public worship, not only because I revere religion, but because I love England." —*First, Evanston, Ill.*

* *

To Teachers: You, who have been called as teachers in this school of the church, deeply sensible of your opportunity and obligation, trusting in the Great Teacher for wisdom and strength, promise to devote yourselves faithfully to the leadership of these classes. You will "study to show yourselves approved unto God, workmen that need not to be ashamed, rightly dividing the work of Truth."

To Members of the School: You who are enrolled in this Church school, declaring it to be your earnest desire to grow in the grace and knowledge of our Lord, recognizing the unselfish service of these consecrated teachers, pledge to them your best endeavors and faithful attendance in this new year's work.

To Parents: You, fathers and mothers, who are instructed to bring up your children in the nurture and admonition of the Lord, promise your co-operation in securing regular attendance and home study of the lessons, and in fostering a love of the Bible and the church, and you will endeavor to make your homes places in which the truths of the Gospel find daily expression.—*First, Marietta, O.*

GREAT MEN AND GREAT EVENTS IN THE STRUGGLE FOR RELIGIOUS FREEDOM

(*Herbert D. Rollason, Hanover, Mass.*)

England in 1500. Political, Social, Religious Conditions.
The Break with Rome: Henry VIII.
Progress and Reaction: Edward VI, Mary.
The Struggle Renewed: Elizabeth.
Our English Bible—1611.
Pilgrims, Puritans, Anglicans.
Oliver Cromwell: Battles for Democracy.
Oliver Cromwell: Persecution or Toleration.
John Milton: The Power of the Pen.
John Bunyan: The Pilgrim's Progress.
George Fox: The Inner Light.

Discussion Class and "Movies"

SAN JOSE, CAL., inaugurated on Oct. 3, a community discussion class on reconstruction by which it is hoped to render a distinct service to the community. The class includes people of the community without regard to their membership in the Congregational or any other church and is a serious attempt to assist them in thinking through the pressing problems of the present day. The class is under the charge of Mr. C. S. Allen, president of the San Jose Board of Education and one of the foremost men in the city in all lines of community betterment.

The church is also using moving pictures in its evening service with great effectiveness and has been trying this method long enough to feel that it has proved its value. The Sunday evening program takes the form of a genuine religious service for the first half hour, followed by a brief sermon, book review, or address on some live topic by the pastor, Rev. E. A. King, and this in turn is followed by a fine educational or scenic film. The congregations are usually large and include many who are not in the habit of church-going and who would not be reached in any other way.

On Wednesday evenings also a large group is gathered at the church for a series of what are called "New Life Studies," conducted by Mr. King on the basis of Dr. J. M. Campbell's book, "New Thought Christianized." This also reaches many people who are entirely outside the ordinary life of the church. D. J. S.

From East to West

MAINE

A Renewing of Life at Belfast

The venerable First Church of BELFAST, which next year celebrates the 125th anniversary of its organization, is taking on new life and hope under the leadership of Rev. A. C. Elliot, who began his pastorate the first of the year. Repairs and improvements have been made in and around the church building, and abandoned church activities have been revived. The Sunday evening and the Thursday evening gatherings have been made so attractive that the local paper has editorially noticed and commended them. Mr. Elliot, whose family consists of Mrs. Elliot, who is a veritable helpmeet to him, and two sons, came to this country from England six years ago, seeking improved climatic conditions for one of the boys. Mr. Elliot is a graduate of the Wesleyan schools in England, and for 14 years was pastor of United Methodist churches in leading cities, his last church being in Sheffield. It was a church of 650 members with organization such as is seldom equaled in this country. After successfully serving important Methodist churches in Maine for five years, Mr. Elliot turned to the Congregational body because its polity more nearly corresponds to that to which he had been accustomed in England.

Mr. Elliot was installed pastor of the Belfast church Sept. 22. The written statements he presented revealed the superior mental equipment and spiritual qualities of the man, and with the answers he gave to their questions served to endear him to the members of the council. Pres. D. N. Beach, of Bangor Seminary, served as moderator and preached the sermon. Other parts were taken by Rev. Messrs. John Cummings, Albert Donnell, T. H. Martin and W. H. Palmer. A. D.

Changes in Portland Pulpits

A number of changes have come recently in the church life of Portland. STATE ST., after the long interim since Rev. A. D. Leavitt went to Brookline, Mass., has found his worthy successor in Dr. H. S. Bradley who comes this fall from Piedmont, Worcester, Mass. Rev. W. S. Randall has left NORTH DEERING COMMUNITY, and is engaged in work for the Near East Relief. Rev. R. A. Dunlap has left SECOND PARISH to become a teacher of Biblical Literature and History in Dartmouth College, and assistant chaplain of the college. Rev. W. J. Campbell has left WILLISTON, and is working for the Near East Relief. R. A. D.

MASSACHUSETTS

Mr. Howard Installed Over North, Cambridge

A large and representative council at NORTH, CAMBRIDGE, Oct. 6, heard with satisfaction Rev. L. R. Howard's statement of faith and gladly proceeded to his installation. Neighboring clergymen representing other denominations, including the First Unitarian Church, were invited to sit as honorary members of the council in the public session without vote, and the list of individuals invited included the former pastors, Pres. C. F. Thwing, Prof. Daniel Evans and other well-known leaders. Mr. Howard's paper was in the nature of a frank setting forth of his own Christian experience and the council was so pleased with it that it suggested it be read on the following Sunday to the congregation.

Mr. Alvord Gives Up Attleboro Pastorate

On Sept. 15, Rev. J. C. Alvord closed a pastorate of three years with BETHANY, SOUTH ATTLEBORO. The meeting of the large and flourishing Men's Club on Sept. 14 took the form of a farewell reception to Mr. and Mrs. Alvord. The pastor and his wife were presented with a purse of $260 and $230 had been received by them in gifts at different times during the past year. On Mr. Alvord's announcing his call to a professorship the leading people of the church got together and arranged to offer him the same large salary he is to receive in Virginia if he would remain at Bethany.

Mr. Alvord has gone to accept the head professorship of English at Emory and Henry College, Emory, Va. Emory is situated in the Cumberland Mountains, not far from Asheville, N. C., in a climate which is highly recommended for Mrs. Alvord's health. Mr. and Mrs. Alvord expect to spend their summers at Winthrop, Mass. Mr. Alvord will continue to supply Congregational pulpits occasionally.

Bethany has increased 50 per cent. in membership and has more than doubled in attendance during this pastorate. The Sunday school has been graded and is in excellent working condition, as are all the organizations of the church. Missionary interest has greatly increased.

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Met a great surprise

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Prof. A. P. Anderson, formerly of Columbia University, planned to make whole wheat wholly digestible.

So he sealed the whole grains in a small model gun, applied a fearful heat for an hour. Then he shot the gun, exploded the kernels, and out came a surprise.

Each grain was puffed to eight times normal size. Each was a bubble, flimsy and flaky, with a taste like toasted nuts. He found his scientific grains the finest wheat food in existence.

Now the daily joy of millions

He made Puffed Rice from whole rice and Puffed Corn from broken corn. Now millions enjoy these three Puffed Grains, served in a dozen ways.

These are the supreme foods. Cereals were never made so delightful, never so fitted to digest.

You who serve but one, or at breakfast only, lose many a delight. Each has its own fascinations, and each is an all-day food.

The night dish is Puffed Wheat in milk. Toasted whole wheat puffed to bubbles, made easy to digest.

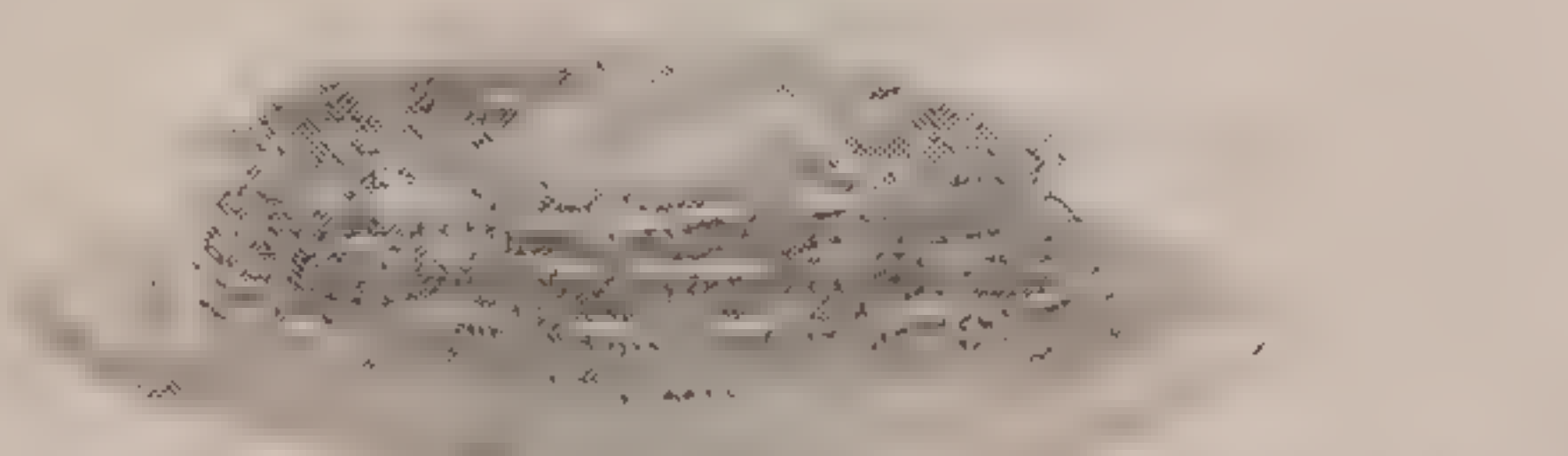
The food confection is Corn Puffs. Serve with cream and sugar, mixed with fruit or doused with melted butter.

Puffed Wheat **Puffed Rice** **Puffed Corn**

Puffed to 8 times normal size

Also Puffed Rice Pancake Flour

New Pancakes for Tomorrow



Your grocer now has Puffed Rice Pancake Flour. It is ground Puffed Rice mixed in an ideal blend. The Puffed Rice flour makes the pancakes fluffy and gives them a nutty flavor. Serve them tomorrow. They are the finest pancakes you have ever tasted. Simply add milk or water.

The Quaker Oats Company

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What is an Internal Bath?

By R. W. BEAL

MUCH has been said and volumes have been written describing at length the many kinds of baths civilized man has indulged in from time to time. Every possible resource of the human mind has been brought into play to fashion new methods of bathing, but, strange as it may seem, the most important as well as the most beneficial of all baths, the "Internal Bath," has been given little thought. The reason for this is probably due to the fact that few people seem to realize the tremendous part that internal bathing plays in the acquiring and maintaining of health.

If you were to ask a dozen people to define an internal bath you would have as many different definitions, and the probability is that not one of them would be correct. To avoid any misconception as to what constitutes an internal bath, let it be said that a hot water enema is no more an internal bath than a bill of fare is a dinner.

If it were possible and agreeable to take the great mass of thinking people to witness an average post-mortem the sights they would see and the things they would learn would prove of such lasting benefit and impress them so profoundly that further argument in favor of internal bathing would be unnecessary to convince them. Unfortunately, however, it is not possible to do this, profitable as such an experience would doubtless prove to be. There is, then, only one other way to get this information into their hands, and that is, by acquainting them with such knowledge as will enable them to appreciate the value of this long-sought-for health-producing necessity.

Few people realize what a very little thing is necessary sometimes to improve their physical condition. Also they have almost no conception of how a little carelessness, indifference or neglect can be the fundamental cause of the most virulent disease. For instance, that universal disorder from which almost all humanity is suffering, known as "constipation," "auto-intoxication," "auto-infection," and a multitude of other terms, is not only curable but preventable through the consistent practice of internal bathing.

How many people realize that normal functioning of the bowels and a clean intestinal tract make it impossible to become sick? "Man of today is only fifty per cent. efficient." Reduced to simple English, this means that most men are trying to do a man's portion of work on half a man's power. This applies equally to women.

That it is impossible to continue to do this indefinitely must be apparent to all. Nature never intended the delicate human organism to be operated on a hundred per cent. overload. A machine could not stand this and not break down, and the body certainly cannot do more than a machine. There is entirely too much unnecessary and avoidable sickness in the world.

How many people can you name, including yourself, who are physically vigorous, healthy and strong? The number is appallingly small.

It is not a complex matter to keep in condition, but it takes a little time, and in these strenuous days people have time to do everything else necessary for the attainment of happiness, but the most essential thing of all, that of giving their bodies their proper care.

Would you believe that five to ten minutes of time devoted to systematic internal bathing can make you healthy and maintain your physical efficiency indefinitely? Granting that such a simple procedure as this will do what is claimed for it, is it not worth while to learn more about that which will accomplish this end? Internal bathing will do this, and it will do it for people of all ages and in all conditions of health and disease.

People don't seem to realize, strange to say, how important it is to keep the body free from accumulated body-waste poisons. Their doing so would prevent the absorption into the blood of the poisonous excretions of the body, and health would be the inevitable result.

If you would keep your blood pure, your heart normal, your eyes clear, your complexion clean, your mind keen, your blood pressure normal, your nerves relaxed, and be able to enjoy the vigor of youth in your declining years, practice internal bathing and begin today.

Now, that your attention has been called to the importance of internal bathing, it may be that a number of questions will suggest themselves to your mind. You will probably want to know WHAT an internal bath is, WHY people should take them, and the WAY to take them. These and countless other questions are all answered in a booklet entitled "THE WHAT, THE WHY and THE WAY OF INTERNAL BATHING," written by Dr. Chas. A. Tyrrell, the inventor of the "J. B. L. Cascade," whose lifelong study and research along this line make him the pre-eminent authority on this subject. Not only has internal bathing saved and prolonged Dr. Tyrrell's own life, but the lives of a multitude of hopeless individuals have been equally spared and prolonged. No book has ever been written containing such a vast amount of practical information to the business man, the worker, and the housewife; all that is necessary to secure this book is to write to Tyrrell's Hygienic Institute at No. 134 West Sixty-fifth Street, New York City, and mention having read this article in *The Congregationalist*, and same will be immediately mailed to you free of all cost or obligation.

Perhaps you realize now, more than ever, the truth of these statements, and if the reading of this article will result in a proper appreciation on your part of the value of internal bathing, it will have served its purpose. What you will want to do now is to avail yourself of the opportunity for learning more about the subject, and your writing for this book will give you that information. Do not put off doing this, but send for the book now, while the matter is fresh in your mind.

"Procrastination is the thief of time." A thief is one who steals something. Don't allow procrastination to cheat you out of your opportunity to get this valuable information, which is free for the asking. If you would be natural, be healthy. It is unnatural to be sick. Why be unnatural, when it is such a simple thing to be well? (*Adv.*)

Mr. Reid Now Pastor at Peabody

SOUTH, PEABODY, welcomed its new pastor, Rev. John Reid, Sept. 1. Mr. Reid is a man of full experience, who brings to his new work an intelligence, an enthusiasm and a balance that promise a pastorate of large effectiveness.

Born in Glasgow, Scotland, Mr. Reid is a graduate of Amherst College and Andover Seminary. The first six years of his ministry were spent in New Hampshire with our church at Greenville and with South Main St., Manchester. In one case, in a quiet, rural community and in the other, a throbbing industrial city, he alike met the situation with success. His last and longest pastorate was in the academy town of Franklin, Mass., where he served 14 years. A good organizer, an indefatigable worker, an earnest and sympathetic preacher and an especially strong community man—his pastorate made a lasting impression on the town. During 1918 and 1919 he was in charge of the Red Cross work at the hospital for shell-shock and gas victims among the soldiers at East Norfolk, Mass. Mrs. Reid is an invaluable aid to Mr. Reid's work, as might be expected from a daughter of the late Professor Richardson of Amherst.

Speaks about Soviet Russia

Dr. Doremus Scudder, Secretary of the Boston Federation of Churches, addressed the Boston Ministers' Meeting, Oct. 11, on Soviet Russia. Dr. Scudder disclaimed any belief in socialism, and said that as an American he had no desire to see the Soviet experiment tried in America. He held no brief for Bolshevism but only reported what he saw while in Siberia and related the facts as he experienced them. He was Major in the American Red Cross service, having charge of the civilian relief over a large portion of Siberia during the war. In this position he came into personal and individual contact with great numbers of all kinds of Russians from all parts of Russia. As soon as they became convinced of his integrity, they talked with him freely.

He was greatly impressed with the Soviet hostility to alcohol, with their care for the children, and with their friendliness for universal education. One cannot be much afraid of a government that desires every citizen to learn to read and think for himself.

It was inevitable that the centuries of oppression should be followed by socialism. The only wonder is that the revolution was so orderly. The first act of the Soviet government was to abolish the death penalty. This was afterward restored. Many were the victims of mobs or of irresponsible local officials and of these latter many have been brought to trial for their acts. The family has been untouched by Sovietism. The church is stronger in Russia today and better attended than before the revolution. High German officials say that it was the Russian peace that defeated the Teutonic war spirit and that Germany was really defeated from the east and not from the west.

The demand of brotherhood is to let Russia alone to work out her internal problems. This paper of Dr. Scudder's aroused a brisk discussion. There are so many conflicting reports of Russian conditions. Dr. Scudder said that it was practically impossible for correspondents to send out accurate reports and have them published in the papers of the Allied nations.

NEW YORK

Harvest Home Day at Watertown

EMMANUEL, WATERTOWN, observed Harvest Home Day on Sunday, Oct. 10. The church was beautifully decorated with the fruits of the field instead of with flowers. The Sunday school also used this day as its rally day. A successful effort was made to get the church people back home and in their places for the work of fall and winter. Rev. H. L. Pyle is pastor.

Community Church at Calcium

A Community church is in the process of being formed at CALCIUM, a short distance from Watertown. The church is about to call a minister and has already drawn up a constitution that will add another church to our Congregational family. Rev. H. L. Pyle, pastor of Watertown, and Rev. G. A. Brock, assistant superintendent of the State Conference, have been helping this infant church to find the ways of Congregationalism. It is located in a fine farming community where for years no work has been done; but where a Union church building was already erected and years ago was used for religious purposes. The Community Church idea is meeting the needs of many communities. The Grange has subscribed toward the support of this church.

Black River and St. Lawrence Association

The fall meeting of the Churches of Northern New York was held on the fifth and sixth of October with WINTHROP, Rev. J. A. H. Plowright, pastor. The origin of this Association goes back to 1808. That it still has the spirit of youth is indicated by the fact that it adopted the Budget System for its finances. When the members of the Association saw just what the money was needed for it voted unanimously to add five cents *per capita* tax to its members, making the total tax 14 cents per member. The Association feels that it is the first Association to adopt the Budget System.

Lisbon Church Goes Calling

The White Church of LISBON, out in the country about nine miles from Ogdensburg, accepted the invitation of Ogdensburg, which is without a pastor, to worship with them on Sept. 19. The people of Lisbon, after assembling at their own place of meeting, went in automobiles to the Ogdensburg church. Twenty-six autos were in the procession and 116 people were in the machines. Their pastor, Rev. George Taft, preached the sermon. The procession of the autos helped to advertise the Lisbon church all along the way.

H. L. P.

The Brooklyn Brotherhood

The first fall meeting of the Brooklyn Brotherhood on Oct. 4 was largely given over to a memorial of Dr. Herring, the following minute being adopted and forwarded to Mrs. Herring:

> The Brooklyn Congregational Brotherhood cannot permit its sense of great personal and denominational loss in the death of Dr. H. C. Herring to lessen its profound and lasting consciousness of the many and rich blessings which have come to us through his life.
>
> As a leader in the shaping and giving character to the new Congregationalism, he has done a work which will abide and to the forwarding and completion of which work we may all well dedicate ourselves.
>
> As a man, great and humble, brave and patient, loyal and genuine, he has builded himself into our love and our memory.
>
> We record our profound gratitude that such a man was given us as a leader and comrade; we covenant one with another to treasure his memory and to carry forward the work he loved and to which he gave the richly fruitful years of his life; we express our sincerest sympathy to his family, and in this minute make permanent record of the abiding honor we render the memory of a true servant of his fellow men, the Church, and the Divine Master.

Rev. E. M. Halliday was elected president of the Brotherhood for the year 1920—1921, and a special committee, of which Rev. Richard Roberts was chairman, was named to make arrangements for a concerted celebration of the Tercentenary year among the churches of Brooklyn and Queens.

B. A.

MINNESOTA

Mr. Elderkin Goes to Pilgrim, Duluth

Rev. N. S. Elderkin, who has just accepted the call of PILGRIM, DULUTH, is a graduate of Amherst and Yale. His first pastorate was with First, Ogden, Utah. After serving this church for five fruitful years he was called to Plymouth, Lawrence, Kan. Outstanding features of his seven years in Lawrence were his Plymouth center on Sunday nights and his ministry to the student body at the State University. From Lawrence he went to Pilgrim, Oak Park, Ill., in 1917.

Dr. Elderkin resigned his pastorate at Oak Park because of disagreement between the church and himself regarding the policy to be pursued during the World War. Since then he has been Secretary of the League of Reconciliation, and has given service in various other organizations looking toward International Brotherhood. He made a trip to Europe soon after the Armistice, in the interest of these causes. He has also been supplying Park Ridge, Ill., one of the Chicago suburban organizations.

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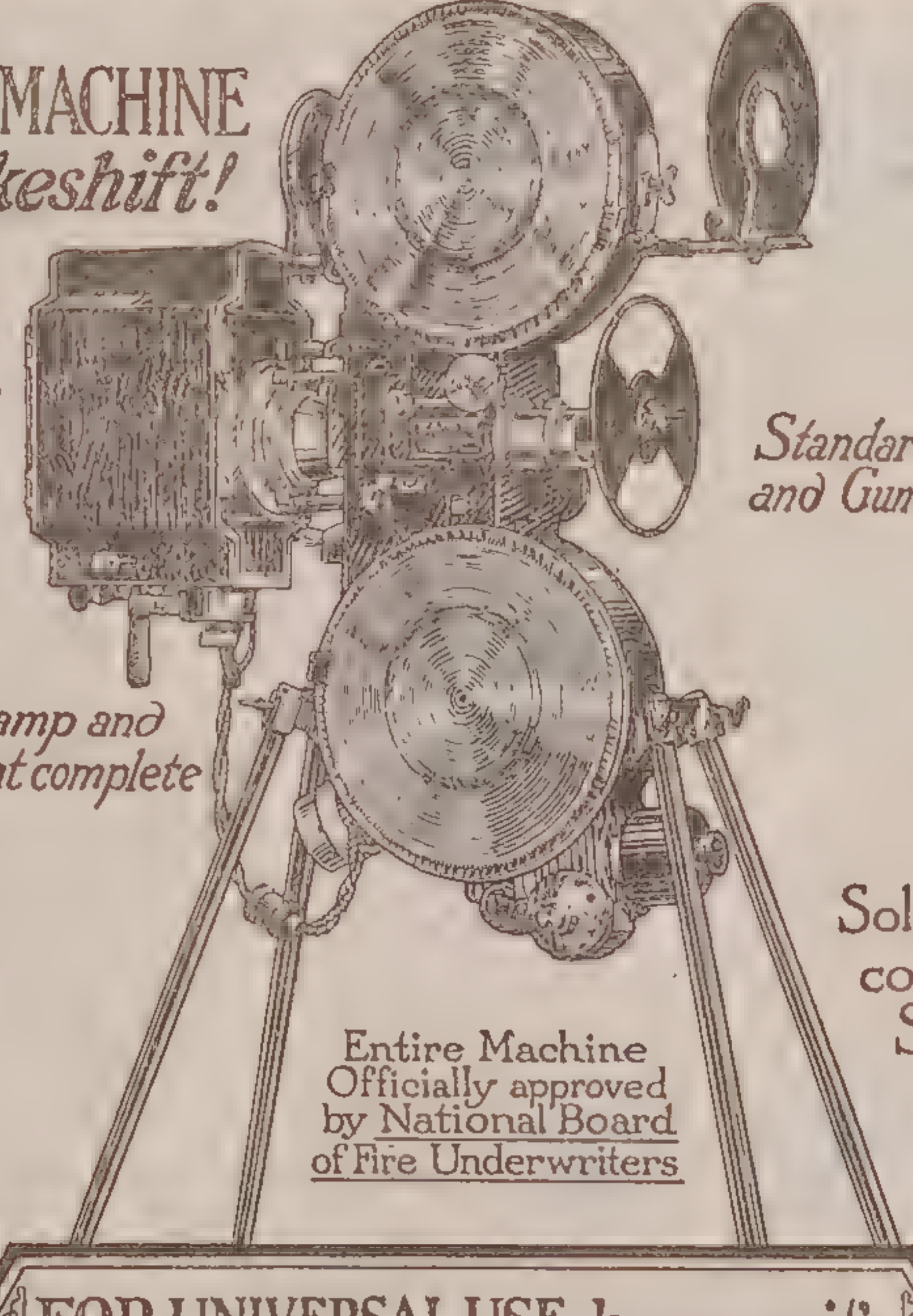

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A Righteous Ruler

The Christ of Prophecy

"Give the King thy judgments, O God,
And thy righteousness unto the King's son.
HE will judge thy people with righteousness,
And thy poor with justice.
The mountains shall bring peace to the people,
And the hills, in righteousness.
HE will judge the poor of the people,
HE will save the children of the needy,
And will break in pieces the oppressor.
HE will come down like rain upon the mown grass,
As showers that water the earth. . . .
And men shall be blessed in him;
All nations shall call him blessed."
—Ps. 72.

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We invite co-operation from Christians of every name in an effort to enthrone the Prince of Peace in every heart and in every nation the world around.

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Pilgrim, Duluth, offers a most attractive field of labor. Under the leadership of the last pastor, Rev. Charles Thorp, a new building was erected and the organization was brought to a high state of efficiency. Dr. Elderkin, with his remarkable genius, has attached to himself a large number of leading ministers and laymen, all of whom will join in wishing him and the church a great future together.

MISSOURI

State Conference at Kansas City

The Missouri Conference met in session Sept. 27–29 with the Westminster Church, Kansas City. The attendance was the largest in many years with 86 per cent. of the active ministers present and 95 per cent. of the churches represented. The program was founded upon the theme, "Christian Leadership," and each session opened with a fifteen-minute devotional service emphasizing that thought. The addresses also all found their keynote in the same theme.

The opening sermon, on the subject, "The True Test of Christianity," was a fine exposition of John 9:25 and was delivered by Rev. F. E. Maddox of Texarkana, Ark. Both Mr. Maddox and the church were heartily received into conference fellowship. All the officers and committees reported splendid work done during the year. Drury College, Kidder Institute and Iberia Academy were reported as moving forward with steady and quickened gait—Drury rejoicing in her pledged endowment, Kidder in the settlement of a pastor and student helper, and Iberia in the progress of her new Academy building. Exceedingly interesting pictures of a number of missionary fields were presented by as many pastors and showed much healthy activity. The W. H. M. U. and W. B. M. I. hours brought exceedingly bright and instructive features into the meetings. The Every Member Drive, the Congregational World Movement, the Pilgrim Fund, Sunday school work, religious education, temperance and evangelism were all fully and encouragingly reported. Dr. Malcolm Dana's visit was much appreciated, as were his interesting addresses on Congregational Churches as Community Centers and The Community Program of Jesus. Dr. R. W. Gammon brought strong appeals on religious education, the call to Christian leadership, and the need of befriending young people in the critically formative periods of life. An unusual feature of the Conference was the ordination of Prin. G. W. Shaw of Kidder Institute and Prin. G. Byron Smith of Iberia Academy to the Christian ministry. Both men have been long successful as leaders of Missouri educational work, in which they will still continue. The women's missionary banquet on Tuesday evening and the laymen's banquet Wednesday evening were spicy events. Under the leadership of the pastor, Dr. M. H. Turk, Westminster Church entertained the delegates with delightful hospitality. The meeting next year will be held in St. Louis under the moderatorship of Mr. Alfred Schauffler, Kansas City.

CALIFORNIA

Missionary Sunday at First, Oakland

It was a great day. It was Philippine Sunday in First, Oakland. The occasion was the commissioning of Dr. and Mrs. Roy E. St. Clair for service in Mindanao, their formal adoption

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as missionaries of this church and their reception into membership.

Dr. F. J. Van Horn, the pastor, preached a real missionary sermon, full of inspiration, information and personal appeal. Its conclusion was the introduction of Sec. H. H. Kelsey, who conducted a simple and impressive service in which Dr. and Mrs. St. Clair publicly dedicated themselves to the work of foreign missions under the American Board. Happily, the father of Mrs. St. Clair, Rev. A. B. Case, for more than 20 years a missionary of the Board of Mexico, was present and welcomed these new recruits into the larger missionary family. The emotions of the large congregation, already deeply moved, were kindled to a still higher pitch when they all stood and with these new missionaries read together the church covenant, thus confirming their adoption of Dr. and Mrs. St. Clair as their own missionaries and welcoming them as fellow members of their own church.

In the evening a great congregation listened with interest to an illustrated lecture on the Philippines in which Dr. Kelsey set forth to eye and ear the rare opportunity and compelling responsibility we Congregationalists now face in the Island of Mindanao. This address was followed by brief talks by Dr. and Mrs. St. Clair.

Dr. and Mrs. St. Clair spent a week enjoying the hospitality of the church, including a reception on Wednesday evening. At this gathering were present Rev. C. E. Ewing, returning to missionary service in China after several years at home, and Mr. and Mrs. Albert Hausske, going out under the American Board to be business agent of the Judson-Smith and Esther Barton Memorial Hospitals. All were to be fellow passengers on the *Tenyo Maru*, together with a hundred delegates to the World Sunday School Convention in Tokyo. A Philippine movie film was given at the reception and five Filipino young men, students in Oakland, gave musical numbers on native instruments.

New Leader for Colegrove

After a few weeks in Southern California, Rev. Maxwell Southby has received a unanimous call to the pastorate of UNION, COLEGROVE, LOS ANGELES, recently left vacant by the resignation of Rev. E. S. Smith.

Mr. Southby is a native of Poland and received his early education there and in England. Entering the Baptist ministry he served under that denomination in England and in Glasgow, Scotland. A few years ago he came to America and was acting pastor of a Baptist Church in Hartford, Ct., later entering "Y" work during the war and recently serving First, Carthage, N. Y. He is thoroughly in sympathy with Congregational ideals and has the reputation of being an unusually forceful speaker. He has traveled as a Chautauqua lecturer, speaking on "The Funny Side of Foreign Travel," and other subjects relating to distant lands.

Mr. Oakes Accepts Challenging Field

MARICOPA has just called to its pastorate Rev. I. L. Oakes. The evangelistic zeal and hearty sociability of the new pastor promise an increased membership in this oil fields church. Mr. Oakes did notable work at Wasco a few years ago, where he built a struggling organization into an effective place in the community. The interest of another denomination in Maricopa and the consequent discouragement of our people have produced a situation needing just such energy as Mr. Oakes possesses. Following his pastorate in Wasco, Mr. Oakes served Bloomington for a period and is well known in Southern California. He has not been in the provided the pastor with a Ford touring car.

Progress at Sierra Madre

SIERRA MADRE reports good news of progress during the pastorate of Rev. W. J. Thompson, who undertook the leadership of that community church last December. Within this brief period, 26 have been received into membership.

The men's club, organized shortly after the first of the year, has a membership of 100 and has secured notable speakers during the past season. A young people's society of Christian Endeavor has made real progress in a church which for many years had had no organized young people's work. In appreciation of Mr. Thompson's effective service the church recently provided the pastor with a Ford touring car.

Church and Ministerial Record

Calls

ALLEN, F. C., Auburndale, Mass., recently graduated from Yale School of Religion, to Middlebury, Ct. Accepts to begin Oct. 17.

CHILDS, T. D., formerly of Newfane, Vt., to Voluntown, Ct. Accepts and is at work.

DABNEY, VAUGHN, Derry, N. H., to Second, Dorchester, Mass.

DIERLAMM, G. H., Vershire, Vt., to East Charleston.

FORD, E. T., East Weymouth, Mass., to Hartford, Vt.

HANEY, R. S., Union, Moline, Ill., to Allison, Io. Accepts to begin Nov. 1.

HIGGINBOTHAM, J. K., Albemarle, N. C., to Goltry, Okla. Declines.

LAMBRECHT, JOHN, Grayland, Chicago, Ill., to Watson Park, Chicago. Accepts and is at work.

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Resignation

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Ordinations and Installations

BROWN, CHARLOTTE, *o.*, New Boston, Mass., Oct. 5. Sermon by Rev. S. W. Beaven; other parts by Rev. Messrs. B. N. Wyman, James Richmond, M. J. B. Fuller, A. C. Ferrin, S. P. Cook and Grace Edwards.

HOWARD, L. R., *i.*, North, Cambridge, Mass., Oct. 6. Sermon by Rev. A. W. Bloomfield; other parts by Rev. Messrs. C. F. Weeden, D. D., A. M. Parker, W. R. Campbell, D. D., C. H. Cutler, H. G. Person, C. L. Noyes and W. M. Macnair.

JONES, MANSEL, *i.*, Green Ridge, Mo., Sept. 19. Sermon by Rev. F. S. Webb; other parts by Rev. Messrs. W. D. Amack, W. T. Hinzman and A. R. Atwood.

WRIGHT, F. C., *o.*, Roxbury, Vt., Sept. 14. Sermon by Dr. D. N. Beach; other parts by Rev. Messrs. C. V. Woodbury, C. N. St. John, C. H. Merrill, D. D., J. B. Sargent, F. L. Goodspeed and Hugh Penney.

Accessions

	Conf.	*Total*
NEW YORK		
Watertown, Burrville	1	1
SOUTH DAKOTA		
Sioux Falls, First	4	24
OHIO		
Lorain, First	3	10
OREGON		
Portland, First		15
VERMONT		
Bakersfield	4	6
Dover, West	1	1
Gaysville	1	1
Sherburne	4	4
Warren	5	5

Personals

JORDAN, W. T., Holliston, Mass., on his return from a three months' trip to Europe, was given a most cordial reception by his church. Mr. Jordan visited Italy, Switzerland, France, including the French battlefields, Belgium and England.

Events to Come

BOSTON MINISTERS' MEETING, Oct. 25. Conference and retreat of Union Ministers' Meeting at the Church of the New Jerusalem, 134 Bowdoin St., in the morning at 10.30 A. M., and in the afternoon at 2 P. M. Speakers, Rev. Floyd W. Tompkins, Rev. Doremus Scudder, Rev. E. Talmadge Root and others.

CONGREGATIONAL MINISTERS' UNION, Room 913, Masonic Temple, Chicago, Monday, Oct. 25, 10.45 A. M. An election symposium. A discussion of candidates and issues.

AMERICAN MISSIONARY ASSOCIATION, ANNUAL MEETING, Springfield, Mass., Nov. 17-18.

WOMAN'S BOARD OF MISSIONS, ANNUAL MEETING, First Church, Montclair, N. J., Nov. 10-12.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, Quadrennial meeting, Boston, Mass., Dec. 1-6.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Nov. 5, 10.30 A. M.

WOMAN'S HOME MISSIONARY ASSOCIATION, Semi-Annual Meeting, Mt. Vernon Church, Boston, Mass., Oct. 27, 10.30 A. M and 2 P. M.

RED CROSS SUNDAY, Nov. 14.

RAILROAD YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF NORTH AMERICA, International Conference, Richmond, Va., Nov. 18-21.

State Conferences

CONNECTICUT, Park St. Church, Bridgeport, Nov. 9-10.

GEORGIA (white), Woodbury, Oct. 28-31.

KENTUCKY, Evarts, Nov. 18-19.

TENNESSEE, Soddy, Nov. 15-16.

Marriage

CHANDLER–LUTMAN—Miss Elsie R. Chandler was married to Rev. Thomas Lutman of Shelburne Falls, Mass., Aug. 31, at the home of the bride's sister, Mrs. Guy Boyer, in Alden, Io. The ceremony was performed by Rev. Arthur Newell. Mr. Lutman is pastor of the Congregational Church in Shelburne Falls.

With the Schools and Colleges

Pacific School of Religion Opens

The Pacific School of Religion began its 54th year auspiciously, with a total registration of 23, 13 of whom are new students. Additional students from the University of California and the Baptist and Unitarian Seminaries make a total approaching 50. The opening address was given by Prof. H. F. Evans upon the subject, "Meeting Humanity's Deepest Need," and was a timely, earnest, and encouraging utterance. Professor Evans' courses in Religious Education are arousing enthusiasm. Prof. C. C. McCown is now on his way to Palestine as Thayer Fellow of the American School for Oriental Research. Rev. Richard Roberts of Brooklyn, N. Y., has been secured to give a course of lectures on the Earl Foundation in November. Prof. W. F. Bade has been appointed Dean of the School and will act in that capacity until a new president is elected.

New Department at Western Reserve

Western Reserve University, in co-operation with the Federated Churches of Cleveland, O., and the Cuyahoga Sunday School Association, has opened a new Department of Religious Education for the benefit of those who desire special training for leadership in any department of

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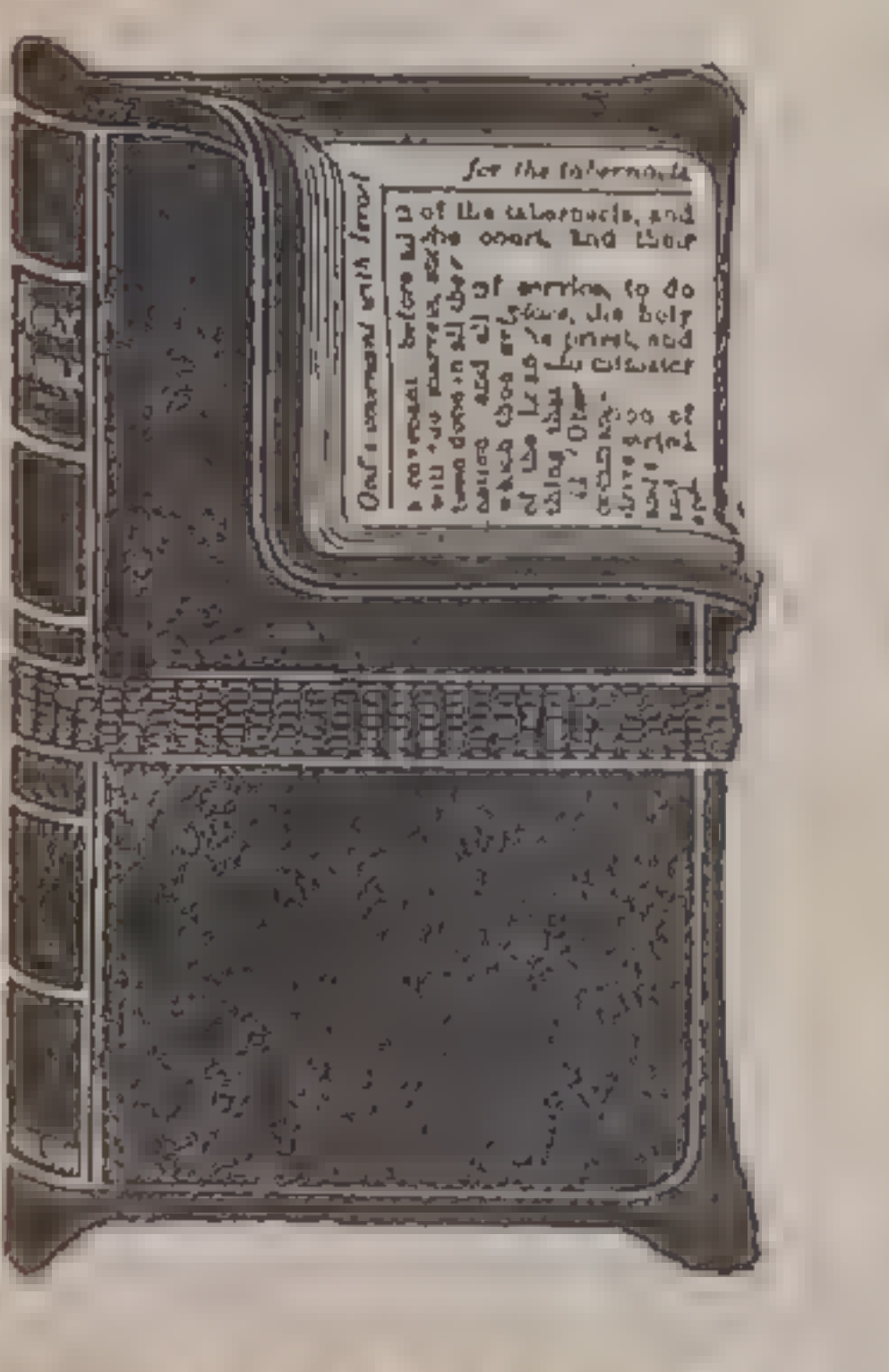

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Generous Gift to Hartford

The death of Mr. Samuel P. Avery of Hartford, the art collector, makes it possible to announce the gift which he made more than a year ago to the Hartford Seminary Foundation. The gift was made on the condition that knowledge of the giver should be confined to those officially concerned. Mr. Avery at that time handed over to the Board of Trustees of the Foundation securities valued at more than $150,000 to be applied to the erection of the new buildings which the three schools of the Foundation greatly need, efforts to secure which have been halted by the conditions of recent years. It was characteristic of Mr. Avery to make his contribution in this fashion. It was his special joy to discover the value of institutions, both educational and philanthropic, investigating them thoroughly as to their purpose and the possibility of the fulfillment of their aims.

The Ford Hall Season

The Ford Hall Meetings in Boston opened their fourteenth season Sunday evening, Oct. 17, with a discussion by representatives of the Democratic, the Republican, the Socialist and the Farmer-Labor parties. Another notable forum season thus begins. Sunday evening, Oct. 24, Dr. Samuel Schulman, Rabbi of the Temple Beth-El, New York City, a great favorite at Ford Hall, will speak on "The Eternal Values of Life." Oct. 31, Prof. Harry F. Ward of Union Theological Seminary will discuss "Civil Liberty in the United States." Nov. 7, Dr. Toyokichi Iyenaga, formerly Secretary of Foreign Affairs in Japan, will speak on "Is There a Yellow Peril?"

Philip Cabot of Boston and Whiting Williams of Cleveland, O., will fill the evening, Nov. 14, Mr. Cabot on "The Spirit of the Employer" and Whiting Williams on "The Mind of the Worker."

Nov. 21, Norman Hapgood will discuss "The Next Administration." Raymond Robins is scheduled for Nov. 28 with a talk on "The Pilgrim Spirit in a Day of Social Unrest;" Bishop Francis J. McConnell, Chairman of the Interchurch Committee to investigate the steel strike, will speak Dec. 5 on "Church and Labor;" Dr. W. E. Burghardt DuBois, editor of the *Crisis*, will discuss "The Future of the Darker Races" on Dec. 12; John Haynes Holmes on "What Shall We Think about the Bolsheviks?" Dec. 19; and Charles Zueblin on "Has America Any Ideals?" Dec. 26.

In the New Year, speakers already booked will include Prof. Scott Nearing, Herbert Adams Gibbons, the historian; Louis F. Post, Assistant Secretary of Labor; Edwin Markham, whose topic will be "How to Think of the Spiritual World;" Beatrice Forbes Robertson Hale on "The Women of the Future;" Gutzon Borglum, the famous sculptor; Walter W. Liggett, Deputy Commissioner of Education in the state of North Dakota, who will speak on "The Nonpartisan League in Action;" George O'Dell, leader of the Ethical Culture Society, Grand Rapids, whose topic will be "Marriage and the Home," Prof. David D. Vaughan of Boston University, Prof. Arthur D. Rees of the University of Pennsylvania, whose topic will be "What Is the Matter with Our Monetary System?" Prof. Nathaniel I. Schmidt of Cornell, and Prof. Henry Wadsworth Longfellow Dana. The course will close April 3, with Edward Howard Griggs on "The Future of Democracy."

Mrs. Richard Hamlin Jones, the well-known Boston musician, will be in charge of the concerts preceding the lectures this season.

There is no admission fee, but silver collections at the door will be taken again to help cover expenses. The Boston Baptist Social Union, which for years financed this important educational movement primarily for the unchurched of Boston, no longer has funds for the purpose, but generously contributes the use of its beautiful hall as it has done ever since the meetings began. Mr. George W. Coleman, the forum pioneer leader, continues to act as chairman.

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OUR READERS' FORUM

A Grateful Australian

Dear Mr. Editor:

I leave the North American continent by the "Niagara" this evening, and before I voyage southward to a land of sunshine where the wattle blooms, I should like to thank you and American Congregationalists for their courtesy and goodness to me and the Australian delegation. From the time Dr. Kelsey met us at San Francisco on through our greeting from Dr. McCollum at Chicago and Dr. Barton at Oak Park, and from Dr. Herring and Mr. Baker at New York, through the memorable days of the International Council, we Australians have had every reason for gratitude and appreciation.

Hospitality these days is expensive and oftentimes difficult to secure, but in Boston we enjoyed the excursions, dinners and special sessions which enabled personal friendships to ripen as the enduring fruit of a visit to New England, charming with its gorgeous green, winding streams, tiny islands and happy homes along a lovely coast. Since then at Danvers, Fall River, Bridgeport, Montclair, Wallingford, New Haven and Syracuse I have received so many kindnesses from American Congregationalists that I sincerely hope the next International Council will be held in Australia, so that the bread cast on the Atlantic waters may return after many days along the Pacific coasts of the Land of the Southern Cross.

With much admiration for the organization and efficiency of the American Church, many thanks, and all good wishes from an Australian delegate, I am,

Yours sincerely,

BERNARD COCKETT.

Vancouver, B. C.,
Sept. 15, 1920.

Domination by Oligarchy

Dear Mr. Editor:

In your article on "The Church Vote," in the issue of Sept. 23, why not include, along with "domination by an autocracy," that other menace, "domination by an oligarchy"? I note that you now substitute the word "association" for "League of Nations." Thus does Senator Harding's Delphic quality spread! Blessed are the ambiguous.

MARSHALL DAWSON.

Storrs, Ct.

As One Minister Sees the Issue

Dear Mr. Editor:

The Congregational and other ministers who have received the selected literature sent out by Mr. Will H. Hayes, the Chairman of the National Republican Committee, will be interested in the reply sent him by the writer.

Abbreviated a bit, here is the substance of the suggestions I have sent him in response to his statement: "I shall be delighted to have your suggestions at all times."

Let the Republican party endeavor to regain its former place of moral leadership. In the early days of the party it was conspicuously the party of moral convictions. Today it is far different. No one can say that the party makes its moral convictions so conspicuous that they can be seen by the man in the street. Neither in the party platform nor in Mr. Harding's speech do we find the quality which made the party a power a generation ago. And most certainly we do not find that quality in the record of the leading senators who now dominate the party.

As a starter why not have the party leaders repudiate the methods by which Senator Newberry of Michigan secured the nomination and election to the Senate? He has been found guilty, yet no word of disavowal has come from party headquarters.

My second suggestion is that *Republican leaders set their faces like a flint against character assassination.* It is significant that Cleveland, Roosevelt and Wilson, the three men who have menaced Republican supremacy, have all suffered from this form of gas attack. Two of these men are now dead and are praised by the very people who once vilified them, so presumably it will be the same in the third instance.

My third suggestion is that *the Republican leaders should really lead.* By common consent a small group of senators are the accepted leaders of the Republican party. No man dare propose anything without their consent. Mr. Harding accepts this situation and meekly promises in advance to do nothing, if elected, without the guidance of these men.

Right here we may learn what to expect. Massachusetts, New York, Pennsylvania and Illinois are the most powerful in the Republican group of states. The senators from these states dominate the party. To be sure there are a few Westerners to be thought of, but they are voices crying in the wilderness. The real leadership of the party is supplied by the states I have named. When we look at the record of these men it is a striking fact that no great law, no amendment to the Constitution, bears the name of a senator from the states indicated. The senators from these great commonwealths are able and resourceful men, but they have used their ability and their power to block and defeat others. They are shrewd, forceful and persistent in political strategy, but *constructive they are not.* The blankness of the record proves this.

My conclusion is that if Mr. Hayes will stir up the Republican party and make it once more the party of moral convictions and leadership, if he will stir up the senators and inspire them to constructive activity, if he will move the party to call off the dogs of slander and abuse whenever they begin their nefarious work of character assassination, then many of us will be more willing to support the nominees of the party, but until then we shall continue to vote independently and pray for a better day to dawn.

W. M. MACNAIR.

Prospect St. Church,
Cambridge, Mass.

A Woman's Appeal to Women Voters

Dear Mr. Editor:

The recent International Congress against Alcoholism held in Washington, D. C., on the invitation of the State Department of the United States Government deserves more than the brief comment of the secular press. Eminent scientists, educators and government officials from nearly every nation were present to represent their governments, and discuss prohibition. The British Ambassador, Sir Auckland Geddes, called the Eighteenth Amendment the most important social experiment the world had known. Though there is still much to be desired in the enforcement, results even under these lax conditions are amazing. The very success of prohibition is its danger. The wet party, through liquor men and brewers, will cancel the Volstead Act if possible. By bringing back light wines and beers, 2.75% alcohol, they will bring back the saloon.

Women who fought for prohibition must now vote to save it. It seems an innocent thing to vote for light wines and beer, but the liquor men who are working desperately to win know that if they can win they can again regain their trade and debauch the nation. Every Christian

Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address. Keyed ads. (care *Congregationalist*, Boston) cost fifteen cents additional.

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woman should register and vote and win as many men and women as possible to vote *NO* to the question on the Massachusetts ballot. The danger lies in indifference and lack of effort. Miss Anna Gordon of the National W. C. T. U. says Massachusetts at this election may decide for the nation. Beg the women who have fought and won to fight a little longer.

Lucy W. Peabody.

Beverly, Mass.

From a Loyal Nonogenarian

Dear Mr. Editor:

I have just read your editorial on "The Lambeth Appeal and American Opinion." It cheers my heart to have you say: "The Universal Church of Christ *is already in existence;* that the sign of membership is the use of men and organizations of men by the Holy Spirit, and that it is not co-extensive with or limited to the church organizations which have ministers episcopally ordained."

You seem to see it in the late Conference at Geneva. The utterances of the men garbed in bishop's uniform, like the Bishop of Bombay, seem to indicate a new day is indeed dawning on earth.

My trip to Boston has given me a new hold on life. Since returning I have made another trip of a thousand miles and am today feeling better for it. I am beginning to preach again.

Madison, Wis. H. A. Miner.

Training a Church to Have Missionary Spirit

By William Horace Day, D.D.

Our program of advance is called the Congregational World Movement. If we are to achieve our goal, a new generation of Pilgrim Christians must be prepared in intelligence and devotion for adequate world outlook and responsibility.

Pastors and church leaders are greatly indebted to Herbert W. Gates, our Secretary of Missionary Education, who has prepared a brief, practical manual by which they may inaugurate a simple but effective missionary program. This admirable handbook will help us in three essentials.

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Secondly, there must be wise leadership. The people never offer themselves willingly to any generous program unless the real leaders take the lead. With this handbook, capable men and women whose knowledge of missionary material and method is very limited may accept appointment on the missionary committee. The committee may secure systematic missionary education in all departments and create the atmosphere of world citizenship throughout any congregation, and may give to those on the Every Member Canvass committee a clear idea of the reasons for the various items on the church benevolence budget.

Thirdly, there must be co-ordination of all the departments of the church. If the work of missionary education is to be adequately done, it must not only be planned by able leaders but it must secure the co-operation of every group. After the summer vacation, pastors review the work of the preceding year as they block out courses of worship and instruction for Sunday preaching services, mid-week and group addresses. The review of last year will show how many missionary addresses the pastor himself has made, how many courses of study conducted, how many visiting missionaries have been invited. Has the missionary had a frequent place in public prayer? How largely has he studied missionary material in his search for striking illustration of moral and spiritual truths? The same processes of examination and a definite program for the coming year are suggested for the officers of the Sunday school, for the church board of religious education. The fields of the women's societies and of the men's organizations are no less carefully covered. For the young people he has a very promising plan.

No handbook can meet every situation. Dr. Gates invites any who are interested in successful missionary education to write him of their problems and difficulties. His years of study and expert experience are at the service of all.

Such a program of missionary education will develop a missionary enthusiasm that is vital and enduring.

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Like Rest on the Mountain Top

By George Lawrence Parker

Have you ever tried to pray at twelve o'clock noon? I know it is an inconvenient hour, but you can pray, if need be, without the closed door of your room. At noon the world is at its busiest; it is that world with its factory whistles and its rushing streets and offices that I want to hold up to God for his smile and his pity. I even wonder, sometimes, if God does not weary of having a sleepy and sleeping world held up to him at night. Surely, he must love our noon-tide world and yearn to have us lift that up to him a little closer. Noon is the day's climax, too, and to pray then is like the rest on the mountain top before we begin to go down again. Who would be so foolish as to rush on over the mountain and never pause for a breath of the high air and the large view all around? To pray at noon means the look backward and forward, but more than that a look all around—and a look upward, best of all. So I like to pray at twelve o'clock noon even if I must pray on the street, or the train, or the trolley car. I like to feel the throbbing world nestling up against the quietude of God.

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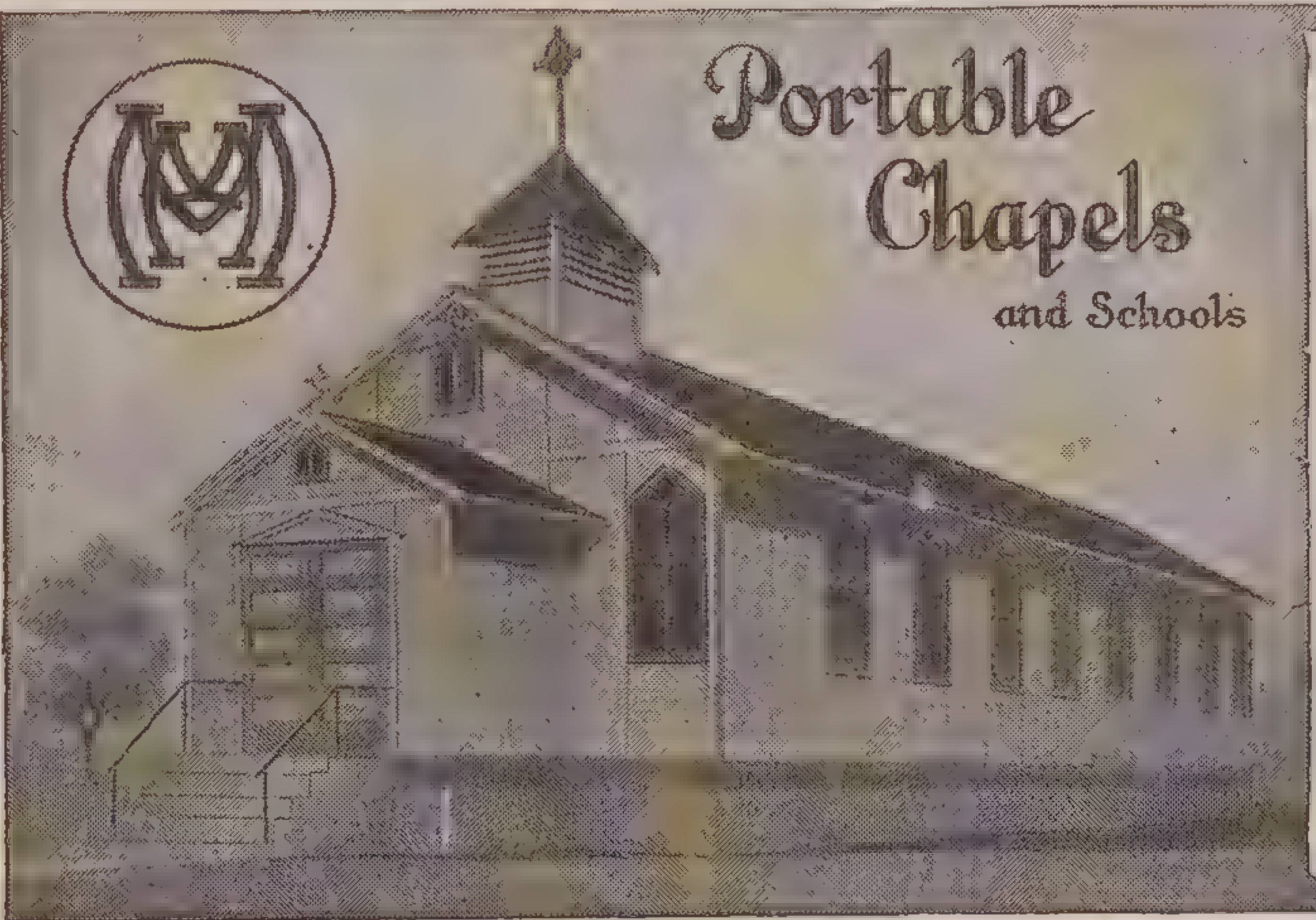

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Special mention should be made of three of the successful pastorates—that of Dr. Samuel H. Dana, 1883—1903; of Dr. James Robert Smith, 1903—1915; and of the present pastor, Rev. Edward Archibald Thompson. Mr. Thompson's work with the business men is especially commendable. The Brotherhood meetings, with their attendance of 125 or more, rival every other club in the city, both in cordial spirit of co-operation and of good fellowship.

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During the fifteen months of Mr. Thompson's pastorate the Church school attendance has increased nearly fifty per cent., and all other organizations have also made rapid strides. Easter Sunday, 77 new members were received into the church, and of these over half were men and boys.

The members of the church feel that they are entering upon a field of enlarged Christian service.

In the Church School

(*Continued from page 504*)

of oil? Shall I give my first-born for my transgression (human sacrifice), the fruit of my body for the sin of my soul? He hath showed thee, O Man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

Even the Psalms in places take this same view: "Sacrifice and offering thou hast no delight in; mine ears hast thou opened; burnt-offering and sin-offering hast thou not required." Ps. 40:6. "For thou delightest not in sacrifice; else would I give it: Thou hast no pleasure in Burnt-offering." Ps. 51:16.

Turning to Jesus, we never find so much as a hint that anything had to be done to appease the wrath of God or to change God's attitude toward the sinner. But there is much about drawing man and reconciling him to God. There is much about finding lost men whom God is yearning to have come home into fellowship with himself. Paul agrees with Jesus in this.

Jesus quoted with approval in Matt. 12:7 the passage from Hosea: "But if ye had known what this meaneth, I desire mercy and not sacrifice, ye would not have condemned the guiltless." The prophets, Jesus and Paul, all believe in self-giving, in sacrifice, even in vicarious sacrifice, but there is no indication that this was to change God's feeling and attitude toward the sinner. It was to change the sinner's attitude toward God and toward fellow man.

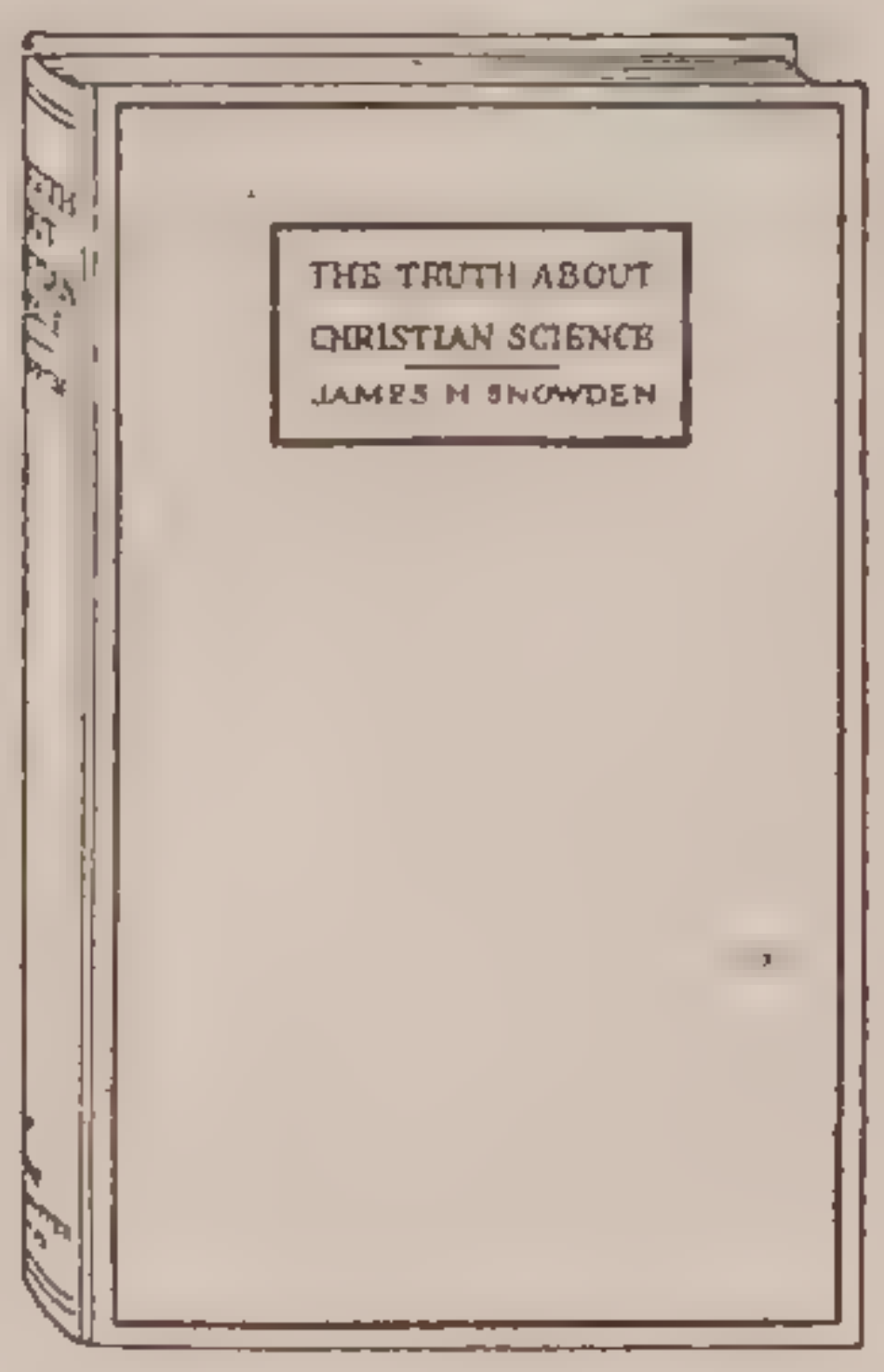
In the face of the teaching of the prophets and Jesus, can we continue to teach that the Old Testament sacrificial system was commanded by God? I prefer to go with Jesus and the prophets.

Questions and suggestions are welcomed.

F. M. SHELDON.

Pew Rents Should Be Abolished

We are frank to say that we would like to see pew rents abolished. They are an anachronism. But we would, at the same time, like to see a revival of interest in "the old family pew." The giving up of rented pews does not necessarily mean the scattering of the members of a family over the church. Assigned seats seem quite as effective as rented pews in keeping families together. Sad to say, neither system seems particularly effective in our day. That fine lad prefers to sit in the gallery or in the back pew "with the fellows." If his father could see all that his pastor sees that lad would be in the family pew next Sunday. How beautiful the sight of a whole family in the "old family pew!"—*The Watchman Examiner.*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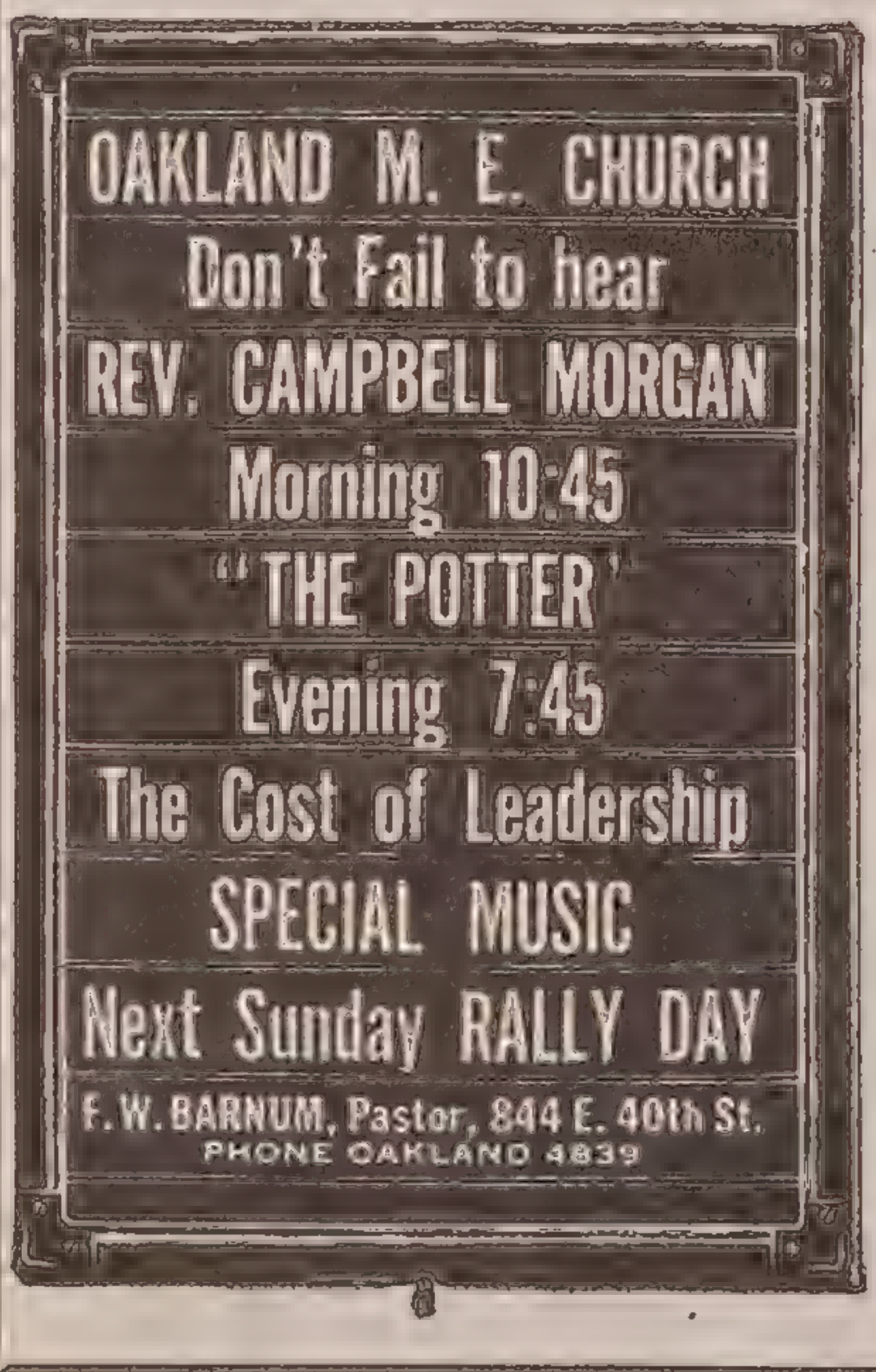

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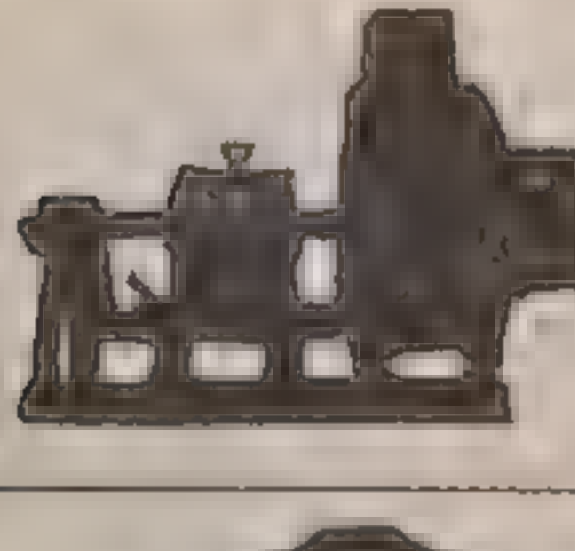

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Thomas was not a prime favorite with his rich uncle. In vain did he try to impress him, but the old man was not easily impressed.

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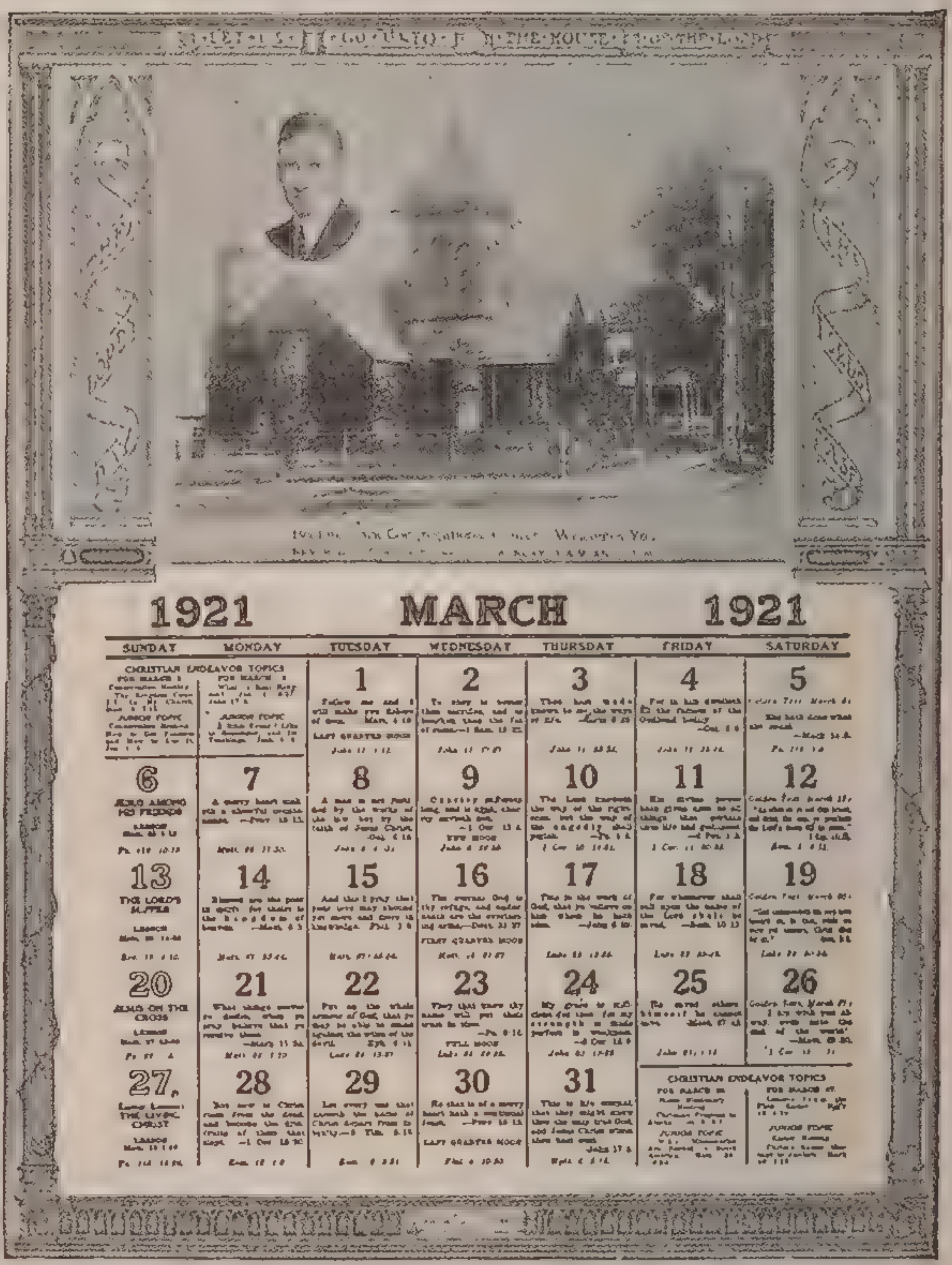

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The Congregationalist and Advance

Vol. CV. No. 44 October 28, 1920

The Interchurch Steel Strike Report
Is It Within the Province of the Church?
By GRAHAM TAYLOR

A Friendly Visitation to the Waldensians
By CHARLES S. MACFARLAND

The British Mayflower Celebrations
By OUR LONDON CORRESPONDENT

A Modern City's Jericho Road
By LAWRENCE R. HOWARD

The Pilgrim Pulpit

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The Congregationalist and Advance

October 28, 1920

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The Talk of the Sanctum

Who's Who in This Week's Issue

Our London Correspondent, who reports the British Mayflower celebrations for us, is Mr. Arthur Porritt, a well known English journalist and writer, who has been connected for many years with the *Christian World.*

Graham Taylor, who concludes this week his review of the Interchurch Steel Strike Report, is head of Chicago Commons Settlement House, Professor of Social Economies in Chicago Seminary and a leader in social and industrial reform.

Charles S. Macfarland, who writes "A Friendly Visitation to the Waldensians," is General Secretary of the Federal Council of the Churches of Christ in America, and therefore in close and frequent touch with religious affairs on the Continent.

Lawrence R. Howard, author of "A Modern City's Jericho Road" has recently come to Boston from Wisconsin. He is pastor of the historic North Church in Cambridge.

We are glad to give a wider audience to this extremely suggestive story which was first read to Mr. Howard's own people at Cambridge. It served as an incentive to their undertaking a very definite and fruitful task of community visitation. Here may be a limit for other churches.

Abbie Farwell Brown, whose poem "The Union" reveals not only her patriotism but her growing power as a poet has lived all her life in her quaint and picturesque home in the West End. From it she sends forth both children verses—such as those frequently printed in *The Congregationalist* and poems like "The Union" for maturer minds. Her latest volume "Heart of New England" is being warmly praised.

Our Pilgrim Pulpit

We are just starting a new department which is sure to be much appreciated by our readers. It is The Pilgrim Pulpit in which will appear every week inspiring short sermons written by our brilliant and, for the most part, younger ministers. The first was by Dr. Holmes of Lincoln, Neb., in the issue of Oct. 7. This week we have a sermon by Rev. James Gordon Gilkey of Springfield, Mass. From now on The Pilgrim Pulpit will be a regular feature and we shall welcome comment, suggestion and criticism from our readers regarding it.

The New Sunday Law in Massachusetts

We should like to gather some definite facts relating to the workings of the newly passed law in Massachusetts allowing sports on Sunday afternoon within certain restrictions. May we not hear from towns and cities that have experimented in this direction? In case permission has been accorded by local authorities, how has the plan worked out practically? Has it been detrimental to the religious interests of the community? Have any obvious advantages resulted from this concession to the more liberal elements?

What we desire is facts and brief comment upon or interpretation of the facts. We hope to hear from a number of communities soon. Let any citizen feel free to respond to this request.

Next Week

What John R. Mott Finds in Europe, *by Howard B. Grose.*

A pageant, The Pilgrim Way to Freedom, by *Frank R. Shipman.*

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- Why they came.
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- The Expected Things that Did Not Happen.
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- Fact and Fiction in Pilgrim Pictures.
- History versus the Poets and the Artists.
- The One Authentic Pilgrim Portrait.
- Roger Williams and the Pilgrims.
- Squanto.
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The Congregationalist
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The Man at the Top

A POPULAR New York newspaper writer was dining the other Sunday with one of the presidential candidates in the latter's home. As the journalist studied the man and his surroundings, he said to himself, "I wonder what this man thinks about when he goes to bed. Has he any idea of the burdens that will rest upon him in case he is elected?"

Who, indeed, would want to be President of the United States at such a time as this? When "the tumult and the shouting dies," when the satisfactions of victory have once been tested and enjoyed and the people's choice settles down to administering the government of such a nation as this in such a crisis in the history of the world, what a tremendous drain it will be upon body, mind and spirit!

Undoubtedly Garfield and Harrison, Cleveland and McKinley, when in turn they took their places in the succession, felt the solemnity of the occasion and the greatness of their opportunities. But being President back in the seventies or eighties or even in the nineties seems now a much less serious undertaking than being President from 1921 to 1925. The passage of time has intensified problems then existing and has created new ones. The status of the Negro produces even more irritation now than then. Railroads are in a difficult plight, as the condition of the New York, New Haven & Hartford Road attests. Class antipathies are stronger. Radicals and "reds" have increased in number and their subterranean plottings may any day break forth in violent demonstrations. In the great middle class, pinched by profiteers on the one hand and the demands of organized labor on the other, there is more unrest than ever before. All these grave situations and more we see within our own borders, while beyond them loom the sinister specters of distress and revolt in other lands and of reaction toward militarism and selfish nationalism.

There will be little in the way of conspicuously successful leadership in other parts of the world to cheer and guide our new President. Of the four men who at Paris in the spring of 1919 seemed to be holding the world together and shaping its future, one only is left in an influential position, and even Lloyd George has his back to the wall. The world war developed a very small number of new leaders of commanding proportions. One was Herbert Hoover, for whom neither of our great parties has seemed to be able to find a governmental task commensurate with his abilities. Another was Nicholas Lenin, who has secured for himself a great following, but through such methods and policies as have made him feared and distrusted by sober-minded people in all parts of the world. Venezelos, the excellent representative of democratic aspirations in Greece, has shown his capacity to carry a just national cause to triumph, and Smuts of South Africa has grown in general esteem, but neither has become a world-figure.

This dearth of men at the top who year after year in these troublous times can prove themselves "pillars of a nation's hope," makes it clear that civilization has developed outwardly more rapidly than it has developed inwardly. The organization of the world or of a single nation has become so complex, its material expansion so extended, its racial complications so intricate, that the world is not producing with sufficient rapidity men molded on large enough lines to meet the situation.

Take the strain on physical endurance. The sick man in the White House is a pathetic witness to the tremendous and inexorable demands upon the health of men at the top today. How does Lloyd George, far from a giant in stature, stand the wear and tear of almost constant travel? Today he is speaking in Wales, tomorrow he is conferring with other premiers on the continent, the next day he is back at Downing Street. How mentally agile, too, such a leader has to be to try and untie in succession such hard knots as the Irish question, the problem of stabilizing the finances of Europe and the strikes, or menace of strikes, one after another, each more portentous than its predecessor.

Think, too, of the strain upon character. The man at the top is constantly beleaguered by those who want this or that for themselves. What wisdom it takes to discern the right course and when once it is seen, the courage to pursue it. So to carry oneself in office as to escape hatred and abuse, to avoid inconsistencies, to be strong without exercising any form of tyranny, to be fair without catering to all shades of opinion, to be absolutely just and at the same time kind and compassionate—such a combination of instincts and qualities in the man at the top seems to call not for a human being but a demi-god.

Two lessons emerge from this brief analysis. One is that if the democratic nations of the earth have not at the moment available to their command "supermen," they must advance in the art of self-government. They must learn to keep themselves steady, self-controlled, clear-headed, right-minded, so that as many members as possible of the body politic, through their personal lives and activities, shall be contributing to the stability and prosperity of the nation and of all peoples. In the last two decades it has been the fashion to put propositions "up to Roosevelt" or to Wilson, or to some governor or premier, when those who submit these problems should be having an active and perhaps determining part in their solution.

No man at the top can alter unchanging laws. No government can assume for its citizens the duty of the individual to labor, to save, to give, to serve, to make the citizen's full contribution to his nation and to the world.

The other lesson is that if democracy has no plethora of great men, it must utilize those who through the traditional and orderly processes employed by free peoples rise to the top and are entrusted with power such as kings and emperors once wielded. As a son reveals the influence of the home in which he was reared, as a minister is largely what his parish makes him, so the President, the congressman, the governor, gains or suffers in proportion to the amount of active and genuine co-operation and confidence or the lack of them exhibited by those who put him in his office.

Our duty to our country and to the world will not be fully discharged when we cast our votes next Tuesday, or even when we vote as we pray and pray as we vote. We must follow that vote and that prayer with the Christian's confidence that the greatness of his office and the greatness of his task will so purify and greaten the man at the top that, spared from unjust and cruel censure and supported by the conscience, the brain and the brawn of his fellow citizens, he may help to lead this nation forward in the path of peace, prosperity and world brotherhood.

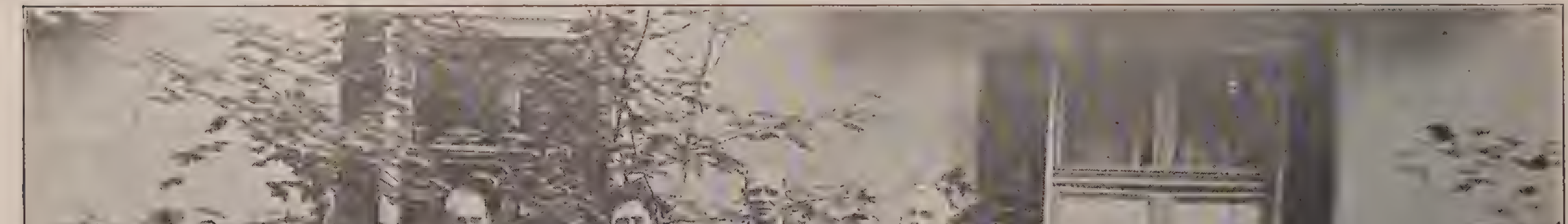
WHAT THE CHRISTIAN WORLD IS DOING

Philadelphia to Celebrate the Tercentenary

PHILADELPHIA is among the American cities which have planned to celebrate the three hundredth anniversary of the Pilgrims with an elaborate program. The secretary for the committee which has the celebration in charge is Rev. William V. Berg, pastor of Central Congregational Church and president of the Philadelphia Federation of Churches. The six Congregational churches in the city and some of the near-by New Jersey churches will join in the celebration. At Central the celebration will include the completion of a $5,000 addition to the Endowment Fund and the subscription of $1,500 to the Pilgrim Memorial Fund. The program covers a week of festivities. On Monday, Nov. 22, Rev. William P. Merrill, D. D., of the Brick Presbyterian Church in New York City, will address a special service at Central Church. This will be followed on Tuesday and Wednesday by a pageant and a "town meeting," with addresses by officially appointed representatives from France and Great Britain. On Friday the Pilgrim Monument, which has been moved from City Hall to a new position on the Parkway, is to be rededicated under the auspices of the New England Society of Pennsylvania. Pres. Henry Churchill King will address invited guests at the Central Church on that evening. The Philadelphia Orchestra will give a concert including some "Pilgrim Festival Music" on Saturday evening. All these activities lead up to Sunday, Nov. 28, which will be celebrated in all the churches as "Mayflower Sunday," with special programs and addresses.

Ministers as Public Officials

A YEAR or two ago *The Congregationalist* had an article from the pen of Rev. H. J. Rice, of Emporia, Kansas, in which he detailed some of his experiences as Police Judge in his city. Emporia has now gone further in experimentation with ministers as municipal officers. Rev. John C. Brogan, pastor of Grace Methodist Church, an exponent of the cause of labor, has been elected mayor, and it is reported that he was inaugurated clad in overalls. The Poor Commissioner of the City is Rev. John Wilkie, Pastor of the Bethany Congregational Church. He is also manager of the Employment Bureau, Director of the City Market, Secretary of the Red Cross, executor of a fund for the relief of poor children, and general factotum so far as the needy folks are concerned. Dr. Rice, who is pastor of the First Congregational Church, still continues his service as Police Judge. Emporia is William Allen White's town and it is reported that he cordially approves the régime of the preachers. Other cities have found ministers valuable in efficient service. Dr. John Faville was for a time Mayor of Appleton, Wisconsin, and Dr. Archibald Hadden, for twenty-eight years pastor of the First Congregational Church of Muskegon, Michigan, is at the present time a city commissioner. There is an opinion abroad among the laymen that ministers as a class are not fitted to administer governmental offices. It is safe to say that as great a proportion of ministers are fitted by natural talent, training, and experience, to make this contribution to the welfare of a city as are men from any other profession or calling.



AMERICANS FORGE INTERNATIONAL FRIENDSHIPS

These twenty-seven men and women traveled across the Atlantic this past summer to join their hands and hearts with Christians of other lands and of other connections in the hope of promoting unity in faith, order and activity within the bounds of a reasonable personal liberty. This picture was taken at St. Beatenberg, Switzerland, Aug. 28, 1920, when the Alliance for the Promotion of International Friendship was in session. The report of that and two other similar gatherings in Switzerland was given by our special correspondent in THE CONGREGATIONALIST *of Sept. 30. Some of the faces that will be immediately recognized by many of our readers are (in the front row) Dr. Henry A. Atkinson of the Church Peace Union and Mrs. Atkinson, Dr. William P. Merrill, pastor of the Brick Presbyterian Church, New York, Dr. Nehemiah Boynton, who was chosen executive chairman of the Alliance, and seated at the extreme left, Mr. Robert H. Gardner of Boston. In the middle row the faces of Dr. Samuel A. Eliot of Boston, Dr. C. S. MacFarland of the Federal Council, and Dr. Frederick A. Lynch, will be quickly recognized. Rev. Edward C. Boynton of Worcester is at the extreme left in the third row.*

EDITORIAL

A Word for Our Times

A nation that desires to be just, generous and chivalrous in all its international relations is not tending toward a limp, sentimental internationalism—loving, as it were, all men's wives alike. It is merely achieving greatness by the road along which every individual achieves greatness. It is not either internationalism or nationalism, either an international flag or "Old Glory;" it is both nationalism and internationalism. Both the cross of Christ and the Stars and Stripes.—The Churchman.

The Steel Strike Inquiry

An important service has been rendered by Professor Graham Taylor in his articles on the Interchurch Report on the Steel Strike, the third and last of which appears in this issue of *The Congregationalist.* This illuminating study of a grave and far-reaching problem seems to have been written with perfect fairness and presents both sides with remarkable discrimination. In the light of the arguments and conclusions presented by Professor Taylor, we believe that certain facts are established. Among them are the following:

The Steel Strike of 1919 was due to unjust, unsocial and un-American conditions in the steel industry under the United States Steel Corporation.

The twelve-hour day and seven-day week prevailed among a large number of the less skilled workers.

The extremely autocratic policy of the Corporation manifested against trades unions, collective bargaining and conference with the workers is the cause of deep dissatisfaction among the workers.

The wages of the unskilled workers were inadequate.

Charges made against the strikers of alleged bolshevism as the purpose of the strike are unwarranted, although there were radicals among the strike leaders.

Working and living conditions have been improved in important and extensive ways by the steel corporations for which the Report does not give quite enough credit.

The attempts to discredit the Interchurch Commission that made the investigation and report without refuting the facts alleged in the report put the Steel Corporation in an unfavorable light and fail of their purpose.

This inquiry came in the natural course of the increasing sense of responsibility for social conditions that has been developing in the churches during recent years. It was right and proper that such a great industrial conflict should be investigated by church representatives and that the conditions and industrial policies harmful to public welfare should be made known, and reform sought as was done by this commission.

Industrial justice and peace will be found only as the Gary policy is supplanted by a more democratic, humane and righteous one. We believe that the Interchurch report adds helpful influence toward this needed reform. It may be that another and greater struggle than the 1919 steel strike will come before reactionary management will yield to right and reason. We trust such a struggle may not be necessary and that the hopeful signs emphasized by Professor Taylor may rapidly multiply.

To Honor Dr. Herring

On page 536 of this issue appears a statement by representative official leaders of the denomination concerning the contemplated raising of a "Herring Memorial Fund." The plan has in view a reasonable provision for Mrs. Herring, who was so deeply interested and so closely identified with every phase of her husband's denominational service, but beyond that immediate and very legitimate use of the interest arising from any fund that may be raised, is its ultimate addition to the Annuity Fund. Thus the giver will have a double satisfaction in connection with his offering, however large or small.

The idea of this fund originated in the minds of several men convinced that throughout the country were many who would be glad to express in this tangible way the admiration they felt for Dr. Herring and their appreciation of his great contribution to the strengthening of our denominational life. We shall be glad to receive and acknowledge in our columns contributions to this fund, or gifts may be sent to the Herring Memorial Fund, the address of which is 375 Lexington Avenue, New York City. Checks srould be made payable to the Herring Memorial Fund. We trust the response to the opportunity will be speedy and general. Dr. Herring gave himself unsparingly to his great task with no thought of what it might bring back to him personally. All the more reason why the one who was closest to him should be generously remembered, and the Annuity Fund with whose raising he had so much to do should be ultimately increased.

Women at the Polls

Guesses are many and varied with regard to the effects of the nation-wide enfranchisement of women. But that a mighty new force charged with great potentialities of good or evil has been released, no one questions. It is equally clear that the women, generally speaking, are going to avail themselves of this chance. It may be necessary here and there for Catholic priests and Protestant ministers to urge the women of their respective parishes to register and go to the polls, but an inward impulse will be sufficient in many cases to take them there, whatever their creed or color.

Just how independent the women will show themselves when once they enter the election booth remains to be seen. "I don't know what I am going to do," said a woman the other day, "in view of the fact that my husband and I totally disagree on what I consider the main issue of the campaign." No one really likes to differ with wife or husband, even on matters superficial, and the opinion of the man of the house should certainly count for what it is worth. At the same time it would add nothing to the solution of our many problems if, election after election, a greatly preponderating number of women should vote just as father or husband or brother votes. We doubt if this will be the case. Women during the last twenty-five years have been educated by means of their clubs, missionary societies and other associations to the point where they are informed concerning public questions and can make their decisions as to candidates and platforms as intelligently as the average man. This being so their vote should represent themselves and not the behest of some man or organization.

Apart from the immediate results which the presence of American women in the election booths by the million next Tuesday will help to effect, several things have already come to pass because of woman's enfranchisement that seem to us full of hope.

The sphere of woman's participation in politics has been enlarged. She is on national, state and local committees. Her counsel and aid are sought as never before by the professional politicians. They will find it more and more difficult to manipulate elections and to carry out their own selfish designs now that woman has a decided say in what shall come to pass.

There is a decided change also in the atmosphere of the places where voters register and cast their ballots. The incessant smoker finds himself moved to throw aside his cigar for a few moments, or is gently admonished so to do. The torchlight parades that include a considerable contingent of women in picturesque attire are more dignified and impressive. So whether as a torch-bearer or a worker in the team or a propagandist, woman's influence extends far beyond the mere depositing of her ballot.

Because of the fact that women vote there ought to be and there is coming to be, we think, a broadening of the field of conversation at many a family table. This has an educational value for husband, wife and children. A certain measure of talk about Article X or the meaning of a mandate or the tariff or the Volstead Act is much to be preferred to a steady stream of trivialities and gossip.

As for the unattached women, of whom there are multitudes—particularly in New England—who live alone, or who board, and do not have the advantage or the disadvantage of close relationship with men, it strikes us that the possession of suffrage ought to mean more to them than to any other class of women. They have to win their way in the world without much help from the other sex. All the more reason why they should have the chance to help determine measures bearing on their own welfare and the welfare of others, and having the chance, should exercise it deliberately and gladly.

The Congregationalist declared for woman suffrage in advance of many of its religious contemporaries. Now that it has come, it congratulates the more than twenty million women voters who next week will stand shoulder to shoulder with the men at the place of power. *The Congregationalist* is confident that the women, not only in this election but in all subsequent ones, will not disappoint those who have learned to rely on their moral intuitions, their unselfish patriotism, their devotion to the welfare of humanity. American politics ought to be cleaner, American life purer, America's influence in the world greater, because of what the women will do at the polls.

The American Board at Marietta

The American Board has held many larger meetings, but never one richer in interest and impressiveness than the meeting in Marietta on October 12 to 15. Returning delegates and speakers are using emphatic terms in praise of all that happened. Every circumstance was favorable for a rare gathering of the foreign missionary forces. Mr. W. W. Mills, of the Marietta Church, a long time corporate member of the Board and a friend of all Congregational interests, was not mistaken when he urged the Board to come to his part of the state and gave assurance that the welcome would be wide and deep. The fact that the Board never had held a meeting nearer than Columbus made the occasion one of novelty and interest to the Congregationalists of Southern Ohio and adjoining territory. Two hundred delegates came from outside the city and these with the local friends gave the appearance of a well filled church at most of the sessions. At the evening meetings the church was crowded, in some instances scores of people being obliged to stand at the rear. We are hearing much of the thoughtful and generous hospitality, not only of the church and the college, but of all the people of the entertaining city. The Baptist, Methodist, and even Catholic homes were opened wide to the delegates. It was well nigh impossible for any one to do any walking as automobiles by the score were placed at the disposal of the visitors.

Details of the meeting will be given in our next issue, but we have learned already that never have the missionaries given a better account of themselves and their work than at Marietta. At the Thursday night session, with a crowded church, some one asked that all the missionaries might go upon the platform and be looked upon as a body. When forty-three responded to this request, the audience rose in token of honored and affectionate greeting and President Moore led in a very tender prayer. Another great moment was when a band of student volunteers set forth their aims and purposes in going to the foreign field. The program as usual was well ordered from the standpoint of those who wished to see a balanced and full presentation of the Board's work in its twenty different fields. One pastor made this comment, "as the various fields passed before us the effect was simply tremendous." There were several new features in the program. Perhaps the most noteworthy was Dr. Barton's foreign survey given at an evening session with the aid of the stereopticon. Let us hope that the use of pictorial and graphic material in connection with the survey may become a permanent feature of the Board's program.

More was made of the Exhibit than ever before, particularly on the Sunday preceding the meeting, when the exhibit and the accompanying lectures were attended by nearly 1,000 people. The Board has hit upon a rarely effective device in having missionaries and secretaries conduct story-telling hours for childen in connection with the exhibit. On some of these occasions sixty or seventy children were in attendance.

All things considered, the American Board, in the years when the National Council does not assemble, presents a meeting unique among religious and missionary conventions. The Corporate member, the pastor, and the friend of missions, who does not attend these great gatherings when they come within reach of his time and purse, is missing a great privilege.

The Council at Los Angeles

Preparations are already being made for the next meeting of the Congregational National Council to be held at Los Angeles, Cal., the last week in June, 1921. That charming and rapidly growing city whose desire to entertain the National Council has once or twice been disappointed will soon have a chance to carry into effect its hospitable impulses. Our leaders on the ground are already anticipating and planning for their agreeable but by no means inconsequential task. They have suggested that after the pattern of the International Council in Boston, an invitation be extended to every church to send at least one honorary delegate.

From the point of view of the office of the National Council, arrangements are going forward expeditiously. The program committee, consisting of Moderator Henry Churchill King, Chairman Charles F. Carter and Secretary Edward D. Eaton, is busily at work and expects to provide a series of meetings and of discussions worthy of the occasion. The Council has met once before on the Pacific Coast at Portland, Oregon, but this is the first time it has gone to Southern California and its presence there ought to strengthen already strong local Congregational interests.

Meanwhile state and local bodies should not fail to elect at their autumn gatherings their due quota of delegates. Each district association can be represented by at least one delegate and every association having more than ten churches can elect one additional delegate for each ten churches or major fraction thereof. Each state conference can appoint one delegate and in cases where the aggregate membership is more than ten thousand, can elect one additional delegate for each additional ten thousand members or major fraction thereof.

The Los Angeles meetings, combining as they do the biennial session of the Council and the annual meetings of the missionary societies, will be of the first importance to the life and growth of the denomination. Many pressing and far-reaching questions will be brought before it. It should register another forward step in the common service of our great fellowship.

* *

Of the three requisites of efficient Christian work, *at it, all at it* and *at it all the time*, we are sometimes inclined to lay most emphasis on the third. A character and enthusiasm which go only with a hop, skip and a jump, leave spaces of no-witness between. One of the convincing elements of our Lord's character is its even texture. He never forgot to be his real self.

Prayer and Football Playing

This is the height of the college football season. In Centre College, Kentucky, they are duly and sincerely religious and have an old fashioned grip on the reality of the power of prayer. For three years a prayer has been offered as the team left the dressing room for a game. Last year in the most important game of the season the eleven, in the interval between halves, with a score of 6 to 0 against them got down on their knees and asked for strength to win a victory—and won it by getting 14 points. This year they played Harvard last week and returned to their constant tactics of calling in the Almighty as an assistant. And the men believe that this has given them their fame as successful players of the game. Nor do we doubt this, in the sense that prayer has quieted anxiety by substituting faith and called out all the latent strength and all the ready skill of the players.

But this is not to assert for a moment that God determines infallibly the result of any particular game by the prayers for victory of one team or the other. Nor do we understand that the Centre College authorities claim this. For in case both teams in a particular game prayed for victory, that would cancel out the material efficiency of prayer and leave God in the dilemma of choosing and refusing. Prayer in its effect on the character and confidence of the players is one thing. Prayer as a human wielding of the thunderbolt (or the forward pass and scrimmage) let us say is quite another. We hope the Centre College eleven will keep on asking God for strength through faith. If they do so they will have a source of strength, though no insurance of victory. We are writing before the game with Harvard, but supposing that Harvard wins in what, on account of the numbers of students from whom to choose, must have been rather an unequal contest, it will be nothing against the power or value of prayer which has been one of the elements of character and confidence which has brought this small Kentucky college so far to the front in the athletic world.

The Parables of Safed the Sage

The Parable of the Viol that was Almost in Tune

Whether a man that is Regenerate hath all parts of him equally Regenerate, hath been discussed by grave men in councils of old time. And I have sometimes inquired of my soul whether there lingered in me any element of the unregenerate that had gotten as far down as my Toes. And this question I ask myself when I listen to Musick other than that of the Sanctuary, even to the Viol, which the profane call the Fiddle, when it is Played Skillfully. For when it playeth of an Ancient man named Daniel whose surname was Tucker, or discourseth upon the wonders of creation in Pop goeth the Weasel, or relateth the adventures of the Pilgrim in Arkansaw, then do I notice that my Sandals rise a little space from the Floor and come down again.

Now I was in the home of a friend whose Daughter had taken lessons upon the Viol, and she essayed to play for me. And she sawed long upon her Instrument to get it worse out of tune than it was already, and she said, I have not a very Good ear for the Tuning, but I can play the melody well.

And she played me a Polonaise in A Flat. And the Polonaise I comprehended not, but the A Flat I was fully conscious of. And I noticed that she had the Technique Down Fine. For she first folded a Silk Handkerchief and placed it against her Neck where the Viol Rested, and the Handkerchief was well chosen for the Harmony of its Color with her Dress, and needed it at that place. Likewise did she Vibrate her finger upon the String as her teacher had Instructed her. And she drew her Bow with the precision of a Director of Calisthenics. But her A string was Flat, and her E string was Sharp, and her other strings were both of them Just a Little Bit Off.

And her father listened with Pride, for he had paid Three Hundred Dollars for the Instrument, and more than that for the Teacher, and his daughter had learned to Render Great Compositions, even Polonaises in A Flat and such like Musick, and she had acquired Technique, and the proper method of folding her Silk Handkerchief. But she had not the Kingdom of God within her so that she should know when all four of her Strings were a Little Bit Off.

Now I would rather that my daughter and my sons should play for me Musick which is Less Ambitious, and play it upon Well Tuned Instruments, even the Money Musk, and the Irish Washerwoman and the Turkey in the Straw, than to render for my Edification Polonaises in A Flat wherein I get more of the Flatness than of the Polonaise.

For a Simple thing that is rendered Artistically is effective when an Ambitious thing poorly done is the more conspicuously a Failure. And there be many things well played as to technique whereof the strings are a Little Bit Off.

In Brief

Are you beginning to summon and arrange your grounds of thanksgiving? It will be a convenience to have them ready for enumeration when Thanksgiving Day arrives.

* *

Whatever the result of the Presidential election let us guard ourselves against the opinion either that American civilization has come down with a crash, or that we are released from the responsibility of being good citizens and of keeping watch upon our representatives in office.

* *

Dr. Walter Laidlaw is quoted by the English newspaper, *The Christian* as saying that the Jews in New York City now make a third of the whole population, or some 1,800,000, as shown by the last census. He added that this amounts to three times as many as ever lived in Jerusalem. Of these he says, nine out of ten have ceased to attend synagogue except on the great yearly festivals. And there are other thousands of Jews either on the way or looking from their difficult life in the cities of Eastern Europe to America and New York as a refuge and a place of opportunity.

* *

The Republicans of a certain New Jersey district missed a good chance to send an able and militant religious journalist to Congress when at the primaries they turned down Editor Nolan R. Best of *The Continent.* But he had forty per cent. of the voters with him. It's a good start for 1922 and Mr. Best is still young!

* *

The Tokyo Sunday School Convention before its adjournment took an honorable position with reference to racial equality and human brotherhood. Such utterances by an assemblage which included so many high-minded and influential Americans ought to prove a valuable antidote to jingo sentiment both in Japan and America.

* *

The fact that the current International Sunday School Lessons relate to the life of Christ should lead to a fresh reading of some of the standard lives of Jesus as well as of other books that set forth the historic and scenic background of the country where his life was lived. A Sunday school teacher writes, "We are just beginning to study the life of our Lord and I am reading again with much interest *Ben Hur.*"

* *

Important conferences are going on this week between representatives of numerous church agencies more or less directly related to the Interchurch Movement. We shall report the results as soon as they are given to the public. It is clear that the drift is toward a continuation of co-operation among the Protestant churches of the country, emphasizing educational rather than financial phases of endeavor and leaving with the respective denominations the actual raising of the money. It is a difficult task to face the defects in application of the Interchurch idea and yet to preserve all that is best in the idea itself. But our readers must grapple courageously with the situation as it exists and move forward rather than stand still or go backward. Isolation is as lamentable in the attitude of great communions as it would be in the attitude of nations toward one another.

* *

Scotland votes by localities on the question of licensing, limiting or prohibiting the sale of liquor on Nov. 15. "Local Veto" is the term in use. A petition from ten per cent. of the electorate is necessary, under the law passed seven years ago now coming into effect, to bring the question to an issue, and there has been no difficulty in securing such a number of signatures in 600 out of 700 voting areas, including the whole of Glasgow and most of the mining and industrial areas. An alliance of the churches, the working men and, especially, the women, gives vitality to the movement. The Church of Scotland, the United Free, the Methodist, Baptists and Congregational Churches are all engaged in the movement. And the labor organizations are demanding, not a limitation of the number of licenses, but, total prohibition of the trade.

* *

The authorities of the Roman Church faced with the question of casuistry raised by the attempted suicide of Irish convicts in English prisons by refusing food, are evidently divided into two parties, one maintaining that such suicide is murder and a mortal sin, the other that when intended as a protest against conviction and a weapon in political controversies it is allowable or even commendable. The point was not raised when the English advocates of woman's suffrage secured their release by similar refrainings from food, partly because the English Government released the convicts before the danger stage was reached and partly because they were English and not Irish and did not interest the Roman Church. The pope has listened to the opinions of divergently minded cardinals and referred the point as a question of morals to the Congregation of the Holy Office. On their decision, if accepted and set forth officially by the pope, will depend the question whether Fitzgerald who has died and such other of the hunger strikers as may die in the meantime are justified in conscience, and also whether this is in the opinion of the infallible head of the Roman Church a legitimate weapon of men convicted in the courts against the execution of the sentences imposed upon them.

The Interchurch Steel Strike Report

III. Is It Within the Province of the Church?

By Prof. Graham Taylor

Graham Taylor

It is the more necessary to remember why and how the Interchurch inquiry and report upon this strike were undertaken, because not only the right of a church agency thus to inquire, but also the very motive of this inquiry, are so challenged by hostile critics as to impugn the trustworthiness and discredit the value of the report. At the outset it should be understood that the appointment of this Commission of Inquiry by the Interchurch World Movement was the culmination of convictions that have been growing within the churches of widely different type for the past ten or more years. In 1908 the representatives of thirty or more denominations, including more than 18,000,000 members, organized the Federal Council of these Protestant churches and issued a declaration of principles applying to industry, for which the Council took its stand. This declaration was the outgrowth of movements within the constituent church bodies that had previously resulted in pronouncements of their own and in the organization of commissions of social service.

The Interchurch Movement therefore naturally included an industrial relations department. This was organized long before there was any sign of any strike to be investigated. Inquiries were planned to ascertain the living and working conditions in several of the great industries, including of course the steel industry. This latter inquiry would and should have been undertaken had there been no strike. The struggle within the steel industry created a concrete situation calling for investigation. The Industrial Relations Department therefore appointed the Commission of Inquiry, authorizing it to function independently and to submit its report to the Interchurch Movement. The Report on the Steel Strike of 1919 was unanimously adopted by the Commission of Inquiry and by the executive committee of the Interchurch Movement, which authorized its publication.

Thus it will be seen that the determination of the churches to apply their principles to living and working conditions and to seek to understand these conditions in order to fulfill that purpose was not sudden nor sporadic, not prompted by the war fever nor class sympathies engendered by disturbed conditions following the war, but was gradually developed from their experience in trying to meet the demands of an industrial age upon religion.

The Right of the Churches to Challenge Conditions

The warrant which the churches may justly plead for taking this attitude and line of action was forcibly yet tactfully expressed by Dr. Edward T. Devine in the statement he made Dec. 18, 1919, to the presidents of the constituent companies of the United States Steel Corporation on behalf of the Federal Council of Christian churches. Referring to the Federal Council's Commission on the Church and Social Service, he informed the officials of the Steel Corporation that the Commission's particular function is "to keep the churches informed, through the religious press and otherwise, about social and industrial questions; and to help to formulate recommendations in regard to particular situations which involve ethical, moral or religious factors, and on which the churches should take a position; to enable the preachers in their pulpits and the editors of the religious press to deal sanely, candidly and helpfully with these situations." Quoting from the report of a committee of the United States Steel Corporation's stockholders presented by Mr. Stuyvesant Fish, April 15, 1912, "that a twelve-hour day of labor, followed continuously by any group of men for any considerable number of years, means a decreasing of the efficiency and lessening of the vigor and virility of such men," Dr. Devine courteously and impressively brought this fact to bear in these words: "The question which we raise and press with all the earnestness at our command is whether any corporation has the right, for any considerable number of years, to 'decrease the efficiency' and 'lessen the vigor and virility' of their men; whether any employing corporation, even if, for the bribe of over-time pay, the workers themselves acquiesce, has a right to deprive American families of the presence of the head of the family for thirteen hours of the day; or the right to deprive the community of the vigor and virility of its citizens."

Asserting and defending the right of the churches thus to challenge such conditions he said: "The churches are interested in the character of individuals, in the homes of the nation and in the kind of neighborhoods or communities of which the nation is made up, and it is their testimony, gentlemen, that the twelve-hour day which, as your own committee pointed out, means an absence of at least thirteen hours from the family, deprives the children of the parental oversight to which they are entitled, deprives the mothers of the full partnership to which they are entitled from their husbands, deprives the men of the chance to get acquainted with their children and the free time which their physical and social well-being demands. It is the view of the churches expressed in many platforms and resolutions that a twelve-hour day for industrial wage-earners means overwork." This frank protest and this direct appeal to the consciences, hearts and patriotism of those responsible for the management of the United States Steel Corporation plants were received without any token of resentment and are said to have made a favorable impression. Although taken under consideration, no response has as yet been made.

Attacks upon the Churches

The *National Civic Federation Review* launched the first attack upon the churches for their social reconstruction programs which had been prompted by the war. In its issue of March 25, 1919, Ralph M. Easley charged nearly every denomination of Christians, Protestant and Roman Catholic alike, in this country and abroad, with having based their respective programs on "views of near-Bolsheviki," under the title, "Radicals Mislead Churches about Labor." Again on Sept. 30, 1919, he renewed the attack under the title, "Socialism or Social Reform in the Church—Which?"

As soon as the investigation of conditions in the steel industry was announced, charges began to be lodged against the Interchurch Commission of Inquiry and its investigators. These charges became personal and calumnious even before the summary of the report was released for publication. The files of the Commission's office had been rifled. Those responsible for publishing some entirely unfounded charges were forced to retract by the Commission's threat of court action. Before the full text of the report was published, the editor of one of the most influential Eastern financial journals personally expressed his contempt for the Interchurch Commission in these pre-judging terms: "The Steel Company is under far less necessity of clearing itself than the willingly deluded fools who made the Interchurch report."

A semi-monthly magazine, bearing the title *Industry*, published at Washington, D. C., by and for manufacturers, early in June opened a long series of articles criticizing several denominations and federations of churches with an attack upon the personnel both of the Federal Council and of the Interchurch Commission of Inquiry and its staff. It charged the investigators with being extreme radicals, citing as reasons the fact that they had written articles for certain well known and widely read journals, such as the *New Republic*, and the fact that one of them proved to be "a noted professional social service worker." The affiliation of the Commission of Inquiry with the Federal Council of the Churches of Christ in America was deemed so suspicious that *Industry* labored through three columns to prove it. Most suspicious of all was the alleged influence of Prof. Harry F. Ward of Union Theological Seminary, whose participation in formulating the "Social Creed," first adopted by the Methodists and then in 1908 by the Federal Council, is cited as evidence of his pernicious activities.

Summing up "the amazing and almost incredible radicalism of Prof. Harry F. Ward" that had "developed a condition in the Industrial Relations Department of the Interchurch Movement which is appalling when considered from any angle," *Industry* concludes its arraignment of Prof. Ward's alleged radicalism in these amazingly naïve terms: "In other words he intimated that the teachings of Jesus Christ should be brought into the industrial field and that the cardinal principles set forth in the Sermon on the Mount should be injected by the churches into industrial relations."

Applying Religion to Life

While the Commission of Inquiry and its staff are open to criticism, as they expected to be, and while their report is open to challenge, as it should be, yet obviously prejudiced criticisms and attacks, especially such as were ventured before the evidence could have been seen, should neither influence public opinion nor disturb the peace of the churches.

The right and freedom not only, but the obligation of the churches in loyalty to their mission, to apply religion to living and working conditions cannot be questioned at least within their fellowship. Not to do so would be disloyal to the divine commission of the Church and would leave it without any real gospel applicable to an industrial age. If religion reveals the "way of life," the Church must strive to have the way of making a living consistent with and not subversive of the ideals and standards of the religious life.

In the exercise of spiritual freedom and duty, the Commission of Inquiry felt constrained to go beyond the statement of the facts as to conditions and relations alleged to exist in the steel industry, which was the first concern of the report, and include "expressions of moral judgment," which constitute its concluding section under the title, "Christian Findings." It is a fair point of criticism to raise, however, whether the report might not have been more reliant upon the statement of the facts found and less opinionated in passing judgment upon them, however consistent the judgment might be with the facts as stated. Perhaps the public might have been more quickly and fully prepared to judge if the facts had been left to carry their own conviction, free from any suspicion of being so stated or so followed up by conclusions as to give the impression of making out a case for or against either party at issue.

Where Public Opinion Will Support the Report

Any candid survey of the conditions and relations in the steel industry as portrayed in this report not only, but to be found in plain sight by any observer, justifies public support of these outstanding recommendations concluding the report:

That the Federal government make an exhaustive nation-wide inquiry into the basic conditions in the steel industry, and inaugurate consultation between the Steel Corporation and its employes in order to devise an adequate plan for permanent, free conferences to regulate the conduct of the industry in the future, with the purpose of eliminating the twelve-hour day and the seven-day week and of readjusting the wage rates.

That the federal government make full inquiry into the past and present state of civil liberties in Western Pennsylvania and institute a special investigation of labor detective agencies and of government co-operation with them.

Despite whatever resentment may be expressed against alleged "meddling" in industrial affairs and despite financial losses already suffered or threatened, the Church is sure in the long run to gain far more confidence and support than it may now lose by fearlessly taking an outspoken stand against industrial policies clearly inimical to public welfare and against the tactics of industrial belligerents which violate the law either by violence or by over-riding constitutional rights and civil liberties.

Public sentiment has already given evidence of its appreciation for the courage and confidence shown by the Interchurch Movement in undertaking this great adventure of faith in the right of the churches to know and make known living and working conditions and to co-operate with all other loyal, patriotic agencies in making industrial conditions and relations consistent with Christian standards of human life and public welfare.

A Friendly Visitation to the Waldensians of Italy

Their Present Service and Influence

By Rev. Charles S. Macfarland, D.D.

General Secretary Federal Council of Churches

Thousands upon thousands of American tourists, members of our evangelical churches, have year after year visited sunny Italy. They have acquainted themselves with the Vatican, have peered into the garden where the Pope takes his daily walks, have occasionally been received by him, have visited the Roman Catholic churches of Rome both inside the walls and outside the walls, have climbed the Campanile in Florence and counted the statues upon the cathedral at Milan. They have participated in a way in religious services at St. Peter's in Rome and St. Mark's in Venice. They have acquired some information regarding the Roman Church, past and present.

Evangelical Churches Forgotten

Seldom, however, has it occurred to them to take any account of the evangelical churches or to visit the thriving Waldensian communities, situated in one of the most charming sections of the Alps, or to go to church with them on Sunday, although the church may have been only a block away.

Occasionally their guide has pointed out to them a little "Waldensian" church, but very likely neither he nor they knew just what it was. They have been in Turin, on their way through one of the tunnels or over the passes into Switzerland or France, without knowing that within a train ride of an hour and a half the beautiful scenery of the Cottian Alps, together with the historic significance of the Waldensian communities at Pinerola or Terre Pellice were worthy of an extra day or two, or that one of their historic churches might be visited, just around the corner from the station in Turin, while they waited for a train.

It may be worth while, therefore, to make the occasion of a little friendly visitation to these communities, the opportunity to remind our people of the historic significance and the present service and influence of these churches in their nation and their importance to the Christian world at large.

Waldensian History

The Waldensians are the spiritual brothers of the Huguenots of France and the Pilgrims of New England. Their story is much the same as that of the Huguenots. They have a certain advantage, however, for the Waldensian Church is by far the oldest evangelical church in Christendom. They were reformers long before the Reformation.

Rev. Ernesto Giampiccoli

Their origin is traced back as far as the ninth century when they began their stern resistance against the practices of Rome, until, in 1192, Peter Waldo of Lyons escaped across the Alps and started a revival among them in which two by two they went through Italy and even as far afield as Bohemia. When the Reformation began in Germany and France they sent their messengers to these countries and on their return called a synod which voted to co-operate in the Reformation.

In the Waldensian Museum at Torre Pellice is exhibited a copy of the first Bible ever printed in French which was published by the Waldenses of Italy.

These churches and people have passed through thirty-five bloody persecutions, more than once the edict has gone forth that they should be stamped out from Italy, followed by the triumphant statement that they had been extinguished. They have been sent into exile in Switzerland but have more than once climbed back over the mountains again into their old homes. Their struggle for religious liberty is a thrilling story covering many centuries, for they did not succeed in gaining freedom of worship until the year of our Lord 1848.

In the summer of 1686 these valleys were turned into deserts, the homes and the temples were in ruins, the land was devastated, while thousands upon thousands of the Vaudois filled the prisons or sought safety in Switzerland, France or farther away or were chained to the galleys. One writer triumphantly declared, "It is done, henceforth no more Waldenses. All is over, well over."

But in 1689 we find thousands of them, led by Henri Arnaud, at one and the same time their pastor and their general, returning by that heroic march which received such expressions of admiration from Napoleon the Great himself. It was under these circumstances that the Albigenses, the Poor Men of Lombardy and the Poor Men of Lyons, as they were variously called, finally came together in the one body since known as the Waldenses.

Not only is their story one of persecution but of every other kind of suffering. In 1630 a terrible plague visited their valleys, destroying over 10,000 of their members in one year. It was their story that led the poet Milton to write his famous sonnet:

"Avenge, O Lord, thy slaughtered saints whose bones
Lie scattered on the Alpine mountains cold."

Characteristics of the Waldensians

The Waldensians share with varying emphases the same characteristics as the other reformers, placing a supreme value on the word of God as the rule of faith and life. Their mode of church government is Presbyterian. Like the other groups of men and women who brought about the Reformation, their emphasis on high personal moral ideals was their outstanding characteristic, special stress being laid on truthfulness and the avoidance of oaths. Even their bitter enemies bore witness to their uprightness, chastity and soberness of speech and demeanor. Like the Pilgrims of New England they planted their schools beside their churches.

Present Strength of Waldensian Churches

Over against the millions in Italy who are claimed by the Roman Church they would seem insignificant if simply counted by numbers. In making the comparison, however, we must take into account the respective ethical standards of the two groups. The Waldensian peoples and communities must be weighed rather than counted.

There are about 30,000 people in their valley communities and perhaps something near the same number in the rest of Italy. They have been colonizers and have at the present time 3,000 adherents in Marseilles, 7,000 in Uruguay, 3,000 in the Argentine Republic, 2,000 at Valdese, N. C., 1,000 at Monett, Mo., and 1,000 in New York.

Torre Pellice is the headquarters of the mother church. There they have a high school of the highest grade, with 175 students studying for their diploma of admittance to the university. They have a normal school of sixty young women. In these valleys are about 300 secondary schools and a number of others in various sections of Italy, including Palermo and Salerno.

Their churches are well established in all the big cities of Italy—Turin, Genoa, Milan, Verona, Venice, Leghorn, Pisa, Florence, Naples and Rome. They have a well-equipped school of theology in Florence and have developed hospitals and institutions for the care of children and aged people, which are of a high order.

Interviews which I held with men associated with the Italian Government brought out warm recognition of the appreciation of Waldensian character and personalities. They stand out distinctly in the public eye as good citizens. Two members of the present Senate and one member of the Lower House are Waldensian and from time to time the Cabinet contains one of their representatives, as at present.

A recent American investigator for our government Department of Education bore special witness to their school at Torre Pellice as being of the highest order of any in Italy.

They form at the present moment an important link between France and Italy. In their valleys they speak either French or Italian with apparently equal readiness, and while they are loyal subjects of Italy, they have many French characteristics.

A Visit to Torre Pellice

Surely it would be worth while for any visitor to take a day for Torre Pellice. There is, first of all, the scenery of these beautiful valleys. Monte Viso is only a few feet lower than Mont Blanc. The museum at Torre Pellice ought certainly to be as interesting for the evangelical church member as the Vatican museum at Rome. The climb up the little hill at Bobbio Pellice to the martyrs' monument is as repaying as the climbing of the steps to St. Peter's dome or the ascent of Salvatore.

Their Spirit Today

At a recent international gathering of Christians where it was proposed that fellowship should be withheld from German churches, pending their repentance, it was the moderator of the Waldensian Synod who counseled consideration and patience, and he himself had lost a son in the war.

Despite their history of persecution which comes down nearly to our own day, they are strangely irenic in their attitude toward the Roman Church, too much so in the judgment of some Italian Methodists. These words of one of their pastors express their sentiment: "Let us not cherish evil feelings toward Roman Catholics, let us simply teach them those truths of the gospel which the Waldenses sacrificed so much to maintain."

Future of the Waldensians

Is it for nothing that God has enabled these men and women to withstand the persecutions and the legionaries and the oppressive laws of fifty popes, one hundred princes, one hundred and fifty writers, two hundred prelates and priests, two hundred and fifty statesmen and army generals and armies without count?

They are strategically situated. The 2,800 of them in Turin are an influence in wise and progressive democracy in that turbulent city. Their valleys send out men and women into other sections of Italy who touch at vital points the civic and political life of the nation. One of their leaders in Rome said to me proudly: "Let me remind you that two nations still refuse to send their ambassadors to recognize the temporal power of the Vatican; the United States and Italy."

Their moral influence during the war was noted throughout the nation, in the quality of the officers (including chaplains) and the men they sent to the army. There is an ineffaceable distinctness about them. In the recent Geneva Conference on Life and Work, their Moderator, Rev. Ernesto Giampiccoli was a marked personality that could not be hidden despite his modesty and reserve. Their distinctive personal influence is something one can both see and feel in Italy.

Some Practical Considerations

Are our American churches going to adopt the slogan, "America First," which generally means also America last as well?

Up to this time with slight exception they have confined their tributes of what they owe these spiritual fathers and brothers, to occasional sentimental encomiums.

I should like to make a few practical suggestions.

First of all, that our tourists and especially our preachers, when they go to Italy get a copy of the "Guide to the Waldensian Valleys" and go to Torre Pellice even if a day has to be taken from the round of churches in Rome.

That our churches and mission boards consider the question of doing some of their mission work through appropriations to this distinctively missionary church, to help them fulfill their motto, *Lux lucet in tenebris.*

I have made many pilgrimages among the churches of the old world that are the spiritual brothers of our own Pilgrims and this summer as I looked up to those rough terraces, to which old but sturdy Pastor Tron and young and hearty Chaplain Bertalot climb their rugged way through the Alpine snows of nine long months a year, and witnessed the unquenchable faith of these men and women, and thought of their *lira* by contrast with our dollar and looked into their hopeful faces as they stretched out their hands for moral help from across the sea and hung upon every word of encouragement from the speaker's lips in the crowded church at Torre Pellice, I hoped that the churches of America would not join too heartily in the now popular cry, "America First."

And, question it as you may, I am going to propose "still another" department of the Federal Council to call for consecrated dollars.

Great Days at Old Plymouth

By Newton M. Hall

I want to tell the readers of *The Congregationalist* of the wonderful reception which the delegates and visitors from the United States have had at Plymouth. When we came to Plymouth we expected to witness a celebration largely civic and formal in its nature. Instead we have been almost overwhelmed by a hospitality so personal and intimate and cordial that we can never adequately express our gratitude and our appreciation. One of the great meetings of the series was at the Barbican on Sunday morning at the spot from which the Pilgrims took their departure. Dr. Cadman gave a very eloquent address before a thousand people, gathered on the quay at the early hour of nine o'clock. We were delighted to hear sung in splendid fashion by the great audience the noble hymn written by Dr. Allen Eastman Cross, "More light shall break from out thy word."

We have been given luncheons, garden parties, a ride over the Dartmoor moors; all sorts of gracious and beautiful hospitality. Plymouth's one regret is that so few Americans have been present to enjoy this hospitality. Only about 200 have been in attendance, while the great heart of Plymouth hoped for ten thousand! Among those who have taken part in the celebration have been Dr. Cadman, Dr. Boynton, Dr. Gulick, Bishop Brewster of Connecticut, Bishop Lines of Newark, President Hough of Northwestern University, Dr. Griffis and myself.

The keynote of the whole celebration has been friendship for America; very nobly expressed time and again by a very noble figure, the Mayor of Plymouth, and not by him only but by the Lord Chief Justice of England and many other distinguished persons. Lady Astor, who is the idol of Plymouth, has been the life of the celebration. I wish that many Americans and especially our own Congregationalists might write to the Mayor of Plymouth thanking him for his courtesy to the Americans, and expressing regret that so few could be present. I hope very much that he may be invited to attend our own Plymouth celebrations as the guest of the State of Massachusetts and Massachusetts Congregationalists. Other celebrations are to follow and the whole series is being made the occasion of a very significant demonstration in favor of America.

It Will Pay You to Read

Shall the Midweek Service Live? An open forum by readers in *The Continent* for *Sept 23.* A summary and tables of suggestive measures and subjects, with prize letters.

THE UNION

By ABBIE FARWELL BROWN

Lovely is this, the Land of our abiding,
From shore to shore across the leagues of freedom,
From North to South in merciful abundance;
Land of our heart, America!

The little school, the farmstead and the chapel,
Type of the treasure that our fathers cherished,
Followed the feet that tramped beyond the mountains,
Making thy ways, America.

Out of the East came men in mighty millions,
Into the savage corners of the country,
Scattering wide the seed of old tradition,
Germ of thy power, America.

From deep to deep, from gulf to frozen forest,
The mountain and the plain have known their courage,
The harbor and the town have seen their wisdom,
Quickening thee, America.

They chained the Titan, steam, to be their servant;
They made the thunderbolt to do their bidding,
And gave thee light to be thy living halo,
Glorious one, America.

The old world turned to thee in time of trouble,
The people held their empty hands for succor;
Thy bread and wine of love went forth to feed them,
Strength of thy strength, America.

Thy liberty became the hope of nations;
To victory thy banner crossed the ocean,
Borne by the gallant sons of Pilgrim honor,
Shouting thy name—"America!"

Yet are we humble, mindful of the fathers.
Not unto us but unto God the glory,
Who gave them grace and made us to inherit
Their sacred trust; America!

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A Modern City's Jericho Road

Who Is My Neighbor?

By Lawrence R. Howard

It was late in his holidays by the seashore that a Boston business man, a Mr. Blank, sat by the fire one rainy morning and presently fell into conversation with a stranger who had come the night before to the same almost deserted hotel.

In the course of the conversation the subject of religion was introduced and the business man said, "I don't suppose our minister would say I was very strong on religion, but I certainly believe that the Sermon on the Mount and the Golden Rule and all that are what the world needs today more than anything else."

"I wish you would be a little more explicit as to what you mean by 'and all that,'" the stranger remarked. The Boston business man, being in a serious mood and having been brought up in a Christian home, exclaimed, "Well, I don't know that I could put it any better than Jesus put it when he quoted the ancient law about loving God with all your heart and your neighbor as yourself."

"That's all very well," the other answered, "but I'd like to know who you think my neighbor is and how I can possibly feel the same way toward him and his interests as I do toward myself and my own concerns."

A quizzical look came over the business man's face, for he was not without a sense of humor and a considerable knowledge of human nature. At last, he said, "My friend, I never saw you before nor you me, but here we are at the very heart of one of the biggest problems that ever puzzled the minds of men. It doesn't look as if the rain was going to stop soon, nor as if anyone would be likely to come in and interrupt us, so I'm going to try to tell you a little about my own life and what I really think about this question you have put to me—'Who is my neighbor?'

"In the first place, I live now in an apartment house when I am 'at home,' if you can call it home. I have lived there three years. I have met one or two of the men who go and come through the same outside door every morning and my wife says the lady in the apartment below us is very nice, but I couldn't say that we really know any of our fellow cliff dwellers.

"To be sure, when the rents went up recently one man in our building bestirred himself and tried to call a meeting of the tenants. A few of them actually got together and drew up a protest which they then sent around through the building for signatures. They succeeded in reaching about two-thirds of the whole number, handed it to the landlord and secured a small reduction, but with that little flurry of common interest the neighborliness in my immediate neighborhood ceased."

When Mr. Blank began to speak of apartment-house life he was interested to note the face of the stranger. Though the most casual acquaintance, he already felt that he had come to know him, in these few moments before the open fire, better than he knew all the men living under the same roof with him "at home." The newcomer had heard many experiences of flat-dwellers before. He had heard some of them rejoice over the fact that they had no responsibilities now that they lived in an apartment house. They could come and go when they wanted to and stay as long as they pleased anywhere. No fires to attend to, no garden, no grass to cut—nothing, hardly, but a place to sleep, this was the human dwelling place provided for them. He thought he understood a little why Mr. Blank had started in to speak of the difficulties in the way of helpful neighborliness for people who live in an apartment-house neighborhood in an apartment-house age.

Mr. Blank went on, however, with the remark, "I see you know something of what I mean. Hundreds, or I suppose really thousands of the people around me are more like transients in a city hotel than like civilized Christian people. They have no neighborhood ties. They have largely gotten out of the way of churchgoing, moving as they are so likely to do from place to place. They have had no time, they say, to learn about the various community interests very much, except such as serve their own personal comfort. They hardly care to be visited, many of them, because for one thing they don't care to stay at home.

"But I must leave the rest of that situation to your imagination and turn to the business side of my life. There, I confess, I do have some chance to know people better. There are one or two in my office and one or two with whom I meet for lunch and talk over business affairs and a few men who go to the same club, all of whom I think of as my friends. What they know about me apart from my business is not very much, I am sure, and I always think of their main interests as being somewhere else. But after all, where is the main interest of the average modern business man, especially if his "home" is in an apartment house? In very many cases the main interests of men like myself are in their business and nowhere else.

"Even so, it might be all right if one could be altogether human and neighborly in his business relations, but it's sometimes mighty hard to realize that ideal. Lots of men do not have even the chance I have for congenial business acquaintance, but are obliged to go through a tiresome routine every day with almost no escape. There is often a feeling, too, as you know, that a man must be on his guard somewhat among business acquaintances.

"Then there is another side to my own affairs," said Mr. Blank, "that I've been thinking of a good deal lately. As it happens, I am concerned with the financial end of certain cotton manufacturing interests. We have mighty fine offices in Boston, which I'd be glad to have you come in and see some day by the way, but of course the biggest part of the business, if you are considering the human beings concerned, is in the factories down Fall River way. They have been having some trouble in the factories lately with the help—'a lot of foreigners,' is the way I've usually thought of them—but the other day I happened to go through one of our plants with the superintendent and do you know the thought that came into my head? I was on one of the exemption boards during the war and though I had a great variety of experiences I got the impression that the average run of our young American fellows was remarkably good material, no matter how un-American the names they carried might sound to my ears.

"Well, when I went through that factory the thought I had was that these girls were the sisters and wives of the Americans who went out to fight for democracy. Here I have been working along this same line of business for twenty-odd years and I suppose I never before stopped to think that our factory hands are my neighbors in the good old United States of America. They are the stuff that fought against Prussianism and they are the same stuff from which must be built the co-operative commonwealth of the future.

"But you'll be getting tired of all this, I'm afraid. You asked me who is my neighbor and I've just begun to suggest to you a little of the difficulty of being really neighborly in these days. Of course I could go on to tell you about serving in the Red Cross drives during the war and about help for the Belgian Relief and Near East Relief and French Orphan Relief which I have tried to give according to my ability. These suggest no end of directions in which one can look today and see men who have fallen among thieves and to whom he owes all neighborly service he can give.

"Yet, do you know, I think sometimes that the way to be neighborly in a Christian sense today begins right where you are. The whole world is a sort of Jericho Road and no man goes down to his business in the morning without having his chance to pass by on the other side some human being in need, need of body, mind or soul. At any rate, no man or woman goes on living week in and week out in any neighborhood of human beings where there is not constant need of sympathy and thoughtfulness, of deliberate Christian courtesy and kindness.

"When you ask then, who is my neighbor? I feel as if I must answer, he is the starving child in Austria or Armenia, of course, or the homeless orphan in Italy made destitute by earthquake and fire. My neighbor is the needy sufferer in far-off lands without a doubt, but much more insistently I contend that the claims of neighborliness come upon me from those whose employment brings me daily bread and those also whose human dwellings are round about my own, and it is no easy thing always to be a true neighbor toward them.

"Who is my neighbor? And how can I care for him as I do for myself, you say? If one takes the ancient priest and Levite for his pattern there is not much to answer, but if a man really admires the good Samaritan he hardly needs the reminder that his neighbor is probably right there across the road. He may be down the street a way or around the corner, but he is not far away. The only thing is that a man must keep his eyes wide open to see the neighbors near and to realize where what he has may be the thing they need.

"In a word, this is the conclusion I am coming to. Any man to be a true neighbor must be ready to put himself out. He must gladly go out of his way to discover and to serve the need of others."

Mr. Blank had plainly become much absorbed in his subject and had been speaking earnestly for several minutes. Now he stopped abruptly, flushed slightly, and exclaimed, "I beg your pardon, I had no intention of preaching a sermon."

"That's all right," replied his companion, "you could not possibly have spoken in a way that would interest me more or give me more encouragement. As it happens, I myself have been studying this very problem; especially since the war the tragic need of overcoming all the separating and divisive influences among us has been borne in on my mind. We've got to find ways of rousing folks more generally to a sense of their common heritage which they never can enjoy adequately as long as they continue aliens one to the other."

"Well," answered Mr. Blank, "I'd like to turn the tables on you a little and ask you what you are going to do about it? How can we help make a better atmosphere? How can we get more community feeling? How can we get ordinary business men like myself to think more sympathetically of the great public of shop and factory, and *vice versa?*"

It was now the turn of the listener up to this point to hold up his hands in dismay at the idea of answering so big a question satisfactorily. He said, "I can't take time to answer the whole question, but I'd like to tell you an experiment that is being made in the church that I belong to, as one little contribution to the problem. Out of about four hundred families in our neighborhood one hundred people have been selected to visit the rest. They have gone out, two friends together in each case, to call on eight or ten other families on Sunday afternoon. They aim to express the spirit of friendly interest and to keep up through the year a certain contact with their families and with newcomers in the same vicinity.

"Although this may seem like propaganda for a special church, the idea back of it is the promoting of a friendly acquaintance on a distinctly Christian basis. I believe that if all churches would do the same sort of thing it would be a big boost toward the neighborliness you say we need."

"I agree with you," said Mr. Blank, "and if men through all the churches got to making such efforts to know their home neighborhood there is every reason to think it will help them to a more neighborly feeling in their business contacts also."

By this time the two conversationalists by the hotel fire had reached a point where personal introductions seemed necessary. It was interesting to discover that they were both men of official position in the churches where they lived and that although their residences were not three miles apart, neither of them had seen or heard of the other before.

Cambridge, Mass.

How Wonderful!

By Charles B. McDuffee

How wonderful! that for each eye to see,
God made the world; and for the ear's delight,
Such wild and rich and varied melody.
To lack the eye 's to lose the world of sight—
The restless sea, the hills, the wooded dells.
Who lacks the ear, in endless silence dwells
With music all around. World infinite
Is his alone, whose soul knows God and right.

Cliftondale, Mass.

OUR PILGRIM PULPIT

Anchors for the Storm

By Rev. James Gordon Gilkey

South Church, Springfield, Mass.

Acts 27:29: "Fearing lest we should be cast on rocky ground, the sailors threw out four anchors from the stern and prayed for the dawn."

This incident in Paul's voyage suggests an experience through which many of us have to pass. The storms of life sweep down upon us and an hour comes when we have to cling to a few trusted anchors and try as best we can to ride out the gale. This is the situation confronting many of our young people in their religious lives. They entered college with a definite set of religious beliefs—the beliefs they had inherited from an older generation. But college has hardly begun before they find themselves caught in a storm of growth and change and uncertainty. They find it impossible to keep their earlier faith in the Bible when their college text-books give them such a new story of the universe. A dozen new questions about Christ press in upon their growing minds. The glimpse of the inequalities of life on every side raises the insistent question whether there be a God of love and justice in control of things.

In such hours of uncertainty and darkness are there any anchors to which these baffled students can cling? Here, surely, is one conviction that will keep them off the rocks. We know that there is a difference between right and wrong; that all of us recognize that difference; and that we can do right if we want to. Let a young man cling to that anchor, and he will not make shipwreck of his life. We know too that the durable satisfactions of life come to those who think of others first, and make the rule of self-forgetful service the dominating principle of their days. There is a conviction that is unshaken by all the speculative problems of theology. Let a young man cling to that anchor, and his life will not be wrecked. We know, too, that Jesus Christ is the world's finest ideal for a human life. There is an anchor that will hold us safe through the storm.

Older people, too, know what it is to find the storms of life sweeping down upon them and driving them into dark, unknown waters. Tragic deaths rob us of faith in the immortal life; the baffling contradictions of life sweep us away from the old conviction that God does have a plan for each one of us; the failure of love leaves us adrift in a strange sea of darkness and uncertainty. In such hours of crisis, how men and women cling to the experience of Jesus Christ! He too tasted death—but out of death came the glory of Easter. Jesus' experience gives us faith that our lives too will last on.

Jesus knew what it meant to see God's guidance apparently break down on Calvary—but the cross proved ultimately to be the symbol of victory rather than defeat. Jesus' experience gives us courage to believe that God can be trusted to guide us through life and out into death. Jesus had to watch the failure of love—but in the end the generations began to gather about the cross on Calvary. Jesus' experience gives us faith that we too can trust love and forgiveness and generosity to win their ultimate victory. It is the fact that the world clings in this way to the experience of Jesus that gives us faith in the permanence of the church. Our modern theology will soon be superseded and a day may well come when secular philanthropies will take over the social service activities of the church. But the church will live on, for storm-tossed hearts are ever turning to the experience of Jesus as their anchor in the storm. As long as the church holds the figure of Christ before the world, the church will endure.

The British Mayflower Celebrations

Many Interesting Observances

By Our London Correspondent

The British—perhaps I ought to say the European—celebrations of the Tercentenary of the sailing of the Pilgrim Fathers have been proceeding over the past fortnight, culminating in a great demonstration in the Albert Hall in London on Thursday night. I wish I could report that the commemoration had really stirred the deep waters of our national life, but the truth would not be in such a statement. The wave of acute industrial unrest, threatening us with a stupendous coal strike, which is sweeping over England is distinctly inimical to the celebration of an historic event, however momentous, of three hundred years ago. We have had our fill of history, English people seem to be thinking; just now it is the future we are most concerned with. In some measure, too, the Tercentenary celebrations have suffered from want of co-ordination between the various bodies promoting them.

If the government could have directly intervened and given the proceedings some official *éclat* the impression made might have been much greater than has been achieved. The English-Speaking Union, the Anglo-American Society, the National Free Church Council and the Congregational Union have all had a finger in the pie and the truth of the old saying that too many cooks spoil the broth has had one more exemplification. Then, necessarily, the celebrations have been scattered over Leyden, Southampton, Plymouth and London, while other minor commemorations have taken place at spots intimately associated with individual members of the original Pilgrim group.

Southampton led the way with its celebrations. They were on a modest scale and the selection, as chief speaker, of Lord Birkenhead, our Lord Chancellor, whom (though he was once a Nonconformist), we do not instinctively associate with Pilgrim or Puritan ideals, was rather ludicrous. Lord Reading's appearance as an outstanding speaker at Plymouth met with similar criticisms, as our Lord Chief Justice is a Jew and only a few months ago he confessed that he thought George Washington went to America with the Pilgrim Fathers in the *Mayflower*. He was better briefed in Pilgrim history from his Plymouth speech, but his most notable point was a deft compliment to Lady Astor, M. P., as another Mayflower, who after 300 years had been returned to Plymouth to grace the House of Commons as its first woman member. Lady Astor took a prominent part in the celebrations at Plymouth, and (as she always does) charmed all present by her tact, humor and evident joy in the whole proceeding.

Both at Leyden and at Plymouth a thoroughly international flavor was given to the celebrations by the presence of a large company of Americans. From the historical researches, encouraged by the Tercentenary, John Robinson's character and influence emerges with new radiance, and I do not think it is invidious to say that the best book among all the new literature on the Pilgrims is the scholarly monograph on Robinson written by Rev. W. H. Burgess, the erudite Unitarian minister at Plymouth. A Dutch historical scholar, Dr. Plooij, has just unearthed some overlooked Pilgrim documents which also add luster to Robinson, whose inspirational influence on the Pilgrims, and consequently upon the early history of New England, is now seen to have been phenomenal.

The Plymouth Celebration

The presence of the Burgomaster of Leyden and Dr. Plooij, along with many Americans, gave the Plymouth celebrations a "Triple Alliance" quality. Plymouth rose to the occasion and all the citizens entered *con amore* into the commemoration. Possibly the original Pilgrims, could they have seen how the 300th anniversary of their departure from Plymouth would have been celebrated, would have slept uneasily in their graves. For the secular aspect did dominate the religious commemorations: and the theaters and music halls "made hay while the sun shone" by "gala" performances in honor of the Pilgrims.

A children's cantata, "The Ship of Adventure," and an elaborate pageant, made effective appeals to ear and eye. In Rev. J. Gay, a London Baptist minister, a perfectly ideal William Brewster was discovered. This pageant is now touring England and is shortly to be staged in London. But the outstanding features at Plymouth were a great religious commemoration service on the Barbican and a joint religious meeting in the Guildhall. The latter was, indeed, a very striking demonstration of church unity, for among the speakers were the Bishop of Exeter (Dr. Gascoyne Cecil—son of the late Lord Salisbury), Dr. Scott Lidgett (an eminent Wesleyan Methodist), Rev. A. A. Green (representing the English Chief Rabbi), and Dr. Lynn Harold Hoyt (ex-President of Northwestern University at Chicago), with the Mayor of Plymouth presiding.

The Barbican Quay service drew 5,000 people to the spot from which the Pilgrims made their last embarkation. This commemoration, which was in the hands of the Congregational Union, was conducted by Rev. E. C. Powell, M. A. (Moderator of the Western Province). Two addresses worthy of the great occasion were delivered, the first by Rev. Arthur Pringle of Purley, one of our most robust preachers, held the gathering in close attention by its application of Pilgrim principles to modern life. Dr. Parkes Cadman, the second speaker, swayed his hearers by his sonorous eloquence, his comprehensive sweep and his fervent expression of Anglo-American sentiment. To an English Bishop who had churlishly wished that Plymouth Rock had landed on the Pilgrims, Dr. Cadman thundered the crushing retort that that was just what every American saloon-keeper and every profiteer from people's misery had wished.

Most of the credit for the success attending the *Mayflower* celebrations in both Holland and England is due to Dr. Rendel Harris, an English Quaker whose general knowledge of Pilgrim history is perhaps unrivaled. Dr. Harris is a scholar with infectious enthusiasms and in connection with the Tercentenary he has worked with unceasing energy and quenchless zeal. Among other achievements he has discovered—or thinks he has discovered—the actual timbers of the *Mayflower* in the roof of an old barn at Jordan's in Buckinghamshire. This, many think, rests on a sequence of clues that might have been borrowed from a Sherlock Holmes detective story, has fascinated many acute minds and has gained sufficient credence perhaps to add Jordan's to the spots that Americans visiting England will want to include in their schedule. Other historical investigators have been at work on the *Mayflower's* history and one of them has advanced the sinister theory that before she carried the Pilgrims from Plymouth to New England the *Mayflower* did some piracy on the high seas. But what matters that? Her 1620 voyage would redeem the most unworthy past!

The London *Mayflower* celebrations began with a surprise—a Sunday afternoon service in Westminster Abbey "where the stately tradition of English Churchmanship continues." The Pilgrim Fathers typified a stern and sturdy opposition to the Established Church—as Canon Barnes, who preached, pointed out; and this fact lent added significance to the Abbey commemoration. Canon Barnes himself interpreted the service as emphasizing a conviction that 17th century religious intolerance was wrong. The *Mayflower* Day gatherings on Thursday, Sept. 16, were rather damped by inclement weather. Three meetings were held. The religious aspect of the Pilgrim movement was commemorated at a prayer meeting at the Memorial Hall when Rev. Sidney Berry of Birmingham and Dr. J. H. Shakespeare spoke. Later Dr. Jowett addressed a Mansion House meeting designed to emphasize the civic aspects of the Pilgrim tradition.

The culminating gathering was a demonstration filling the Albert House (which seats 10,000 people). It was expected that Mr. Lloyd George would take the chair at this meeting, but the Premier sent one of his junior ministers, Mr. McCurdy, as a substitute. Dr. Parkes Cadman and Dr. J. D. Jones were the speakers. The absence of the Prime Minister necessarily robbed the demonstration of some of its authority: but the size and enthusiasm of the assembly and its quick responsiveness to the excellent speeches made the occasion memorable. A. P.

An Evening with Richard Roberts

It is very refreshing for a fellow minister to drop in on another and see him do his turn, especially when that brother brings in such fine grapes of Eshcol. This was my experience recently when I dropped in at the Thursday eve- of midweek lectures on Jesus of Yesterday and ning service at the Church of the Pilgrims. where Rev. Richard Roberts is giving a series Today. Extreme simplicity marks the services of the hour, and an atmosphere of natural reverence. The speaker takes up for the evening the principle enunciated by Jesus in his attitude toward the institution of the Sabbath, and asserts that Jesus was pleading for life as over against institutionalism. Transferring the thought to the situation of today, he held that our age is economic, and that the plea of Jesus is for life as against the economic system of the day. Here the speaker showed great breadth and sanity, avoiding Scylla and Charybdis. While contending that there was a point beyond which the laborer could not shorten his hour even for his own benefit, he felt that behind the restlessness of the laborer there was a vague cry for an opportunity for larger life. Unconsciously the speaker would break out into epigrams such as these: "Money is minted life," "The body is the symbol of the soul," and "The sacrament of nature of which the communion is a symbol." He intimated that best vision of God we shall behold is in the eyes of our fellow men. It is gratifying to know that these talks will be printed; but those who will read these crystalline utterances will miss the warmth and charm of the speaker's personality. It would be hard to find a place to spend a better Thursday evening when in the Metropolis than in the presence of this young Englishman, who, though in different sort and manner, wears worthily the mantle of the great Storrs. The great cathedral-like structure is just two minutes from Burrough Hall, the heart of Brooklyn.

H. H. P.

Brooklyn, N. Y.

A Memorial for Dr. Herring

A Generous Fund to Be Raised

The Executive Committee of the National Council, the Trustees of the Annuity Fund for Congregational Ministers and the Directors of the Board of Ministerial Relief, unite in proposing to the Congregational Churches and Ministers the Constitution of a Memorial Fund in honor of Dr. Hubert C. Herring, Secretary of the National Council, to bear testimony through all time to the place he held in the affection of our churches and to his leadership in elevating the standard of the ministry and in promoting its effectiveness. Gifts may be made for this purpose with the understanding:

1. THAT this Memorial Fund shall be known as "The Herring Memorial Fund."

2. THAT it shall be held in trust by the Corporation for the National Council to be invested and reinvested by said Corporation.

3. THAT the net income thereof, as determined by said corporation, shall be paid semi-annually to the Trustees of the Annuity Fund for Congregational Ministers.

4. THAT during the life of Mrs. Hubert C. Herring this income shall be paid over to Mrs. Herring, or her representative, for her personal use.

5. THAT after her death the Trustees of The Annuity Fund, in perpetuation of Dr. Herring's devotion to his brethren of the ministry, shall distribute the income, as their judgment shall deem best, to ministers who, in order to secure the benefits of The Annuity Fund, need special assistance in meeting their requisite annual payments. In case any part of the income in any one year is not needed for such purpose it may be used to supplement the income of the Pilgrim Memorial Fund.

The following persons constitute a committee to bring the proposed Memorial Fund to the attention of the churches and ministers:

Rev. Charles S. Mills, General Secretary Annuity Fund for Congregational Ministers, Chairman.

Rev. Charles F. Carter, Chairman Executive Committee National Council.

Mr. Lucius R. Eastman, Chairman Executive Committee Pilgrim Memorial Fund Commission.

Rev. Charles E. Burton, General Secretary Congregational Home Missionary Society.

Rev. H. F. Swartz, General Secretary Congregational World Movement.

Lucien C. Warner and Mr. Frederick B. Lovejoy, Annuity Fund for Congregational Ministers.

Rev. Oscar E. Maurer and Mr. Wm. Grant Smith, Congregational Board of Ministerial Relief.

Origin and Plan

By Charles S. Mills, D.D.

It occurred to the Executive Committee of the National Council that some such memorial should be undertaken and they appointed a committee to confer with me as representing the Annuity Fund. Before I received a letter from this committee, I had introduced at a meeting of the Trustees of the Annuity Fund, Sept. 21, a proposition for such a memorial with a definite resolution and a call for the appointing of a committee including the Chairman of the Executive Committee of the National Council, the General Secretary of the Congregational Home Missionary Society and the General Secretary of the Congregational World Movement with five others representing the Annuity and Ministerial Relief Boards. It was thus a practically simultaneous action on the part of the Executive Committee of the National Council and our Boards. Wherever the proposition has been mentioned it has met instant and hearty response.

We already have more than $3,000 in subscriptions, ranging from $5 to $1,000. It is hoped that the Fund will attract a goodly number of large gifts, but also that it will have special favor with all our ministers and that not less than a thousand of them will contribute in honor of their friend, Dr. Herring, in sums from $1 to $100.

Subscriptions are all payable on or before April 1. As much as possible is desired in cash but option is given payments—Jan. 1, 1921 and April 1, 1921.

Subscriptions may be sent to me as the Chairman of the Committee at 375 Lexington Avenue, New York City, or to *The Congregationalist*, checks to be made payable to the Herring Memorial Fund. Great care should be taken that each subscriber sending in payment should make the object of his subscription perfectly definite.

A Minute on Dr. Herring

The Board of Directors of the Congregational Board of Ministerial Relief herewith put on record their profound sense of their unspeakable loss in the death of Dr. Hubert C. Herring, Secretary of the National Council and a member of this Board of Directors for seven years.

All who had occasion to know with intimacy the processes of his thinking recognize that among his deepest convictions was that of the dignity and opportunity of the Christian ministry, the service to which he had so totally dedicated his own splendid powers. His sense of fellowship with his brethren of the ministry was the very atmosphere of his life. He shared with them in all their aspirations and he was bowed with them under their heavy burdens. He constantly sought for them that larger freedom from financial distress which limits their service and makes their age so often tragic in its need.

We bear testimony to the tenderness of his solicitude, to the largeness of his hope and purpose for them, and to the great contribution which his comprehensive mind and his sympathetic soul made in working out, through this Board of Ministerial Relief, the plan for the Annuity Fund for Congregational Ministers and its development into larger proportions through the Pilgrim Memorial Fund.

His life is wrought into the very fabric of these plans and generations of ministers will owe to him an incalculable debt. We who were his associates in these labors bear testimony to our admiration of the sweep of his vision, the glory of his ideals, the completeness of his consecration, the brotherliness of his soul. He won and kept our highest regard and our warmest personal affection.

Plans Notable Meeting

With unusual anticipations the officers and workers of the Woman's Board of Missions are planning for the fifty-third annual meeting, which is to be held this year at Montclair, N. J., in First Church. The meeting opens at 10 o'clock on the morning of Nov. 10 and closes at noon Nov. 12. It is an anniversary year for the entertaining Branch which was formed just fifty years ago in Philadelphia.

The program is a varied one, for it includes addresses from well-known men, from sympathetic travelers in mission lands, from experts in religious education, as well as from officers of the Board. Missionaries, with their first-hand stories of conditions in the world of to-day, are always eagerly heard and they will be present in goodly numbers. Among those scheduled to speak are Mrs. Murray S. Frame, Miss Carolyn T. Sewall and Miss Stella Cook of China; Mrs. Theodore S. Lee, Miss Pauline Jeffery and Miss Mary T. Noyes of India; Miss Ellen M. Blakely of Marash, Turkey; Miss Minnie K. Hastings, Uduvil, Ceylon; Dr. Frank C. Laubach, Philippine Islands, and Rev. J. C. Holmes, Japan. No less than four of the speakers have returned within a few months from extensive trips in the Orient. Three of these are women: Miss Helen B. Calder, Home Secretary of the Board, Mrs. Robert A. Woods, whose name is associated with the well-known social settlement in Boston, known as the South End House, of which her husband is head, and Mrs. R. M. Woods, President of Hampshire County Branch, who has spent a year with members of her family in India. Dr. C. H. Patton, who has also recently returned from Asia, is to be the representative of the American Board.

A distinguished visitor in the person of a college president, just arrived in the United States, is Miss Eleanor McDougall, President of the Madras Christian College, India, one of the big union enterprises financed by Woman's Boards of England and America. Those who met her when she was in this country on her way to India to take up this important work will be eager to hear her while she is on her first furlough.

Other features of the meeting worth calling attention to are the evening reception which affords an opportunity to meet missionaries and other guests in a social way, an evening mass meeting which it is hoped that men as well as women will attend, a girls' supper and rally and a Commission Service for a young missionary soon to go out.

Charles M. Alexander

An Appreciation

By W. R. Moody

It was in 1893, during the World's Fair, that it was my privilege first to know Charles M. Alexander. At that time he was in Chicago preparing himself for Christian service. I saw comparatively little of him and yet the charm of his personality even then made its impress upon me.

It must have been ten years later that I again met Mr. Alexander on his return from Australia with Dr. Torrey, whom he accompanied in an evangelistic tour around the world. From that time our friendship has continued, and I came to have an increasing appreciation, not only of his rare gift as a leader of music, but admiration for his tact and unflagging zeal in the cause of personal evangelism.

I have known him both when engaged in evangelistic work, and when he has been conducting the music in Christian conferences. I have also known him in the hours of recreation and he is among the few men who was never "off duty." He was always looking for opportunities to speak with men and women and especially with young people, about the claims of Christ and the joy of his service.

There was a peculiar winsomeness in his personality, and generosity which was almost prodigal, impelling him to give, in every direction, to those whom he felt were in need.

He had a keen sense of humor which contributed not a little to his buoyancy of spirit, and a rare gift in narrating stories. This made his companionship a rare privilege.

I know of few men who have to such a degree exemplified the admonition of St. Paul in his letters to the Philippians to "rejoice in the Lord alway." The charm of his personality was felt in his public service and won for him the sympathy of an audience which accounted in a large way for his success in leadership in music. With a persuasive and genial appeal he broke every barrier of prejudice and even hostility and impelled an audience to sing with him.

Mr. Alexander was easily the foremost leader of evangelistic music that I have known, but with peculiar gifts in this direction he combined many other qualities of leadership, and there was a charm about the man's character that compelled men of widely divergent temperaments and traditions, as well as religious convictions, to be won by him even when not in accord with his convictions. I have often marveled at the way he broke through all barriers of prejudice and tradition, and established points of contact with so widely divergent people, seemingly always with mutual esteem and confidence.

Were I to sum up in a word that which distinguished Charles M. Alexander it would be in his capacity for loving men. Doubtless this was to an extent natural. But this could not account wholly for his loving all mankind—the unlovely as well as those with whom he had common interests. His great capacity for loving men came from his love for Christ. Because he loved his master he loved his fellow men and the passion of his life was to make him known to every one whose path he crossed in life's journey.

As I write these lines there lies before me a little pocket Bible upon the fly leaf of which is inscribed my name and beneath it the name of Charles M. Alexander and the familiar reference, II Timothy 2:15 ("Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"), and these words, "A remembrance of happy days together, Northfield, 1916." It was a token of friendship given at the close of the General Conference of Christian Workers and the twofold sentiment reveals the spirit of my friend. In every effort to serve as a faithful workman he found the truest happiness and sweetest fellowship. Surely to such a soul there will be no strangeness in heaven.

East Northfield, Mass.

With the Schools and Colleges

A New Year at Yale

Whatever the facts in regard to the number of young men who today are entering the ministry, there is no dearth of candidates at Yale. Between seventy-five and eighty new students have already enrolled themselves. The graduate class now has thirteen members, the senior thirty-seven, the middle and junior classes each thirty-one. These, with the special students, bring the total up to one hundred and thirty, and this number may be increased by late arrivals; so that the year opens with one of the largest student bodies in the long history of the school.

As usual they come from all parts of our country, from Washington to Maine and from Texas to Minnesota. There are also representatives of Japan, China, Australia, New Zealand, Ceylon, British West Indies, Armenia, England and Wales. Thirteen denominations claim their adherents, notably the Methodist, Disciple, Presbyterian, Congregational and Baptist Churches.

The roll of the faculty has been enlarged also. Professor Walker's appointment to become Provost of the University made it imperative that he should have assistance, and two former Fellows of the school, Mr. Dumas Malone and Mr. Roland H. Bainton, are giving courses in the History Department. Rev. Charles A. Dinsmore, D. D., formerly the pastor of the First Congregational Church of Waterbury, Ct., whose studies in Dante and other writings are so well known, has been added to the staff of lecturers, and is giving two courses, one on the Bible as Literature and one on the Christian Content of Literature. In the Department of Religious Education, Mr. Robert L. Calhoun, who has just returned from Oxford, has begun his work as an instructor. Professor Bacon and Professor Clay are at home after their labors overseas. Professor Bacon gave the Hibbert Lectures last spring in Oxford, receiving the degree of Litt.D. from the university.

The formal opening of the school was held on Monday evening, Oct. 4, in Marquand Chapel. Dean Brown's address on "The Ministry of Repair," was followed by the communion service. The annual outing at the shore came on the following Wednesday. Lectures were omitted and the entire school adjourned to Double Beach, where after some athletic games and a delicious supper under the trees both students and faculty sat around a huge bonfire and listened to a series of informal talks. Such a day does much to introduce the new students, to deepen friendships, to bring the members of the faculty into closer touch with the men in their classes, and often strikes a spiritual note which can be traced throughout the work of the year.

When Sunday Comes

By John Andrew Holmes

Socrates said, "A life unexamined, uncriticized, is not worthy of man." If you are willing to attend the church service, you need not lead such a life.

The school has as its guest Sir William M. Ramsay, D. D., LL.D., of Scotland, who is to deliver five public illustrated lectures on "Exploration and Excavation in Asia Minor, with special reference to the Early Spread of Christianity." Other lecturers of eminence will be heard during the year.

This is the tenth year of Dean Brown's service to the school. The period has been a critical one, fraught with unusual dangers and difficulties for the University and for similar institutions of learning. Never were wisdom, strong leadership, and power of personality more sorely needed; never have they been more abundantly supplied. This is not the place to recount Dean Brown's contribution, not only to the Divinity School but to the entire university. Yale owes to him a debt which can never be repaid. Class after class has voted him the most popular and most helpful of the preachers in Battell Chapel. The classes in Edwards Hall are filled to overflowing, and the call has now come to give a course in the English Bible to the undergraduates of the college.

A touching tribute to the scope of his influence recently reached him. From a prison camp in Eastern Siberia came a copy of his "Yale Talks." Inscribed on a fly leaf is the following:

Nikolsk, Ussurisky, East Siberia,
Aug. 12, 1920.

Greetings of the Prisoners of War, Camp Nikolsk:

The following undersigned thank you, Mr. Charles Reynolds Brown, for the fellowship and joy, which we have experienced by the reading and studying of this book. Mr. W. Teeuwissen, our Y. M. C. A. representative, has read it to us at various class hours. And if this copy should come into your possession, may this expression of us stimulate you in your further work. Some of us had been as long as six years in prison, and the thought of Jesus Christ with us and his Spirit working through us has been a fortress for our souls in these awful years of suffering.

The Yale Divinity School has always been blessed in the character and efficiency of the men who have been its leaders and teachers; but under none of them has it been more happy or more prosperous than during the years when its destinies have been entrusted to the splendid leadership of Dean Brown.

Opening of Bible Teachers' Training School

In the opening of the 21st year of the Bible Teachers' Training School in New York, Oct. 1–4, three full days were spent in general exercises with all of the students and faculty in attendance. One object was to get all of the new students acquainted with each of the eighteen members of the faculty. Even more important, however, was to have a fresh study by the whole school of how to get the most out of the year's work. Pres. Wilbert W. White presided at all of the sessions and conducted several periods himself upon the best method of original personal Bible study. The plan has succeeded even beyond the hopes of the faculty.

The proceedings were enriched by three very striking addresses by Rev. Paul Kanamori of Japan, on "Paradise Found," "Paradise Lost," and "Paradise Regained." Mr. Kanamori is one of the earliest converts in Japan and gives a comprehensive view of the entire missionary situation both there and throughout the world. He is to be speaking in many cities of America during the next six or seven months. He is the evangelist of "The Three-hour Sermon," which he always preaches in Japan, outlining the whole system of Christian faith, under the headings—God, Sin and Salvation.

Thirty-four foreign missionaries on furlough are in this year's student body at the Bible school, representing the Philippines, Mexico, Brazil, India, China, Japan and Korea. This makes a total of 586 foreign missionaries on furlough who have come to the school for advanced Bible study in addition to 127 new missionaries who have been trained at the school and entered the work under many different Boards.

Additional Gift to Hartford

In addition to the other benefactions of Mr. Samuel P. Avery which were mentioned in last week's *Congregationalist*, his will makes a gift to the Hartford Seminary Foundation of $50,000 and a share in the residue of the estate.

Dr. Robert Johnston of Montreal has begun his work in Homiletics at Hartford Seminary and during the first semester will deal with the history and theory of preaching. He has for seventeen years shown power both as preacher and pastor in the large "American Church" in Montreal. He is a graduate of McGill University and of the Presbyterian College, Montreal; for two years he held the chair of Homiletics and Pastoral Care in Knox College, Toronto, has lectured at Northfield and is widely known in this country and Great Britain. He is a man of fine scholarship and attractive personality. In the second semester, Dr. Rockwell Harmon Potter, the able and popular pastor of Center Church, Hartford, will give a course of two hours a week on Homiletic Criticism. Dr. Harris E. Kirk, of Baltimore, will again give his course on special phases of homiletics and Dr. Herman F. Swartz, a graduate of Hartford, comes back to give instruction in Pastoral Care.

A Kansan for the League

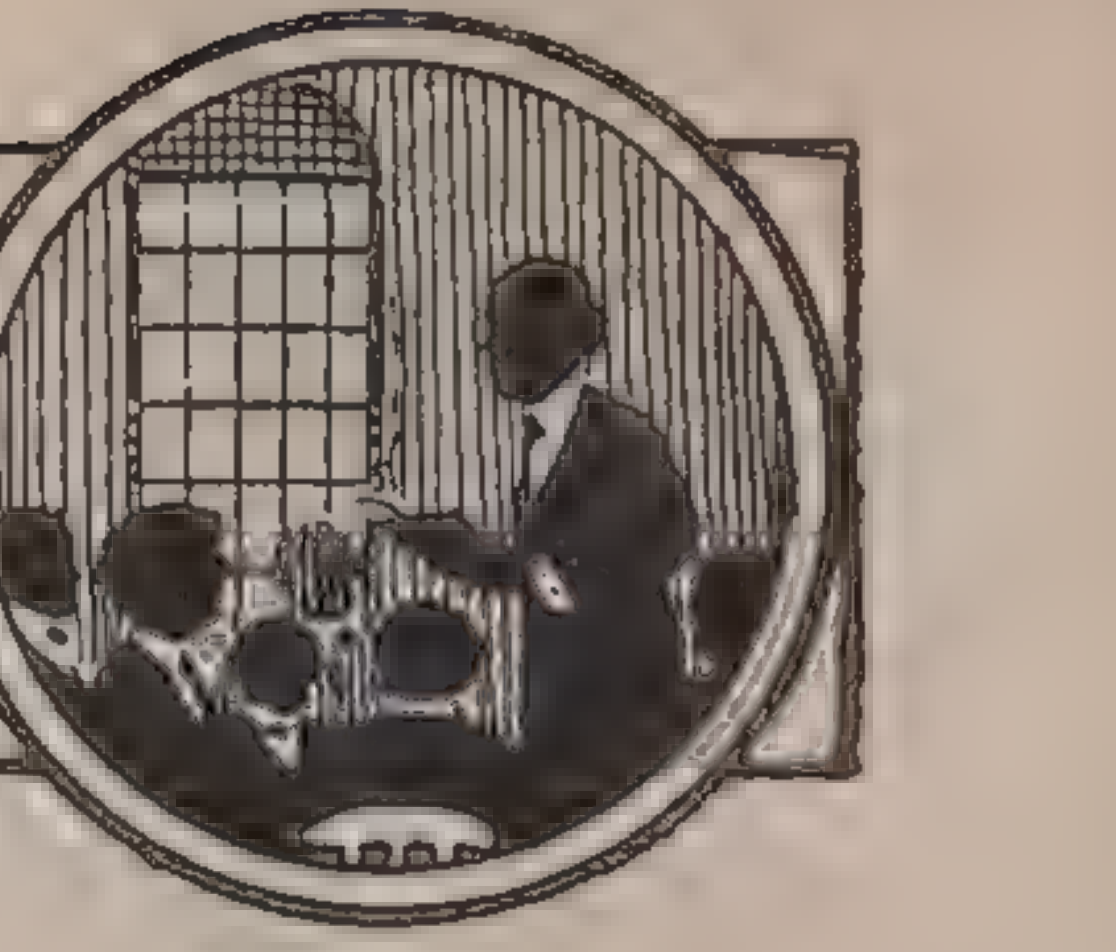
Dear Mr. Editor:

I want to indorse the stand of *The Congregationalist* in favor of the League of Nations and hope that the voters on the staff will vote the same convictions. If for the sake of partisanship we are to lose the opportunity we Christian people have been praying and working for, the situation is indeed pitiable. I have never bolted the national Republican ticket, even in 1912, but this is the time I vote for a Democrat.

That reminds me that my father, J. F. Willard, was a member of the Connecticut Kansas colony, in 1856, and as far as we can learn was the last survivor of the adults. I was therefore much interested in the account of "New England in Kansas," which was the most accurate story I have seen in any magazine. I am one of the seven sons of the Wabaunsee church to enter Christian service and there is a daughter overseas. So you see my interest was very real.

Hartington, Neb. S. A. WILLARD.

IN THE CHURCH SCHOOL



DR. DAVIS' BIBLE CLASS

Principles of Christian Living

International Sunday School Lesson for Nov. 7. Matt. 6:19-34.

We gather the chief lessons of the text today under the following heads:

1. *The Treasury.* This touches life at a point where we are all sensitive, namely, the physical and material. The desire to accumulate or to lay up things is one that all appreciate. First there is the danger of decay of all human possessions. Remember how soon everything deteriorates in an unused house! There is the constant fretting of the moths and the corrosion of the rust. But the treasures of the kingdom of heaven never suffer in this way. Love and kindness are never destroyed like old woolens and rusting steel. It is the part of wisdom to put the right things in the treasury. Then comes the danger of thieves. Centuries have developed the fine technique of theft until it is deft and silent and dreadful. But no one ever can steal the wealth that love lays up in the treasure house of memory. The recollection of a kindness is imperishable. The heart is where the treasure is.

2. *The Single Purpose.* The second principle gathers around the purposes from which we act. They are of supreme importance. We studied them on Oct. 4. Here Jesus stresses the fact that they ought not to be too many or conflicting. They must be single and clear. There are two illustrations. The first is the dimmed eye. It is well called the "lamp" of the body. To have a "single" eye means to possess a clear and undimmed organ of vision that can be fixed upon one thing and will hold steadily with accurate vision and sense of value to that one object. Think carefully of the attractions and the disturbances which prevent one from seeing steadily and clearly as he looks at physical objects. Then seek for similar distractions in our religious life. How may we avoid them?

The next illustration of the single purpose is the effort which we sometimes make to serve two masters. There are obvious reasons for the failure of this effort. The first is the discord between the commands of the two. If we could be sure to receive the same orders from both we might go ahead with less confusion. But two masters means two purposes often in conflict; this involves contradictory commands; this means final and complete confusion. And this leads to the inevitable end of love or hate, which is a conflict whose end is disaster. We cannot love contradictories; we can do good work for and with only those persons and principles to which we can give our love and loyalty. Therefore a single leader is necessary to a useful and happy life. How can we make Christ the true Master of our daily living?

3. *The Unfretted Life.* Out of this single purpose grows that most desirable and beautiful fact, a life that is free from fret and worry, that is full of deep joy and abundant peace. Worry has been called the "disease of the age." Anxiety robs us of our own peace and power and makes it impossible for us to do the work which God gave us to carry out in this world. We have only about so much energy to expend; if we waste it in worry we have thrown it away and never can use it in the accomplishment of our chief task. God knows and cares and we must learn to rest on and in this truth. Suggest practical ways in which we can curb our worries and gain the control of ourselves that we desire. How can we think the matter out more clearly and so gain self-control? Will it help if we fix our affections more deeply on Christ? Are there any practical ways to absorb ourselves so deeply in that which we do that we shall be safe from fretfulness?

4. *First, the Kingdom.* The central item in the teaching of Jesus is the Kingdom of God. It sounds strange to our ears because we do not like kings. Recently a large group of young men who belonged to churches was carefully questioned to see what they thought of the Kingdom of God. The result was amazing. Hardly anyone had any clear notion of it and the majority seemed never to have thought of it at all. It is the lost doctrine of the Master. Run through the gospels in the most superficial way and see what this fact is that Jesus tells us plainly we are to make the first object of our desire. Surely if it holds such a commanding place as this we ought to be clear about it. *What is the very first object of your desire at this moment?* Be honest in your thinking and clear in the framing of your reply. Is it the highest and best object that you could be seeking? What is the Kingdom of God as an actual object that a modern man may make the goal of his life? How can we place this object in the center of our ambition and habitual action and make it the controlling factor in our whole life? In what way will all other desirable things be "added" to this?

Ozora S. Davis

Chicago Theological Seminary.

The Study of the Bible

V. Some Famous Old Testament Stories

Keeping in mind the suggestions at the beginning of our last article, let us proceed to apply them to the interpretation of the Bible.

CREATION

Biblical chronology indicates that the universe is about six thousand years of age and Genesis has an account of creation which gives both the order and the time taken. How shall we interpret and teach this account?

Remembering that the Bible is primarily a book of religion and not of geology, we shall be interested not in the time it took or the order in which it came, but in the religious interpretation of it all.

The account was a common Semitic tradition. There is a very similar Babylonian account. The permanent thing in the account, and the only thing of moral and spiritual consequence, is the priority and primacy of God. "In the beginning God created," and the likeness of man to God, "Let us make man in our own image." God is first; it is his world and man is like the creator. These are all there is of consequence in the story. Whether the order is accurate or the time correct, as it surely is not, has no bearing upon our redemption, and even has no moral significance whatever. It does have bearing upon certain views of biblical authority, to which subject we will give one or two articles later.

THE FALL

The account of the fall in the third chapter of Genesis, though pictorially teaching truth as to the way sin came in the race and the individual, is probably not fact at all.

Snakes do not crawl upon their bellies because an actual snake tempted a woman. But the serpent, with its subtlety, with its ability to charm and thus strike its victim, is an excellent symbol of the way temptation assails us. The curiosity to know for ourselves, symbolized in the tree of knowledge, is true to life. If we analyze our own temptations, we will find that curiosity, the desire to "try it once," even though we know it is dangerous, is often a major factor.

Weeds do not grow because man sinned; and labor is a blessing, not a curse, but it is true that sin has laid untold burdens on the human race.

In this old story we find a promise so significant that it has been called "the Magna Charta of the human race." The seed of the woman shall bruise the head of the serpent. "He shall bruise thy head and thou shalt bruise his heel." Finally sin shall be overcome.

NOAH

Here we have the religious interpretation of the old tradition, that a flood had at one time overwhelmed the earth or the part of it which this people knew. To the Jews, God was the direct cause of all calamity, be it flood, earthquake or drought. They explained this flood as God's determination to blot out, because of its wickedness, all the human race except Noah and his family. Jesus denied this connection between calamity and sin, and said his Father loved even enemies and made his rain to fall upon the evil and the good. Whatever the flood was, it was doubtless the result of natural causes.

Note how two or more accounts are woven together. In Gen. 6:19, 20, two of every living thing of all flesh are to be taken into the Ark. In Gen. 7:2, seven of the clean beasts, and in verse 3, seven of all birds. Gen. 7:12, "the rain was upon the earth forty days and forty nights"; verse 17, "And the flood was forty days upon the earth; verse 24, "And the waters prevailed upon the earth a hundred and fifty days." Gen. 8:3, "after the end of a hundred and fifty days the waters decreased." Verse 6, "And it came to pass at the end of forty days, that Noah opened the window of the ark, etc."

The rainbow, which is doubtless as old as sun and rain, is explained as a special covenant between Jehovah and Noah and his descendants. Gen. 9:8-17.

The story of the tower of Babel, Gen. 11:

(*Continued on page 549*)

THE HOUR OF PRAYER

What Sort of Sorrow Should a Christian Feel?

Comment on the Midweek Prayer Meeting Topic for Oct. 31—Nov. 6.

BY ISAAC OGDEN RANKIN

Scripture Lesson. John 11:1-28; 1 Thess. 4:13-14.

The Hope in It. Sorrow is a token of our human worth. Those who do not sorrow are of the lower orders of the earth. We Christians call our Lord the "Man of Sorrows," a title which belongs to him as the most typical man of men. For sorrow is the shadow, the other side of love. Paul in the early days of discipleship, when he expected the immediate, visible return of Christ, comforted the Thessalonians with the charge that they should not sorrow as others who have no hope. The ages have gone on and we are not yet in this sense reunited with those whom we have loved and lost. But our sorrow is not without hope, the reunion we desire is but postponed. The new life beyond death to which we look forward is neither lonely nor without social relations. We have a right and duty, because hopeless sorrow is a hindering force for work, to emphasize this element of hope in the sorrow to which we all are heirs.

The Continuing Love. We are not satisfied with promise that our lives shall go on. We ask assurance that life hereafter shall have a real continuity with the life that now is. And this our Lord takes for granted. Peter will be Peter, just as Christ will be Christ. For on the continuance of our conscious individuality depends the survival of our love. It will be the one we loved, and not another, whom we are to regain. And the assurance of this rests upon the word of Christ. Unless we are content to pick the pearl of a vision of continuing individuality out of the mire of those revelations which assert themselves as communications with those who have gone before (and I call them mire because the testimony to malice and trickery and falsehood on the other side is given by all convinced investigators), we have elsewhere no confident and unfaltering declarations on this subject of continuing individuality which is the necessary condition precedent of continuing affection—except from the lips of Christ.

The Fellowship of Work. There is nothing in the records of the New Testament to justify the thought of heaven as a place of idleness. The earth is a place for the shaping of those who are to be more than ever the companions of God in the work in which he is engaged. Rest is not quitting, it is continuing the busy career. But our occupations and companionships in work will not then be hindered by the weakness and the weariness of our present experience.

Sorrow as a Fount of Sympathy. All this side of our sorrow, as equipping us for sympathy, is said of Christ himself in the second chapter of the Epistle to the Hebrews: "Wherefore in all things it behooved him to be made like unto his brethren, . . . For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Our sorrows are a part of our equipment for understanding and bringing help to those who are in sorrow.

Closet and Altar

THE GREAT ADVENTURE

And he saith unto them, Follow me. Matt. 4: 19.

There is but one chance of life, in admitting so far the possibility of the Christian verity as to try it on its own terms. There is not the slightest possibility of finding whether it be true or not at first. "Show me a sign first, and I will come," you say. "No," answers God, "come first, and then you will see a sign."—*John Ruskin.*

It is true that Abram knew not "whither he went" and by so much this is what is called "a leap in the dark"; but Abram knew two things: he knew at whose bidding he was going and he knew what results were promised to his faith.—*Joseph Parker.*

We know not what the path may be
As yet by us untrod,
But we can trust our all to thee,
Our Father and our God.

But if some darker lot be good,
O teach us to endure
The sorrow, pain or solitude
That makes the spirit pure.

Christ by no flowery pathway came;
And we, his followers here,
Must do thy will and praise thy name,
In hope and love and fear.
—*William J. Irons.*

No one can have a true idea of right until he does it; any genuine reverence for it till he does it often and with cost; any peace ineffable in it till he does it always and with alacrity.—*James Martineau.*

You must love in order to understand love. One act of charity will teach us more of the love of God than a thousand sermons. One act of unselfishness, of real self-denial, will tell us more of the meaning of the Epiphany than whole volumes on theology. —*F. W. Robertson.*

Faith, in the first instance, is the resolution to stand or fall by the noblest hypothesis; that is (may we not say) to follow Christ wherever he may lead us. Faith begins with an experiment and ends with an experience.—*J. H. Jowett.*

To Thee, O God, we have committed our souls and we would not draw back, but await thy clearer teaching as we go upon our way. Enable us to profit by the lessons of our experience through the instruction of thy Holy Spirit, taking of the things of Christ and showing them to us. Let our faith be quickened in our faithfulness and our hope be purified in the exercise of love toward thee and all men whom thou givest us for neighbors. Pardon our interruptions of thy teaching in lapses and neglects and help us to offend no more. Let the joy of Christlike living reveal Christ in our souls and be a witness for him in our overcoming and our cheerful days. In his name. Amen.
—*Isaac Ogden Rankin.*

The Makers of Peace

Comment on the Christian Endeavor Prayer Meeting Topic for Nov. 7-13

BY CHARLES ERNEST WHITE

Topic: Peacemakers. Matt. 5:9; Gen. 13:1-9.

Light from the Bible Passages

Peace is one of God's attributes. He loves it. One whose heart is set on peace is therefore Godlike. Christ says he is in further honor: he is called a son of God. He *is* his son. Such sons not alone seek peace for themselves. They seek to promote it in a world and in a day when and where there are many things that do not make for it. They do not secure peace by keeping out of places where things are disturbed and disturbing. They seek to change them.

Everything was set for trouble between Abram and Lot. One misstep would have been enough. Abram was of the cool and collected sort. He controlled his own and Lot's passions by his appeal to reason. He was willing to yield one point or many rather than have a disturbance of their relations. Such principles and practices make for peace.

Leads for Leaders

Jesus' coming was heralded as the beginning of a new era of peace among men in whom God is well pleased (Revised version of Matt. 2:14). To do all possible to bring that peace is the task of every Christian. A *consecration* that leads the Endeavorer to commit himself anew to this great task will be well worth while.

Peaceful relations between nations is a much-discussed subject now. What can America do to hasten its coming over all the earth?

Peace between classes of people in our country is another great task. Will the Golden Rule in action bring this?

Peace between individuals. Are the essentials to promoting it any different from those necessary to bring it to nations and to classes?

Thoughts for Members

What would happen to international jealousy, rivalry and suspicion, and to war itself if more men were pre-eminently characterized as peacemakers? Does Jesus' phrase tie men to any specific program of world peace, or does it commend primarily the spirit that leads men to labor for peace? Is it possible by waging war to be a peacemaker?—*K. S. Latourette.*

In the conflict between capital and labor, the church's sympathies are with the under dog. Yet there is something more important in her mind than helping the under dog up, and that is to take the dog nature out of both dogs.—*John Andrew Holmes.*

A Moment of Prayer

O Master, whose great concern was that men should dwell upon the earth in peace and quiet, we pray thee that we may catch anew the feelings that thou didst have when thou didst praise the makers of peace. May our yearnings become principles not alone for the nations but also for those who are the least of their inhabitants. Amen.

AMONG THE NEW BOOKS

Recent Biographies

The Autobiography of Andrew Carnegie (Houghton Mifflin). This is doubtless one of the notable biographies of the year, not only as the life story of one of the greatest of American masters of industry but for its inner revelation of a fine and remarkable personality. Many accounts have been written in recent years of men and women who have come to the United States in humble circumstances and by taking advantage of the opportunities offered in this free land have risen to positions of wealth and power. But, as Dr. van Dyke says in his Editor's Note, "Nothing stranger ever came out of the Arabian Nights than the story of this poor Scotch boy" and his remarkable career. It was a career which would not have been possible without a fine, strong, true, rugged character to back it. Mr. Carnegie tells the story perfectly, without a trace of egotism, but simply and naturally as a record of personal reminiscences. He became the friend of other great men of his time, Garret, John Hay, Lord Bryce, John Morley, Matthew Arnold, Gladstone, and many others, who appear in these pages. The material of chief interest, however, is the story of the building up of the great steel industry.

Bishop Moorehouse, by Edith C. Rickards (Dutton). A fascinating memoir of one of England's greatest preachers, Bishop of Melbourne from 1876 to 1886, and Bishop of Manchester from 1886 to 1903. He belonged to the modern school in theology and Biblical interpretation. The memoirs are well written, rich in quotation from the Bishop's sermons, letters and addresses and full of interest.

The Life and Explorations of Frederick Stanley Arnot, by Ernest Baker (Dutton). Arnot was a Scotchman, a missionary to Africa and a great traveler in the Dark Continent. He made nine journeys to the center of Africa. This biography is first of all a missionary record, but it is also a wonderful account of exploration and adventure, equal in devotion, perseverance, interest and results to that of Livingston. The reader will agree with the biographer that Arnot was one of "the greatest saints and missionaries of modern times." The volume is largely made up of selections from diaries and letters.

In Other Lands

A Book of the Severn, by A. G. Bradley (Dodd, Mead). The longest river in England rises in Western Wales, not far from Cardigan Bay and flows in a semi-circular course, northeasterly, east, southeast, southerly and southwest, emptying into the Bristol Channel. It runs through a picturesque country, part Welsh, part English, rich in fascinating historic traditions. The author traces the whole course in a leisurely way from the source in Plynlimmon to the estuary below Gloucester. The country has been described by many writers from Borrow onward and the author comments humorously on his predecessors and gathers the best of such previous lore as he moves onward and adds quite as entertainingly his own observations and experiences. It is a charming and altogether satisfactory travel volume, rich in interesting anecdote and historical information.

South Sea Foam, by A. Safroni-Middleton (Doran). Reminiscences of a poet and violinist who wandered among the South Sea Islands making friends with the natives, and experiencing many extraordinary adventures. He studied the folk-lore and songs of the islanders and translates their mythology. He met R. L. Stevenson on one of his Samoan visits. It is an unusual and exceptionally picturesque narrative.

The Dawn of a New Era in Syria, by Margaret McGilvary (Revell). An interesting inside human account of what has taken place in Syria in the last five years. The author graduated from an American College in 1914 and since then has been on the field—chiefly at Beirut. Some of her statements are surprising. For instance she says the Swedish embassy was more pro-German than the Germans. It has significance not only from the missionary and historical standpoints but also from the political and psychological sides. It helps also to understand the complexity of the Syrian situation as it stands today.

Revell

The Dawn of a New Era in Syria

China, the Mysterious and Marvelous, by Victor Murdock (Revell). A breezy, unconventional book describing many phases of life today in the great oriental republic. The flashing humor, the clever frankness, the vivid word pictures and the massing of significant facts, combine to make it at once interesting and instructive to an unusual degree. One of Mr. Murdock's most important conclusions is that he believes "the Chinese Republic will make a go of it." He winds up his optimistic study with these words: "The two foremost elements of the World are the doctrines of Jesus Christ and democracy. To me they are one and the same, making the leaven which must eventually leaven the whole lump, East as well as West."

Present Day Paris, by Somerville Story (Appleton). A handbook of the visitor to Paris, describing the city, and excursions to the battlefields where American soldiers fought. Mr. Story is an adept in this line and gives just the desired information.

South of Suez, by William Ashley Anderson (McBride). An account of recent travel along East Africa starting at Aden and Somaliland. He was in the latter place in 1916 when the ruler of Abyssinia gave up his Coptic faith and declared himself a Moslem, precipitating a rebellion which ended in placing the present Queen on the throne. One chapter is devoted to Zanzibar, and another The Wilderness Patrol, tells of his experiences as an English officer leading a troop of blacks against the Germans.

Miscellaneous

Problems of Today, by Moorfield Storey (Houghton Mifflin). A vigorous discussion of some of the most serious problems of the day, going straight to the causes of lawlessness, race prejudices, labor troubles and foreign complications. It is stimulating and instructive to study problems in the clear light that Mr. Storey throws upon them.

Everyman's Child, by Sophie Irene Loeb (Century). Every child should have a chance, even the neglected and dependent children, the waif, the orphan of the slums. This is a duty of the nation, not only a duty, it is the way of wisdom. How best to give him his chance is the theme of this stirring book. Homes Instead of Institutions, How Children Keep Out of Children's Court, No Hungry Child in a Public School, How the Other Half Dies—these are some of the chapter titles. And the Child Labor question and the Milk question are other matters considered. Miss Loeb writes from long official experience.

Never Grow Old, by Dr. L. H. Goizet (Putnam). This French physician declares that he has discovered a method of insuring perfect health by means of extreme simplicity which any one may employ "without expense beyond a few moments of his time daily." He is himself 85 years old, in fine physical condition and declares that he has shown the way to hundreds of patients. The subtitle to his book is "How to live for more than a hundred years."

More About the Mayflower

The Last of the Mayflower, by Rendel Harris (Longmans). Interesting research into the subsequent history of the famous Pilgrim vessel. It concludes, "We traced her to Boston and to the year 1654; one is tempted to conjecture that she died (in a nautical sense) not long after. Professor Harris shows reasons for believing that the Pilgrim ship of 1620 "is also the Puritan ship of 1629 and 1630, and is also Mr. Horth's ship of the Greenland whale-fishery and is also the ship whose owner, in her last days, was Mr. Thomas Webber of Boston." Under this latter owner the *Mayflower* was employed in carrying goods to Boston for John Eliot, the Apostle of the Red Indians, and his disciples. It is a very interesting study and gives in detail the author's investigation and reasons for his conclusions.

WITH THE CHILDREN

A Hallowe'en of Long Ago

By Janet Louise Savage

The Carpenters were a large family and it was generally believed that they knew just how to have good times together. Certain it is that there was always something doing at the dark red house on Murray Hill that sheltered this great, happy group of young people. No birthday passed without its festive cake, with its heavy frosting and lighted candles, and it seemed to neighboring children that surprises for the Carpenters were always in the air. The older boys would build the most wonderful doll houses for their younger sisters out of a discarded dry goods box, and hadn't they once kept all the children in the neighborhood in the greatest state of excitement for a whole week by pinning up on their barn door the sign, "Pippy Poppy Show. Admission twenty pins"? Mothers missed all their pins, for the show was so wonderful that the children must go in again and again—and what was it but all kinds of animals and queer things they had cut out of paper and pinned on the wooden walls of the barn that the Carpenters used as their playhouse. Then the girls would have mud-pie parties and serve mud pies, decorated with cinnamon candies to all who attended. Of course, no one was supposed to eat their refreshments, but it was all make-believe eating, and what child doesn't love *the Land of Make-Believe?*

But this was Hallowe'en and they were going to have their frolics just with each other tonight. Of course, Mother and Father would join them and that would be as jolly as they could wish.

In this jolly, big family there were David and John, Eunice, Margaret and Helene. Eunice planned many good times for her younger sisters and brothers, but she was her mother's great "stand-by," and one always to be depended upon. So it was Eunice who was making plans for the gaiety of the evening. She had hung big Jack lanterns in the living room and placed candles in them, to be lighted later. In the fireplace she had logs ready to be started into red flame at the touch of a match, for on top she had placed a bundle of fat pine. In the windows were grinning pumpkins, whose *linings* had been taken for the pies that would grace the dinner table.

Eunice hurried about giving orders, which the children gleefully carried out, entering into the spirit of play that seemed to be all about. That morning she had lifted small Helene up to the walnut tree out in the backyard while she fastened a piece of suet on a string for the birds' Hallowe'en, and under the tree she had dropped some walnuts for the gray squirrels, who quickly scampered about and gathered them up, then hastened back to their squirrel cottage. After all plans had been laid and carried out the family packed themselves into the waiting car in the driveway and spinning down the roadway went to see what was going on in the town before they had their own celebration.

Everything was noise and confusion. People threw confetti at each other, men and women were dressed in all kinds of fancy costumes and the streets looked like a picture out of a fairy tale book, they were so different from their everyday appearance. A clown in a red costume came up close to the Carpenters' car and made grotesque grimaces at the children, then picking up a long trumpet which some one had dropped blew a long trumpet call and then dashed through the crowd for more nonsense, turning back to throw a ball of pretty colored paper into Helene's lap before he disappeared.

Mr. Carpenter had great difficulty in getting out of the crowded streets, but finally did escape and the family were once again back on Murray Hill. Old black Sally had lighted the pumpkins and they smiled a greeting at the children as they came up on the veranda. Inside the house again, Eunice turned out all the lights and with an air of great mystery proceeded to light the different lanterns, and at last the logs in the fireplace, so the room was soon filled with darting lights that were as magical as the night could hope to show. The younger children even expected to see black witches on brooms drop right down from the chimney and shoot out of the flames.

The bell on the town hall rang and rang, as some boys had tied a rope to it and when one got tired pulling it another would take his place that the *spirit of play* might not die out. Indeed, too, Carpenters' door-bell had already rung several times and the last time it had rung so steadily Mr. Carpenter had gone out expecting to see the one who had caused the ringing, but found no one there, though on further search he found a toothpick pressed down into the electric button.

They were all grouped about the fireplace, John, Margaret and Helene on the floor at their mother's feet, when suddenly a heavy tapping was heard.

"Witches," said David, with a bold air, while Helene wrapped herself in her mother's skirts.

"Pooh," said Margaret, though she was somewhat afraid. Again came the heavy tapping. Even Mother was beginning by this time to wonder what the sound could be. Mr. Carpenter listened to learn where the sound came from and then caught sight of a pair of laughing brown eyes over the yellow pumpkin's light in the front window. He hurried to the door and loud greetings soon brought the family to their feet and they surrounded the tall man whom their father had let in and it was a full minute before they recognized their favorite uncle in a red clown's suit, the same clown who had thrown the ball of confetti in Helene's lap. He had been having dinner at his club that evening and a group of the men had quickly decided to don carnival clothes and go out in the frolicking crowd, and the first one he had a chance to frolic with was his own little niece.

They soon made a place for him around the fire and listened while he told of the mad antics in town. Soon John tired of this conversation and slipping around to his uncle's chair said, "Uncle John, please tell us about what you did when you were a little boy like me. What did *you* do on Hallowe'en?"

Eunice in the meantime was passing long, slender twigs, while Margaret passed a dish of marshmallows.

"We are going to toast the marshmallows on these sticks and every one who wants any must tell a story. You start, Uncle John," said Eunice.

"Well," began Uncle John, "the first one I remember was when I was about six years old and your father here was four. We didn't have all the good things that you children have been

THE TOYLAND HALLOWE'EN

In Toyland, on a Hallowe'en, you'd ought to see what's done
When all the jolly little toys turn out to have their fun:
The toy black cats go romping 'round and through the midnight air
The funny Toyland witches on their little brooms ride there!
The girl dolls and the boy dolls have jack-o'-lanterns too
And there's no end to all the games that they all revel through.
So, if you pass a toy-shop on a Hallowe'en, you see,
You'd better take a peep within about midnight, maybe!

blessed with, but we had the best mother in the world, and that made up for the lack of many other things. Of course, we didn't appreciate that until we grew up," and Uncle John smiled a kind smile at Grandmother Carpenter, who sat in her usual comfortable chair. "We didn't know what all the fuss about Hallowe'en meant and we were too small to understand, but we knew it had something to do with pumpkins, and nuts, and apples, and candles, and witches, and goblins. Coming from school we had to pass a large store that always had displays of fruit and vegetables out of doors and this particular day a bag of English walnuts had been added to the lot. Your father and I planned if the nuts were there at night when we came back from school we would each take *two* and then we would run for our lives until we could hide them. Those nuts almost burned holes in our pockets, and never a chance did we have to hide them all that day long. At night we had about forgotten about them, although we had made great plans that they were to turn into witches and from witches into fairies, at our bidding. When Mother came to get us ready for bed she touched this hard spot in our little pockets and putting her fingers in my tiny pocket pulled out two English walnuts. They looked bigger to me then than the biggest pumpkin I have ever seen since.

"'Where did you get these?' asked my mother.

"I could not answer I was so ashamed.

"Mother continued to get me ready for bed, and then started to get your father ready, when she found he had two nuts also. We were in our little night-dresses before we could pluck up enough courage to tell our mother where we had got the nuts. She made us understand we had done a great wrong taking what hadn't belonged to us. That wasn't all. She took us downstairs, slipped on our shoes and stockings and over the little night-dresses put our heavy coats and marched us up to the corner of our street to the store from which we had taken the nuts.

"'Mr. Rice, these little boys have been naughty. I think they are sorry and they would like to ask you to forgive them before they say their prayers and go to bed. They have something they want to give you,' said my mother.

"With heads hanging, we pulled out the four English walnuts and told how we had taken them for Hallowe'en in the hope they would turn into witches and fairies. We asked Mr. Rice to forgive us, but we expected to have our heads taken off we were so scared. We always thought he had a reputation for being an awful miser. And we had heard he didn't like children.

"'You have a good woman for a mother, lads,' he said. 'She has taught you how wicked it is to take what don't belong to you. I hope you will grow up to be young men worthy of her. Take these red apples instead of the nuts. The nuts would have a bad taste for you now,' and so saying he placed the largest red apple he could find in our hands.

"Mother took us home and we were soon fast asleep in our little beds, but that was my greatest Hallowe'en. I never forgot it. Now please give me some more marshmallows, for I am going to toast and eat while the rest of you tell *your* story. *Mine* is an honest Injun one," said Uncle John.

Morning Prayer

As I begin another day,
I pray thee, Lord, to guide my way,
May all a loving kindness show,
Thy blessings see, thy mercies know.
Teach me thy way, for Jesus' sake.
And should I fail my part to take,

—*The Family Altar.*

How Our Leaders Divide on Candidates

As Nov. 2 draws near, through one source and another, the public is learning of the intention of men of influence to vote for one or the other of the presidential candidates. A group of thirty-one distinguished men, including twelve college presidents, all of whom are favorable to a league of nations, has declared for Harding. The list is headed with the name of Hon. Elihu Root. *The Outlook* has been ascertaining the opinion of college presidents the country over. Its returns show 85 votes for Harding and 63 for Cox. Hamilton Holt, editor of *The Independent*, and other members of the executive board of the League to Enforce Peace have put forth a manifesto signed by 121 persons in favor of Cox on the ground that he stands strongly for the League of Nations. The manifesto says that the affiliations of many of these have been with the Republican and Progressive parties. From these and other sources of information at our command we have prepared the following list of persons in church and administrative circles, with whom our own readers are most familiar. The list is by no means exhaustive, but serves to show a noteworthy cleavage between men equally identified with the cause of religion, patriotism and internationalism.

FOR COX

ANTHONY, Rev. Alfred Williams, Secretary Home Mission Council, New York.
BACON, Benjamin W., professor Yale University, New Haven, Ct.
BATES, Katherine Lee, professor, Wellesley College, Wellesley, Mass.
BROWN, Dr. Arthur J., Honorary Vice-President, League to Enforce Peace, New York City.
CROTHERS, Rev. Samuel McChord, Cambridge, Mass.
FARNAM, Henry W., President Connecticut Civil Service Reform Association, New Haven, Ct.
FIFIELD, Rev. L. Wendell, pastor First Church, Sioux Falls, S. D.
GULICK, Sidney L., Secretary National Committee for Constructive Immigration Legislation, New York City.
HOYT, Rev. Arthur S., Dean of Auburn Theological Seminary, Auburn, N. Y.
HUME, Robert, professor, Union Theological Seminary, New York City.
HUNTINGTON, Ellsworth, professor, Yale University, New Haven, Ct.
KING, Henry C., LL.D., President Oberlin College, Honorary Vice-President, League to Enforce Peace, Oberlin, O.
LYNCH, Dr. Frederick, member Executive Committee, League to Enforce Peace, New York City.
MACCRACKEN, Dr. H. N., President of Vassar College, Poughkeepsie, N. Y.
MERRILL, Rev. William P., President of the Church Peace Union, New York.
REYNOLDS, James Bronson, former Assistant District Attorney of New York.
THOMAS, M. CAREY, President of Bryn Mawr College, Bryn Mawr, Pa.
WHITE, Stanley, Secretary Presbyterian Board of Foreign Missions, New York.
WOOLLEY, Mary E., President of Mount Holyoke College, Honorary Vice-President League to Enforce Peace, South Hadley, Mass.
CALKINS, Rev. Raymond, pastor First Church, Cambridge, Mass.
NEILSON, W. A., President of Smith College, Northampton, Mass.

FOR HARDING

ABBOTT, Lyman, editor of *The Outlook*.
BUTLER, Nicholas Murray Butler, President of Columbia University.
DABNEY, Charles W., University of Cincinnati.
FAUNCE, William H. P., President of Brown University.
GOODNOW, Frank J., President of Johns Hopkins University.
HIBBEN, John Grier, President of Princeton University.
HOPKINS, Ernest M., President of Dartmouth College.
LAWRENCE, William, Bishop of Massachusetts.
LINDSAY, Samuel McCune, Columbia University.
LOWELL, A. Lawrence, President of Harvard University.
MACCRACKEN, John Henry, President of Lafayette College.
PRITCHETT, Henry S., President of the Carnegie Foundation.
RICHMOND, Charles A., President of Union College, Schenectady, N. Y.
WILBUR, Ray Lyman, President of Leland Stanford University.
GUNSAULUS, F. W., President of Armour Institute, Chicago, Ill.
BRANNON, Melvin A., President of Beloit College, Beloit, Wis.
McKENZIE, F. A., President of Fisk University, Nashville, Tenn.
SABIN, Ellen C., President of Milwaukee-Downer.
JENKINS, F. E., President of Piedmont College, Demorest, Ga.
CULBERTSON, H. C., President of Ripon College, Ripon, Wis.
COLE, Samuel V., President of Wheaton College, Norton, Mass.
PENROSE, S. B. L., President of Whitman College, Walla Walla, Wash.
EDDY, Brewer, Associate Secretary of the American Board.
PATTON, Cornelius H., Secretary of the American Board.

Editorial Sparks

What Makes Radicals

Neglect of the learned professions has synchronized with a rapid growth of radicalism and has, in all probability, been very largely the cause of it. One of the leading arguments for the college drives was that the radicalism which has of late been so pronounced in the universities is in a great measure attributable to unjust salaries and the restriction of opportunity which they involve. Unless the pay of the clergy is adequate there must eventually be a decline in the quality of spiritual leadership. There is scarcely a denomination that does not owe it to itself to adopt a program of $1,500 a year and a parsonage. There is no community that does not owe it to itself and to the nation to see that the program is made possible.—*New York Times.*

The People Are the Sinners

Governments cannot sin. They haven't a soul. It is people that sin. It is British people that sin against Chinese people, or German people who sin against the natives of Africa, or American people that sin against the people of Haiti. There would be a good deal less international sinning, if people who are responsible for these sins could witness their enforcement. The greediest Briton, we suspect, were he actually to witness millions of Chinese people becoming helpless degenerates through the use of opium, would not for the sake of opium profits continue to force the British Government to sin against China.—*The Churchman.*

IN THE CONGREGATIONAL CIRCLE

Washington State Conference

The Washington State Conference was held with Pilgrim Church, Spokane, Oct. 5–7. The program was rich, the general theme being, "Obligations of the Pilgrim Heritage." The attendance was unusually large and the interest sustained to the end. Among the outstanding features of the sessions was: "A School for Higher Training for the Pilgrim Prophet: A prayerful and careful look at ourselves, our work and our objectives, that we may more truly fulfill our obligations to the Pilgrim Heritage," led by Dr. L. O. Baird. Addresses were given by Revs. F. M. Sheldon, Secretary of the Education Society, J. B. Silcox, and W. C. Veazie, respectively, on "The Minister as an Educator, as a Preacher, and as Interpreter of the Spirit." Arrangements were made to publish Dr. Silcox's address.

The first hour of each day was devoted to a devotional study of the book of John: "The Object of the Book," led by Rev. F. O. Wyatt; "The Message of Freedom," by Rev. J. H. Bainton; "More Light, the Pilgrim Heritage," by Rev. Joel Harper. The messages of Dr. H. P. Packard, of Persia, were impressive and stirring. Rev. C. D. Yates, of Kellogg, Ida., preached a helpful sermon. The symposium on evangelism brought out messages both informing and inspiring. The speakers on this subject were Revs. W. R. Marshall, C. H. Burdick, Joel Harper, J. N. Pendleton, R. H. Campbell, Mr. C. C. McEachran and Mrs. O. C. Gaston. The moderator's address, by Rev. P. E. Bauer, "The Gospel for an Age of Waste," was well received.

The meetings held under the auspices of the Women's Boards were full of interest and the reports were encouraging. The banquets under the auspices of the Sunday schools and Pilgrim Legion, conducted by Rev. J. H. Mathews, were largely attended; so also was the Congregational Club banquet on the last evening, when Dr. H. C. Mason gave an address on "Launching Our New Mayflower." The vigorous words of Drs. Kelsey and Hinman promoted the interest of the conference as usual.

The conference pledged itself to raise $87,500 for benevolences the coming year, as its part of the five millions needed. Revs. Wilfred Withington and Jonathan Edwards gave reports of the International Council at Boston.

A resolution on the Japanese problem was passed, expressing to our "Japanese brethren in the United States and Japan, our unswerving faith, that a true Christian democracy realized in both these countries will remove present causes of friction and suspicion." A commission was appointed to promote the tercentenary celebration of the landing of the Pilgrims.

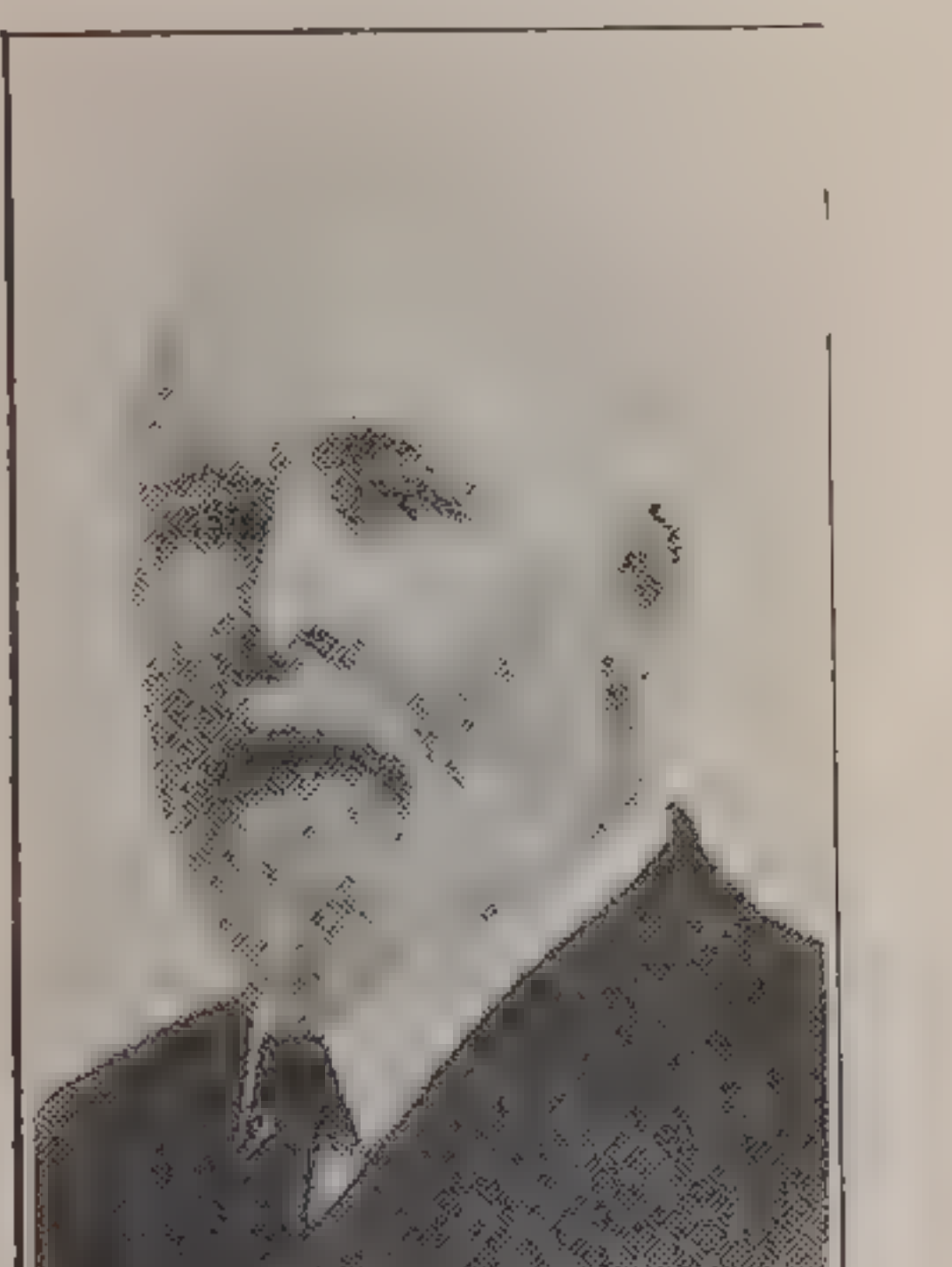
Dr. L. O. Baird, whose work has been especially acceptable and efficient, was elected superintendent for another three years. Pilgrim Church, and the other churches which aided, were fittingly recognized for so splendidly entertaining the large delegation, and Pilgrim's pastor, Rev. J. A. Luckenback, was elected moderator for the coming year. The conference will meet next year at Everett. The memorial service, conducted by Rev. C. R. Gale, for Revs. Elvira C. Cobleigh, J. M. Dick and Dr. William D. Lyman, pioneers in the state who had rendered exceptional service, was fitting and impressive.

J. E.

Our Honored Seniors

"They Shall Still Bring Forth Fruit in Old Age"

III. JAMES MANN CAMPBELL



Dr. James M. Campbell has demonstrated in his own life the title and appeal of one of his books, "Grow Old Along with Me." Born in Scotland in 1840 and educated in the Universities of Glasgow and Edinburgh, his first Congregational pastorate was in Langholm, Dumfrieshire, where he served eight years. He settled in the Middle West in 1874, and has constantly added to parish duties the preparation of a vast literary output. His outstanding contributions to religious literature have given him a high place among the clergy of this country and he has served as an editor of *The American Weekly*, of *The Christian Century* and has been a reader for a large publishing house. His work in *The Homiletic Review* has been followed with much interest from month to month. His seventeenth book, "Christian Science: What It Means and What We Can Learn from It," is just out.

Dr. Campbell is still effectively serving one of the churches at Manhattan in Southern California. His wealth of experience has made him a beneficent influence in the Southland as spiritual teacher, friend and counselor, whose best gift has been himself. He strikes the balance between extremes of view and, far from being a "middle-of-the-road" man, he has pioneered into the most progressive thought without losing any of his zeal and inner flame. From the summit of his years Dr. Campbell sends this message to the readers of *The Congregationalist:*

" 'The recognition of Christ as Living Lord' which, according to Harnack, was the main feature of the primitive Christian society, is the fundamental thing in Congregationalism. Its original declaration was that 'Jesus Christ is the only head of the Church, and the Word of God its only statute book.' As a movement of spiritual liberation it has always stood for the freedom of the spirit, but only as exercised under Christ. The authority of Christ it has regarded as absolute, and has accepted his word and will as the final court of appeal. As a separate branch of the Christian Church the distinct mission of Congregationalism is to meet the modern-day demand for a type of religion in which the highest spiritual authority is combined with the largest liberty."

Previous sketches in this series related to Dr. Edwin P. Parker of Hartford and Dr. A. F. Beard of New York. Ex-President Seelye will be the subject of the next sketch.

Idaho Has Best Conference in History

The 26th annual conference of the Idaho churches was a history-making session in several respects. A report from the Visitor to the Intermountain Institute, appointed last year, showed that the Institute is a school of junior college grade doing work through sophomore college year, that it is strictly a Christian school with required chapel and church attendance and required Bible study three hours per week. The Conference was invited to nominate a trustee who would be elected by the Board of Trustees. Rev. C. S. Rice was so nominated. It was further voted that the Conference present the school to the C. E. S. as an institute in every way worthy of recognition and of receiving such aid as investigation should justify. This gives Idaho its only school with Congregational affiliation.

The Institute was organized by Rev. E. A. Paddock, pastor of the Weiser church and a graduate of Oberlin. It now has about 120 students, full limit of its accommodation, and has had over 1,500 during its brief history. It is wholly practical, teaching the things that are of most value in Idaho agricultural and business life, at the same time providing such foundation as will be accepted in all colleges and universities for corresponding year credits. Students are encouraged, and for the most part accept the opportunity, to pay a large part of their expenses on the 2,000-acre farm and in the necessary work in the dormitories and boarding-houses. Some of our Congregational schools come to us for assistance in their beginnings. Here we have a school coming as a success with a fair property and seeking alliance because it is a Christian institution, with the breadth of Congregational traditions.

The Conference without a dissenting vote accepted the C. W. M. quota of $10,000 as its apportionment for the next year and the percentages presented by the National Apportionment Committee. In 1919 the state raised nearly $1,000 more than in any year previous to 1918, the Pilgrim Fund was oversubscribed by $2,000 and the full quota of $4,200 for the C. W. M. was pledged last spring. There was naturally some hesitation in presenting such an amount; but it was accepted and Idaho seldom fails in things undertaken.

The Conference appointed a committee to meet with a like committee from Montana, Washington and Oregon should these states accept the invitation in regard to an arrangement of conference dates so that our National representatives like Drs. Burton, Moore, Barton, Patton, Sheldon and representatives from the women's work in various lines, can make a circuit of the four states in two weeks and give us the inspiration of their presence. We are separated by such tremendous distances here that we cannot have our fellowship meetings as is possible in the East. One pastor traveled 472 miles from Challis to Weiser to reach this meeting, 944 miles round trip. We therefore wish to get all the inspiration possible from our national representatives. This we believe can be done by the plan suggested. We had with us Drs. G. A. Hinman and W. K. Bloom, and Rev. F. J. Estabrook from outside of the state.

Our annual report showed increase all along the line. The state has two new churches, a gain of 74 in church membership, of 993 in Sunday school, of 248 in Christian Endeavor. Gifts to National societies show an increase of $941, other Congregational gifts a $214 increase, value of property increase $8,520, home expenses a $3,185 increase, deficit a $6,450 increase. The only decrease was in undenominational gifts.

The final period of the last afternoon was given to a memorial servce for Dr. Herring. Officers for the next year are: moderator, Rev. C. H. Cleaves, Pocatello; registrar, Rev. J. E. Ingham, Boise; president Woman's Missionary Union, Mrs. J. E. Sears, Bruneau; secretary, W. M. U., Mrs. J. E. Ingham, Boise.

J. E. I.

Resigns After Thirty Six Years

The pastorate of Dr. J. C. Goddard over SALISBURY, CT., for 36 years is noteworthy, not so much for its length as for its sustained and improving quality. Dr. Goddard has never ceased growing as a sermonizer, and during the World War did his greatest preaching. It is rare that a country church has had for so many continuous years such strong pulpit work. His pulpit brilliancy has been marked by a spirit of profound reverence, while outside of the pulpit his original wit and humor have made him a widely known after-dinner speaker. In this he was the marked man of his university class. The University of Pennsylvania, though not his *Alma Mater*, honored itself as well as Dr. Goddard when it bestowed on him the degree of D. D. Few leaders have ever acquired a deeper hold upon the affections of a community than have Dr. and Mrs. Goddard. Their home has been a community blessing. Into it were born eight children of whom any parents would be proud. The youngest, Priscilla Alden, was married this Tercentenary year; and now all eight have homes of their own.

With great reluctance Salisbury accepted Dr. Goddard's resignation only with the understanding that he would live out his life with them as pastor *emeritus*. The fine public library, the schools and all other institutions of the town rejoice in the thought of his continued counsel and help.

From West to East

CALIFORNIA

Fresno Church to Have New Home

PILGRIM ARMENIAN, FRESNO, has just purchased a site for their new church building at a cost of $18,500. Plans for the new edifice have been under way for some time but have been delayed on account of difficulty in finding just the right location. The funds have been largely subscribed and the work will go forward now that the site has been obtained. This church was a home missionary church within 10 years.

New Life at Glen Ellen

The vicissitudes of life in any new community are well illustrated by the history of GLEN ELLEN. The church was organized because of the needs of the community and while never large in size it was prosperous and helpful. For the last two years, however, owing to the moving away of families that had been interested in the church and the coming in of a large number of Italian-speaking people, there have been no services and not even a Sunday school. Again the scene changes and owing largely to the coming into the community of a husband and wife who are Pomona College graduates, in connection with the helpful work of the pastor of the neighboring church of Sonoma, the interest has been revived. The church has now been yoked with Kenwood, with Rev. Isaac McRae as pastor. Evening services are held with good attendance and the Sunday school has an attendance of 35. On Sept. 29, 14 new members were received into the church.

D. J. S.

REV. HAROLD WINSHIP CARRYING THE GOLD-STARRED FLAG

Two young Congregational preachers—Sergeant Major Harold Winship, pastor of First, Deep River, Ct., in center, with Sergeant J. F. English, student in Hartford Seminary and son of Dr. W. F. English of Hartford, on the right, as they bore the flag with one great gold star for Hartford's soldier dead, at the head of the Hartford Welcome Home Day parade.

Paso Robles Dedicates Parish House

On Sept. 26, the dedication of the parish building at PASO ROBLES occurred, with a delightful all-day service. This provision for social and church school needs marks the culmination of a plan wrought out when the church auditorium was built a number of years ago. The new building cost $6,500 and constitutes an adequate addition to the plant.

Superintendent Kenngott preached the morning and evening sermons and assisted the pastor, Rev. T. M. Lineweaver, in the day's service. At the afternoon session a number of local ministers participated.

First, Los Angeles, Rededicates Church

Building newer and better has been the slogan for the churches in Los Angeles meeting with destructive fires. With that purpose FIRST, LOS ANGELES, entered upon its rebuilding plans for the parish building which was almost entirely destroyed on May 28. Marking its completion, a reception and service of rededication was held Oct. 4. In this service the pastor, Dr. C. S. Patton, and representatives of various organizations which use the building expressed their gratitude over the reconstruction. The redecoration, the installation of new lights and the general provision of added attractiveness make the building a most usable place for its various lines of activity.

Not only in wood and plaster have changes been occurring in First Church. Dr. Patton has introduced this autumn the use of the motion picture at the evening service. The singing of old and familiar hymns from the screen is a feature of the service and Dr. Patton's informal talk applies the lesson of the reel. As compared with attendances of a year past, the new method has increased the evening congregations by over 700 per cent.

The Church school has enlarged its program of religious education. Under the able leadership of the director, Rev. H. F. Burr, the curriculum has been thoroughly revised, a staff of loyal teachers secured, new departmental plans adopted and foundations laid for a program of permanent value.

From Northern to Southern Conference

After two and a half years as pastor of Benicia, Rev. La Rue Watson has accepted a call to Southern California. He undertakes the pastorate of TEHACHAPI this month, a growing farming and orchard district in Kern County, where our church is entering a field formerly held by the Methodists.

In Benicia Mr. Watson has not only ministered effectively to his own parish but has been aggressive in all worthy local enterprises, having been president of the Red Cross Chapter, instrumental in securing a community nurse, and a leader in other welfare undertakings. Mr. Watson's position as Christian Endeavor representative for the Northern California Conference has given him a close connection with young people's work.

S. E. B.

COLORADO

Gov. Shoup Takes Strong Stand

The Christian people of Colorado are rejoicing at the recent action of Gov. O. H. Shoup in forbidding the directors of the State Fair at Pueblo to open the fair on Sunday. Protests from ministers and religious bodies from all over the state poured into the Governor's office and a state law forbidding horse-racing on Sunday made it possible for him to issue a positive order against the advertised plan of the directors.

New Secretary of Building Society

A hearty welcome is being extended to Rev. C. H. Harrison, the new District Secretary of the C. C. B. S., whose office has been moved to Denver and added to our rapidly growing Congregational headquarters.

Denver Happenings

OHIO AVE., DENVER, is rejoicing over the decision of Rev. S. T. McKinney to remain with them. Mr. McKinney had received a call from the Presbyterian Church at Baxter Springs, Kan., at nearly twice the salary he was receiving. Ohio Ave. promptly increased his salary by $900 and on a recent Sunday noon, by a unanimous rising vote of the congregation, pledged him the active support of the members in all his plans. The basement of the new addition to the church building is completed and will be used through the winter without waiting to complete the upper part.

BERKELEY COMMUNITY, DENVER, is enthusiastic over the coming of their new pastor, Rev. G. T. Nichols. Mr. Nichols is a graduate of New Windsor College and Oberlin Seminary, and has a son in Oberlin College. He comes to Denver from Arkansas City, Kan., where he did a splendid piece of work. Berkeley has a wide field to care for and is planning an extensive program.

BOULEVARD, DENVER, under the leadership of Rev. F. G. Brainerd, has adopted the plan of a weekly church night on which the families enjoy the fellowship of a basket lunch, and a devotional service followed by various club activities.

Rev. R. V. Hinkle Becomes State Worker

The state work has lost an efficient general worker in the decision of Rev. P. W. Jones to accept the call of GRAND JUNCTION. Fortunately another good man has been found for the general work in Rev. R. V. Hinkle of Eaton, who took up his new position in the middle of October, with headquarters at Denver.

Church Slogan for Text of Sermon

Rev. Monroe Markley began his eighth year with LONGMONT on Sept. 5, preaching on their slogan: "The Church of the Open Mind, the Aspiring Soul, the Warm Heart and the Helping Hand." The church has been closed during the summer except for one class of girls in the Church school, who refused to miss their lessons and met every Sunday.

Mr. Jones Accepts Grand Junction Call

GRAND JUNCTION, which has been in rather an unsettled condition, received recently a visit of encouragement and counsel from the state missionary, Rev. P. W. Jones. His suggestions seemed so wise that they not only adopted his advice but also decided that he was the one man to lead them in carrying out the plans. So ardently did they press their suit that Mr. Jones finally accepted their call and has entered on his new work, where the church is pressing forward with a definite aggressive policy.

Montrose a Community Church

The new $60,000 community plant at MONTROSE is practically completed and the gymnasium is already in use under the leadership of Mr. Raymond Lewis, the director of recreation. The extension work of the church is now well under way, with a circuit of six regular appointments. A Ford car, with a "movie" outfit, is a great help in giving educational entertainments and in developing a good community spirit. The church is disappointed in the decision of Rev. W. B. McDowell not to accept the position of Director of Extension Work, but the pastor, Rev. Isaac Cassel, is hopeful that the right man will soon be found for this important place on his staff.

W. O. R.

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SOUTH DAKOTA

Dupree Dedicates Church

DUPREE dedicated their new church Sept. 19. The first step toward building the church was taken by Rev. D. M. Brown during the summer of 1917, when most of the subscriptions were taken. The war and short crops hindered the work. During Rev. L. E. Stayton's pastorate the basement was finished, but owing to the early winter last year the work was discontinued. Early this spring the C. C. B. S. offered such splendid help on the building that the work was taken up and completed.

The visiting clergymen were Supt. W. H. Thrall, Rev. G. W. Reed of McLaughlin, and Rev. H. C. Juell. At the dedication service enough money was received and pledges made to pay the bills and furnish the church.

WISCONSIN

Recognition Service for Rev. T. A. Dungan

A service in recognition of the opening pastorate of Rev. T. A. Dungan with PLYMOUTH, OSHKOSH, was held Oct. 5. Dr. E. B. Allen, of Oak Park, Ill., preached the sermon. Rev. T. R. Faville made the recognition prayer; Rev. W. H. Ziegler gave the right hand of fellowship; Supt. L. C. Talmage gave the charge to the pastor; Rev. H. E. Peabody, the charge to the church and Rev. Walter P. Patton brought greetings from Oshkosh churches.

ILLINOIS

Dr. Breed Closes Pastorate

After serving SUMMERDALE, CHICAGO, four years Dr. D. P. Breed has withdrawn permanently from pastoral service. Two mild attacks of apoplexy have laid him under physical limitations which are likely to be permanent. His pastorate was highly fruitful. Nearly 65 per cent. of the present church membership were received under his ministry. Dr. Breed has been made pastor *emeritus* and will dwell among the people who have made their neighborhood most homelike to Dr. and Mrs. Breed through years of loyalty and love.

DR. AND MRS. BREED

Mr. W. P. Booth has entered upon the pastorate of the church. He is a well-trained Canadian and is growing into a good place with the church. He is soon to be ordained.

NEW YORK

Prizes for Pilgrim Essays

As a part of their Tercentenary celebration, BROADWAY TABERNACLE, NEW YORK, is offering prizes for essays on the Pilgrims. The prizes are three in number; one for boys and girls under 10 years of age; one for those over 10 and under 15; and the third for adults.

Secure Dr. Parkhurst as Acting Pastor

Dr. C. H. Parkhurst, who has been out of the active pastorate for some years, has just accepted an invitation to serve as acting pastor of MANHATTAN, NEW YORK, during the present season, from October to June. Dr. Parkhurst will be assisted in the pastoral work by Mr. W. H. Bartlett, a graduate of Harvard, who served as second lieutenant in the A. E. F.

RHODE ISLAND

Fairs Net Goodly Sums

DARLINGTON, PAWTUCKET, and HOPE, EAST PROVIDENCE, have recently held successful fairs. Darlington raised $2,000 to apply on the parsonage and Hope cleared $600 to pay on their parsonage.

Barrington Loses Mr. Canada

Rev. P. A. Canada has resigned the pastorate of BARRINGTON to accept social welfare work at Pittsfield, Mass. Since August, 1914, Bar-

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rington has received 40 members and benevolences have steadily increased. The sum of $2,000 was raised for the Pilgrim Fund and $1,230 for the Congregational Forward Movement. Mr. Canada had three years at Wellfleet and eight years in New Bedford and is most interested in the new work in which he is engaged. For several years he was on Barrington's School Committee and was Secretary of the Congregational Ministers' Meeting of Providence. G. A. B.

MASSACHUSETTS

Resigns Lee Charge

Rev. C. M. Calderwood resigned the pastorate of LEE on Sept 19, after three years with this church. These years have been marked by steady progress. Mr. Calderwood came to Lee from South Manchester, Ct., where he had enjoyed a successful ministry. While in Lee he has effected a number of important changes; the church has been incorporated, the old system of rented pews has been done away with, a new set of laws and rules for church government has been adopted and the Every Member Canvass inaugurated.

He goes to Glendale, Cal., where he is privileged to enter upon the pastorate of a young and growing church in that sunny land and is at once to begin the erection of a new church edifice.

Mr. Calderwood is a graduate of Grinnell College and Yale University and is eminently fitted for his new field of larger activity. The best wishes of the fellowship of the churches of South Berkshire is his as he leaves this Association for his new field in the West.

M. W. B.

In the Name of God, Amen!

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From Brockton to Gardner

Those acquainted with the work of Rev. C. A. McKay with FIRST PARISH, BROCKTON, are sure that First, Gardner, has made no mistake in calling him to that strategic pulpit. The five years of Mr. McKay's pastorate of First Parish have been crowded with a rich and fruitful ministry. A hundred and forty-eight new members have been received, the organization of the church has been improved by the creation of a Church Council, composed of the representatives of the various departments, which has functioned as the voting body of the church between annual meetings. For the first time in its history the church has met its full apportionment for benevolences. A special feature has been the creation of a large Sunday night congregation through a series of high-class, carefully selected and skillfully prepared stereopticon lectures. Mr. McKay has been much in demand for pastoral services outside his immediate parish. He has also done considerable lecture work in Brockton and the vicinity. He has come to be regarded as one of the most eloquent and scholarly preachers in the city.

Mr. McKay's departure has caused widespread regret among all classes of the community. This was well attested by the large audience, composed of members of all the churches, which crowded First Church at his last Sunday evening service in Brockton. H. F. H.

Becomes a Congregational Church

The Union Church of Christ, Point Shirley, Winthrop, was admitted to fellowship in the Suffolk North Association of Congregational Churches and Ministers, at the semi-annual session, Oct. 13, at First Church, Everett. The Point Shirley church has been in existence eight years as an independent mission. The committee to present the plea for admission to the Congregational Association stated that it is organized as a Congregational church, has 28 members, with more in prospect, a Sunday school of more than 50 pupils, is incorporated, owns its house of worship, the property is not mortgaged and the church maintains regular preaching services. The right hand of fellowship was extended by the moderator, Dr. C. L. Noyes, while the official and other members of the association stood, afterwards, singing "Blest be the Tie."

Church and Ministerial Record

Calls

BALDWIN, W. E., Athol, S. D., to Lake Preston, S. D. Accepts to begin Nov. 1.

BURDON, H. F., West Medway, Mass., to Gilbertville. Accepts.

DUNLAP, R. A., Second Parish, Portland, Me., to become teacher of Biblical literature and history at Dartmouth College. Accepts and is at work.

LAITE, R. E., Warren, Me., to Forest Ave., Bangor.

MACDONALD, C. C., North Abington, Mass., to Union, Medford. Accepts and is at work.

PATCH, D. I., formerly of Beverly, Mass., more recently with Pilgrim Fund, to Orthodox, Arlington, Mass. Accepts.

PORTER, JOHN, Bowen, Ill., to Wyanet. Accepts.

SNIDER, R. P., Oswego, Ore., to Tallmadge, O. Accepts.

THORP, W. B., First, San Diego, Cal., to Palo Alto. Accepts.

TRACY, C. K., after year in service of denominational campaigns in Massachusetts and South Dakota, to Collinsville, Ct. Accepts and is at work.

TROWBRIDGE, R. A., student at Boston University, to Rowley, Mass.

Resignations

FISK, A. R., Union, Cedar Grove, N. J.

FRAME, E. E., Lockport, Ill.

THORP, W. B., First, San Diego, Cal.

Ordinations and Installations

RITTER, F. S., *i.*, Waverly, Jersey City, N. J., Oct. 1. Sermon by Rev. C. H. Wilson; other parts by Rev. Messrs. J. H. MacMillan, J. H. Robinson, C. W. Carroll, T. A. Moffat, H. L. Everett and G. P. Eastman.

SHAW, G. W., *o.*, *Kansas* City, Mo., Oct. 28. Parts by Rev. Messrs. J. W. Fifield, James Hyslop, James Alcock, M. H. Turk, C. B. Moody and Albert Wilson.

SMITH, G. B., *o.*, Kansas City, Mo., Oct. 28. Parts by Rev. Messrs. J. W. Fifield, James Hyslop, James Alcock, M. H. Turk, C. B. Moody and Albert Wilson.

Personals

MORRILL, E. E., is now engaged as director of religious education with Hillside Presbyterian Church, Orange, N. J. Mr. Morrill served Congregational churches at Canandaigua, N. Y., and Malden, Mass., afterwards going to the Normal School at Ahmednagar, India, in succession to Rev. A. H. Clark, now Candidate Secretary of the American Board. Conditions of health in Mr. Morrill's family requiring his return to this country, he came back to America in the spring of this year and began service with Hillside Church Sept. 1.

PHILLIPS, G. P., who has been for two years associate pastor of Westchester, N. Y., with special charge of the Chatterton Hill Congregation, presented his resignation to that church early in the fall. Mr. Payson's increasing responsi-

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bilities outside of the church made it impossible for him to continue longer as pastor in charge, although he still remains a member of the congregation.

STEENSON, ISAAC, pastor of Madrid, N. Y., has been given a Ford Sedan by his church people to help him in his work.

WINSHIP, H. S., First, Deep River, Ct., has just been elected Adjutant of the local post of the American Legion. He is already chaplain.

WOODRING, W. H., during the last six years the faithful minister of First, Wellsville, N. Y., is seriously ill and has been ordered by his physician to give up all work for several months. The local daily of Oct. 8 says of him: "Mr. Woodring as pastor of the Congregational Church is well known in our community, but his activities have not been limited to that church or to this town. He became the leader of the no-license fight immediately upon reaching Wellsville, and was a successful leader. He became very active in all of the war work campaigns. He was the county organizer for practically all of the Liberty Loans, and carried on that work in addition to his church duties. Mr. Woodring has abundant energy and enthusiasm in whatever he undertakes, and has doubtless overtaxed his nerve force during the past three years. All our readers will join with the *Reporter* in expressing the hope that a few months of absolute rest will accomplish very much toward the complete restoration of his health."

Events to Come

AMERICAN MISSIONARY ASSOCIATION, ANNUAL MEETING, Springfield, Mass., Nov. 17-18.

WOMAN'S BOARD OF MISSIONS, ANNUAL MEETING, First Church, Montclair, N. J., Nov. 10-12.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, Quadrennial meeting, Boston, Mass., Dec. 1-6.

RED CROSS SUNDAY, Nov. 14.

RAILROAD YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF NORTH AMERICA, International Conference, Richmond, Va., Nov. 18-21.

BOSTON MINISTERS' MEETING, Pilgrim Hall, 14 Beacon St., Boston, Nov. 1. Subject, The League of Nations under the Existing Political Conditions. Speaker, Pres. A. Lawrence Lowell of Harvard University.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Nov. 5, 10.30 A. M. Miss Minnie Hastings of Uduvil, Ceylon, will be one of the missionary speakers.

State Conferences

CONNECTICUT, Park St. Church, Bridgeport, Nov. 9-10.

KENTUCKY, Evarts, Nov. 18-19.

TENNESSEE, Soddy, Nov. 15-16.

RHODE ISLAND, Saylesville, Nov. 9.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Advertising Department, The Congregationalist, 14 Beacon St., Boston.

FRANK WOOD SPAULDING

Died, in Clifton Springs, N. Y., Oct. 7, Dr. Frank W. Spaulding, aged 76 years.

Frank Wood Spaulding was born in Bingham, Me., April 29, 1844. He graduated from Bowdoin College in 1872, and from the Medical Department of the University of the City of New York in 1875 as valedictorian of his class.

A petition signed by a large number of the citizens of his native town was sent to him asking him to return as their physician. He practiced there a few months, at the Asylum in Brattleboro, Vt., as associate physician for a year, and then went to Epping, N. H., where he remained for sixteen years as village and country physician and as one of the two physicians of the county almshouse and insane asylum in a neighboring town.

In October, 1880, he married Abby Thayer Stearns, the only child of Rev. Josiah H. Stearns, D. D., pastor of the Congregational Church in Epping for more than thirty years, and a member of the prominent old New England family of that name.

Dr. Spaulding was Superintendent of the Sunday school and a deacon of the church for many years.

A severe attack of pneumonia in 1892 so affected his health that he felt unequal to the exposure of a country practice in New England, and in 1893 he accepted a position on the staff of the Clifton Springs' Sanitarium, ten years of the time as "Medical Director." Here he worked for twenty-seven years, going with no warning from his own office, at the summons of the Great Physician; just a voice out of the Eternal Stillness, and "he was not, for God took him."

Dr. Spaulding was a man greatly beloved, and as the tidings of his death flashed from Maine to California, hundreds of hearts mourned the loss of a true friend, a skilled physician whose place could not be easily filled.

It is hard to sum up the characteristics of such a man. Of wonderfully fine personality, dignified yet gentle, grave yet sympathetic, uniformly courteous, possessed of a keen sense of humor, "a friend of man" and child alike.

He was deeply religious, always present at the sanitarium services, and an enthusiastic attendant at the National Missionary and religious gatherings.

Firm in his convictions, he was nevertheless a seeker after new truth, political, medical, religious, a man of open mind, of warmest heart, of unfailing sympathy. One of the younger physicians on the staff who had been associated with him but a short time remarked, "All I can think of is the quotation from Shakespeare:

"His life was gentle, and the elements
So mix't in him, that Nature might stand up
And say to all the world: 'This was a man.' "

His sense of humor was manifest up to the time of his going. Just a short time before he went to his own office he laid a marked copy of a Republican paper on the desk of one of the librarians who had laughingly declared that she should vote the Democratic ticket.

He was devoted to all missionary interests, so loyal to the interests of the American Board that one of the secretaries wired that he wished a representative of the Board could attend the funeral service.

He was a life-long reader of *The Congregationalist* and every Sunday afternoon was given to its perusal from cover to cover. It was a family joke if the paper failed to come for some one to say, "Frank will not know it is Sunday without *The Congregationalist,*" even though he always attended church service in the morning.

Dr. Spaulding is survived by his wife, whose life at the sanitarium has been a benediction to all who have come in contact with her, a sister, Mrs. W. H. Rand of Washington, D. C., a niece and three nephews.

Such a life cannot end. Its influence lives on here, and in the broader sphere above. The doctor's office in the Clifton Springs' Sanitarium was but the doorway into a larger, fuller, more perfect, more abounding life with him whose he was, whom he always lovingly and joyfully served. I. V. W.

ABBY STEARNS SPAULDING

Died at Clifton Springs, Oct. 18, Mrs. Abby Stearns Spaulding, wife of Dr. Frank W. Spaulding, aged 73 years.

Abby Thayer Stearns was born in Dennysville, Me., April 22, 1847, daughter of Rev. Josiah H. and Eliza (Kilby) Stearns. Dr. Stearns was Congregational minister at Dennysville but after the death of his wife, when the little girl was about nine years of age, he returned to his native town of Epping, N. H., as pastor of the church. Abby graduated at Abbot Academy in 1868, and returning to her home, helped her father in the active parish work which ordinarily falls to a pastor's wife; she also officiated as church organist and presided over the home.

Her marriage to Dr. Frank W. Spaulding occurred on Oct. 20, 1580. Instead of the 40th wedding anniversary for which they had planned, there is a glorious reunion at the Lamb's Marriage Feast.

Mrs. Spaulding was possessed of rare attributes, always cheerful, kindly, sympathetic and generous. As she went in and out of the sanitarium she seemed much younger than her years indicated, and her presence always brought happiness and sunshine to guests, nurses and employees alike. Goodness and cheer radiated from her, and the path of her feet was always one of brightness. She will be sadly missed from her accustomed place, from her ministry of love, but her lonely heart went out in search of him who had gone so recently, and the physical heart could not bear the strain. With a brief attack of pain, a smile, and she

"walks in white
In garments gloriously dight,
In white because she walks with God."

Mrs. Spaulding leaves no relatives nearer than cousins, Mrs. Sheahan of Dennysville, Me., Mr. John T. Vose of Cumberland, Me., Mrs. W. B. Johnson of Woodfords, Me., and Mrs. Ida Vose Woodbury of the A. M. A., mother of Dr. Woodbury, superintendent of the sanitarium.

Loving hearts all over this country mourn their great loss in her going, but mourning is turned into joy at the thought of her abundant entrance and the glad reunion.

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OUR READERS' FORUM

Nomination Seconded

Dear Mr. Editor:

I second the nomination of Dr. Charles F. Carter as Secretary of the National Council, because he seems especially well fitted. As Chairman of the Executive Committee of the Council, he already knows its work in detail, and in that capacity he has repeatedly been put to the test and never found wanting. If he could be persuaded to accept this position, he would bring to it outstanding ability and sound judgment. He couples efficiency in doing things with unfailing consideration for others. Nor would he be found lacking in the reality and strength of his spiritual leadership. Elijah has been called away from us. Upon whom better fitted could his mantle fall?

Appreciation of the greatness of Dr. Herring's leadership grows. He may be said to have reinterpreted to ministers and churches the New Testament type of oversight, in which a greatly endowed personality manifested his greatness in the completeness of his service. Upon whom is his great mantle to fall? Congregationalists must immediately face this question. Our fellowship is not lacking in capable men, and no post in the denomination offers greater opportunity for service. Of whom could we be more sure than the pastor of Immanuel Church, Hartford?

William Horace Day.

Bridgeport, Ct.

Should the Constitution be Amended?

Dear Mr. Editor:

In the discussions as to the League of Nations the vital point is this: The opponents of the League say that if the United States should enter, then our army and navy would be subject to the call of the Supreme Council, without any action by our Congress. President Wilson says this is not so. Cox affirms his solemn purpose to stand by the Constitution. But on the other hand Harding says that if our military forces were not under the direction of the Supreme Council, then our entrance into the League would not amount to much.

This apparent dilemma calls for careful consideration. Many good American Christians believe that the moral influence of this nation in the League would be very great and beneficial, and that we should enter without further delay, leaving the constitutional questions to be adjusted later. Others, who have more logical keenness, and who are more cautious, think we should know exactly what is involved before we take the decisive step.

While the ultimate purpose of the League is to promote peace, the League itself is no pacifist program. Permanent peace cannot be established until justice is maintained. If the League of Nations is to be effective, the Supreme Council must be able to enforce its authority by an international army maintained for police duty. And if the United States enters the League, it should contribute its quota to such an international police force. Police duty is not war, yet it is evident that we are confronted by a situation which is not provided for in our Constitution. Our nation now has international responsibilities which Washington, Jefferson, and Monroe never dreamed of.

Whatever may be the decision of our people as to our immediate duty, it seems probable that ultimately, in order to perform our part in the affairs of the new world which is to be, we shall need to amend our Constitution.

To present this matter in a definite form, suitable for discussion, I will be rash enough to suggest that possibly an amendment should be adopted something like the following:

Under an international agreement, ratfied on the part of the United States by the President and the Senate, to administer justice and maintain the peace of the world, the army and navy of the United States may be employed for police duty in any part of the world. The scope and conditions of this article may be defined from time to time by act of Congress.

William Colton Clark.

Wilmington, Vt.

The Voter's Responsibility

Dear Mr. Editor:

At so many of the meetings of the International Council, expression was given to criticisms of the United States Senate, the President and "others in authority over us."

Of course we have the freedom of speech which allows criticism; but haven't we the remedy for what we criticize in our own hands?

Shouldn't we—must we not—encourage our young people all over this fair land of ours to think that it is their Christian duty as they reach the age of twenty-one to register, inform themselves of the issues and candidates and vote—not only that year but *every* year thereafter?

If every person in these United States who believes in business integrity, civic righteousness and patriotism cast his vote to the best of his ability *every* year, it would not take long to change things for the better. The writer feels deeply the deplorable fact that so many men who consider themselves respectable members of society, take so lightly their responsibility for making and keeping their town, city, state and country respectable.

A Former Anti-Suffragist.

Dr. Herring as an Interdenominationalist

Dear Mr. Editor:

If it is not too late, may I add another tribute to the catholic-minded brotherliness of the late Dr. Herring.

One of the most prominent leaders of the Interchurch World Movement, who was at all the important conferences, tells me that of all the men who represented the different denominations, none was so universally fair or consistently interdenominational in his outlook as Dr. Herring. He stood, from the beginning to the unfortunate end, for the original idea of the Movement—that it should bring the denominations together in common service, that the money should be raised by a common appeal, and not by many denominational appeals, and that interdenominational religious bodies that had their place in the churches should not be excluded.

When the fatal and irretrievable mistake was made to sectarianize the appeals, and the conduct of the Movement, he deplored it, as did many others, but none more than he.

My friend is not a Congregationalist, and he might not care to make this statement over his own name, for obvious reasons, but I am sure he would like to have his opinion recorded, of the brotherly, large-hearted spirit of the beloved leader of Congregationalism.

Francis E. Clark.

41 Mt. Vernon St.,
Boston, Mass.

CLASSIFIED WANTS

Each week this paper goes into over twenty thousand Congregational homes. It is read by those earnest people who form the very backbone of our denomination. Our classified columns offer exceptional opportunities for those who have something to sell or are looking for something to buy, for positions wanted or to be filled, together with many other wants. Classified rates are four cents per word each insertion, including initials and address. Keyed ads. (care *Congregationalist,* 14 Beacon St., Boston) cost fifteen cents additional.

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A Congregational Minister is about to lose all he has, in mortgage on his property. Will someone please buy and hold until the income of $50 per month pays same, or it can be sold. Please write me. "Wife," *Congregationalist.*

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In the Church School

(*Continued from page 538*)

1-9, is a naïve pictorial effort to explain the fact of many languages.

The stories of Abraham, Isaac, Jacob, Joseph and Moses are all fascinating and furnish excellent material for religious education and moral instruction, if used discriminately. God doesn't sanction such lies as Abraham told Pharaoh and Abimelech, much less does he bring a plague upon Pharaoh and put blame upon Abimelech to help his favorite out of the difficulties his falsehoods brought upon him.

The story of the sacrifice of Isaac probably indicates the doing away of human sacrifice, which the Israelites doubtless practiced in common with their neighbors. Other people offered their sons in sacrifice; can he feel that his God commands less? He will offer the best he has, but God wakens him to the fact that he makes no such requirement.

We must not think that God indorses Jacob's chicanery, even though he uses him in working out his plan. Joseph was a remarkable character, even if he did profiteer for Pharaoh until he had brought all Egypt into slavery.

Moses is an outstanding character giving to Israel most remarkable and fascinating interpretations of God's will. But as we have already seen, the prophets and Jesus did not sanction the idea that God required the people to offer sacrifices. The great contributions are the Book of the Covenant, Ex. 20-23, the 19th chapter of Leviticus, where we have the second great commandment in the 18th verse. "Thou shalt love thy neighbor as thyself," and the Holiness Code in Deuteronomy in which we have the Ten Commandments repeated in chapter 5: 6-21, though the reason given for the Sabbath differs from that in Exodus. In chapter 6: 4, we have what Jesus called the first great commandment, "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." Jesus said, "On these two commandments, the whole law hangeth and the prophets." Matt. 22: 40. And Paul said, "The whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." Gal. 5: 14.

Next week we shall consider some sayings which seem wholly contrary to the spirit and teachings of Jesus. F. M. SHELDON.

New A. M. A. Secretary

At its October meeting, the Executive Committee of The American Missionary Association appointed Rev. Fred L. Brownlee of Cleveland, O., as its Secretary for the Department of Missions, to succeed Dr. J. E. McAfee and earlier Dr. H. Paul Douglass. Mr. Brownlee has been serving Pilgrim Church, Cleveland, as its associate pastor with Dr. Dan F. Bradley and begins his new duties Nov. 1.

It Will Pay You to Read

BUILDING FOR THE NEW DAY, by PAUL L. VOGT, Ph.D., in *Christian Advocate* for *Sept. 23*. Mr. Vogt is Superintendent of Rural Work for the Methodist Episcopal Church. He discusses the questions of church architecture—and gives plans and pictures for convenient, often beautiful and inexpensive church buildings and groups of buildings planned for Methodist churches.

THE EARLIEST MINOR ACCOUNTS OF PLYMOUTH PLANTATION, by CHAMPLIN BURRAGE (*Harvard Theological Review, October*). Bradford's History was commenced in 1630. This important and interesting article deals with earlier documents published in 1622 and 1624, especially the "Relation," misnamed Mourt's. Mr. Burrage shows that the first section is Bradford's Relation and the second part "is made up chiefly of letters or parts of letters by Winslow. This is reproduced almost entirely, and there are brief references to Porry's "Description of Plymouth Colony," 1622, and to certain other early documents. Of particular interest is the archæological material which is contained in these documents.

An intelligent man gives up his childish notions of science and philosophy, but does not give up science or philosophy. So he outgrows his childish notions of religion, but holds on to religion.—*John Andrew Holmes.*

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Woman's Board of Missions of the Interior, 19 S. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas., Friday Meeting, 10 A. M.

Woman's Board of Missions for the Pacific, 760 Market St., Room 421, San Francisco. Mrs. Ernest A. Evans, President; Mrs. W. W. Ferrier, Treasurer; Miss E. S. Benton, Secretary.

Congregational Woman's Home Missionary Federation, 289 Fourth Ave., N. Y. Mrs. P. S. Suffern, Treas.; Miss Miriam F. Choate, Sec.

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Religious Notice

Woman's Board of Missions. The Fifty-third Annual Meeting of the Woman's Board of Missions will be held in First Church, Montclair, N. J., Nov. 10–12. Meeting opens Wednesday at 10 A. M., closes Friday noon.—Lucile S. Harvey, *Clerk.*

RISIBLES

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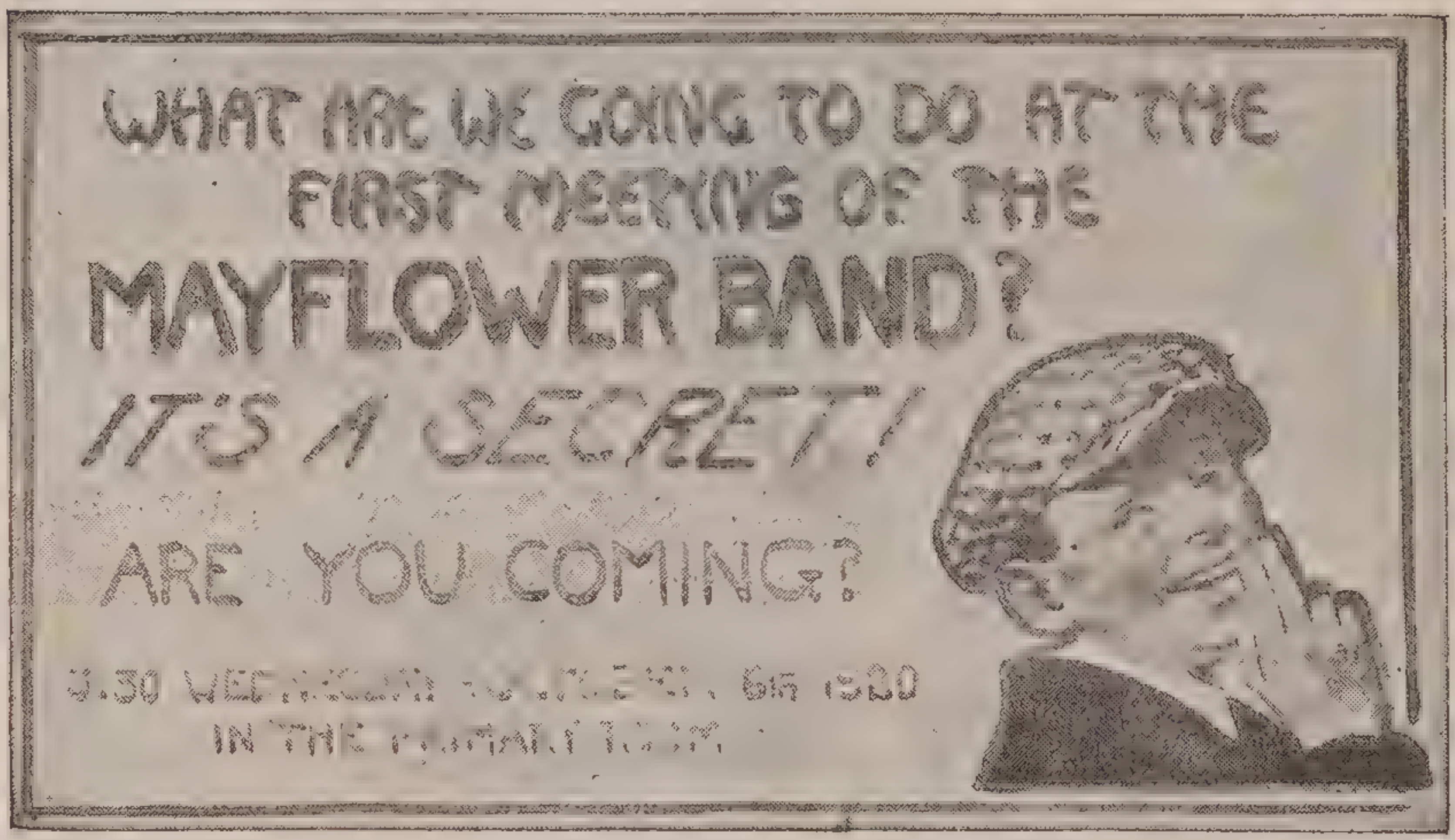
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(2) To develop a spirit of comradeship and sympathetic helpfulness toward persons less favored.

(3) To provide actual practice in service.

THEY CULTIVATE THE SPIRIT OF GIVING

The Mayflower Programs will arouse interest in other people and their needs, the children will gain a spirit of giving that will make them throughout their lives loyal supporters of missionary enterprises. Gifts that are the children's own work are effective in accomplishing this end, and so form an important part of the programs. The final program provides for another form of children's service—giving a playlet based on the season's programs, the children thus earning money which will go for mission work.

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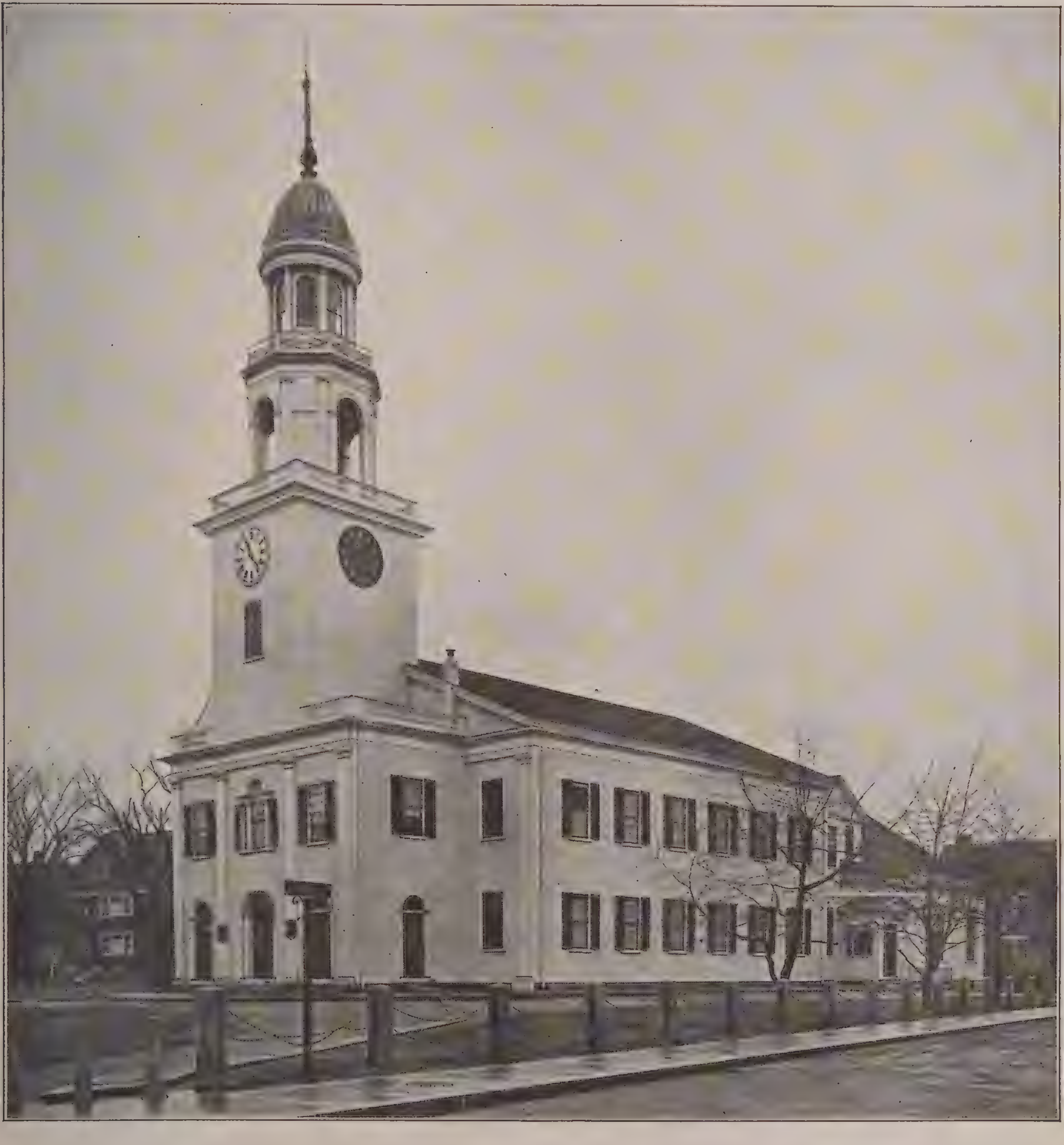
The Congregationalist and Advance

Vol. CV. No. 45

November 4, 1920



SECOND CONGREGATIONAL CHURCH, DORCHESTER, MASS.

In Our Series of Notable Church Edifices

Second Church, Dorchester

The Second Church in Dorchester District, Boston, Mass., shown upon our outside cover, is one of the historic churches of our country. It was dedicated in 1806; 114 years ago, and was built by a company of private individuals at a cost of $15,000. The pews were sold at auction for more than $25,000, and the surplus was divided among the men who built it. Thus in that far-off time we see that the descendants of the Pilgrims were thrifty.

A great deal of faith was shown by the builders, for the town of Dorchester at that time had only 3,000 inhabitants, and the seating capacity of the church is now 1,000, and no change has been made within the four walls of the church except to add two rows of pews to the balcony.

The steeple of the church was a copy of one built in London, designed by Sir Christopher Wren, the architect of St. Paul's. It has been for more than a century visible from the surrounding country. The bell in the tower was cast by Paul Revere and his name is upon it.

Within the church is the Townsend Memorial Organ of comparatively recent date. The building, which is in the center of a lot of land of more than 40,000 square feet, where four streets converge, is valued with the land at about $200,000. The building like its faith stands foursquare to the world. There was not any cellar when the church was originally built but it was heated by stoves. A cellar was later excavated and furnaces added and electricity installed.

The church has two ancient communion cups, the gift of the First Church in Dorchester, which have been in continuous use, one since 1636 and the other 1678. The latter was the gift of Margaret Thatcher, who was the wife of the first pastor of the Old South Church in Boston.

The church is remarkable in only having four ministers for the first 100 years of its history: Dr. John Codman, who served forty years, Dr. James H. Means, thirty years, Dr. Edward N. Packard, eight years, and Dr. Arthur Little, twenty-five years. Dr. Little was succeeded by Rev. Jason Noble Pierce who resigned a few months ago to become pastor of the First Congregational Church, Washington, D. C. In a metropolitan church at the capital of the nation, he will have larger scope for his talents and ability, and be able to wield a wide influence for the truth. Mr. Pierce had served the church here six years, during one of which he was Senior Chaplain of the Second Division.

The church has a present membership of over 1,500, and a Sunday school of over 1,400.

During the earliest years of Dr. Codman's ministry, serious differences arose between him and his parishioners over the attitude which he should take toward Unitarianism. The parish and a part of the membership of the church insisted on his exchanging with Unitarian ministers. One Sunday morning four stalwart officers were at the foot of the pulpit stairs and forbade his entrance. He preached his discourse from the platform in front of the pulpit, and at noon another minister who had been engaged, preached from the regular pulpit. This brought matters to a crisis and Dr. Codman and his friends purchased the next week a controlling interest in the pews and there was no further trouble. It is impossible at this distance from these events to imagine the bitterness and hostility which these questions engendered, but Dr. Codman's stalwart holding of his position was of great service later to those who held conservative views. This historic pulpit is still preserved, although not used.

From the date of Dr. Codman's ordination which was in 1808, up to the present time, this church has held to the fundamental and cardinal truths of Christianity: a belief in the Triune God, the Deity of Christ, his supernatural birth, his miracles, salvation through his atoning blood shed on the cross of calvary, his resurrection into the glory from which he came, the inspiration of the Bible and the reality of heaven and hell.

Favors the League

Dear Mr. Editor:

I have been a constant reader of your paper for the past thirty-eight years, and was never more pleased with it than today. Especially do I like the stand you have taken on the League of Nations; you could take no other stand and be in line with the spirit of our denomination, and the larger part of the Christian people of the nation.

I do not care to keep company with that class of politicians who represent us in our national Congress, who say, as some of them have, that they would not believe the League of Nations to be right if Jesus Christ said it was, and that old Isaiah was wrong when he declared the time was coming "when nations should learn war no more." How one who accepts the spirit of the Ten Commandments and the Sermon on the Mount, can refuse to sanction the League of Nations, properly guarded, I cannot understand.

R. C. DRISKO.

Pomona, Fla.

The Seventy-fourth Annual Meeting of

THE AMERICAN MISSIONARY ASSOCIATION

WILL BE HELD AT THE

FIRST CONGREGATIONAL CHURCH

REV. NEIL McPHERSON, D. D., Pastor

and the MUNICIPAL AUDITORIUM of SPRINGFIELD, MASSACHUSETTS, Nov. 17-18

Rev. Nehemiah Boynton, D. D., President

PROGRAM

Wednesday, November 17th, 2.30 P. M., at First Congregational Church

1. ORGANIZATION
2. ADDRESSES OF WELCOME:
   For the City and State,
   For the Churches, Rev. Neil McPherson, D. D.
3. RESPONSE: Rev. Oscar E. Maurer, Member of Ex. Com.
4. REPORT OF TREASURER, Irving C. Gaylord, Esq.
5. ANNUAL SURVEY OF EXECUTIVE COMMITTEE, John R. Rogers, Esq., Chairman
6. THE OUTLOOK OF A. M. A. CHURCH WORK AMONG NEGROES, Rev. Alfred Lawless, Jr.
7. CONCERT OF PRAYER, led by Rev. A. F. Beard

8.15 P. M., at Municipal Auditorium

"THE COURT OF BROTHERHOOD"—A pageant presenting the work of the Association among the belated races of the United States, in Five Episodes. A cast of 160 people from the Springfield churches. A selected chorus, assisted by the Jubilee Singers.

Thursday, November 18th, 9.30 A. M., at First Congregational Church

Devotional Service:

1. REHABILITATION OF A. M. A. SCHOOLS, Mr. Arthur B. Holmes, Supervising Architect
2. AFTER-WAR RACE RELATIONS IN THE SOUTH, Dr. Lewis B. Moore
3. RACE VALUES AND RACE DESTINIES, Sec. George L. Cady

BUSINESS SESSION, 11.30 o'clock

Woman's Hour, 2.30 to 4.00 P. M.

Mrs. F. W. Wilcox, Sec., presiding

1. THE STORY OF A QUARTER CENTURY, Mrs. Ida Vose Woodbury, Field Sec.
2. DR. MARY C. WHARTON, "The Doctor Woman"

Voices from the Field, 4.00 to 5.30

1. THE GLORY OF THE MOUNTAINS, Rev. E. R. Wharton
2. THE FUTURE OF OUR INDIAN MISSIONS, Rev. Rudolf Hertz
3. THE MEXICAN CHILDREN OF MT. TAYLOR, Rev. Otto J. Scheibe

SOCIAL HOUR, 5.30

8 P. M., at First Congregational Church

Devotional Service:

1. THE PILGRIM HERITAGE FOR ALL AMERICANS, Rev. Arthur H. Bradford, D. D.
2. NEW DEMANDS IN NEGRO EDUCATION, Major Robert R. Moton

ANNOUNCEMENTS

Membership: The members of The American Missionary Association consist of delegates elected to the National Council of Congregational Churches, Sixty Corporate Members at Large, delegates elected by evangelical churches not affiliated with the Council and Life Members of this Association. Besides these, pastors and representatives of all contributing churches are cordially invited to be present.

Entertainment: The people of Springfield are making hospitable arrangements for guests and delegates. Comfortable quarters at reasonable rates will be provided for all. Apply promptly to Rev. R. J. Goddard, Faith Congregational Church, Springfield, Mass., Chairman of Entertainment Committee. Upon arrival apply at **Information and Entertainment Bureau**, in Chapel of First Church, where cards of introduction will be given and Boy Scouts appointed to pilot you to place of entertainment.

JUBILEE SINGERS FROM FISK UNIVERSITY at all sessions

The Congregationalist and Advance

November 4, 1920

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The Talk of the Sanctum

Pilgrim Virtues in the Modern World

Under this title Dr. Bridgman begins this week a little series of first page messages which seek to relate the virtues for which the Pilgrims are eminent, to the tasks of today. Deservedly the historical element in all that is being said and written concerning the Pilgrims during these commemorative months should have first place, but along with that recognition of what the Pilgrims were and did should go the desire to bring into the life of today those graces and virtues displayed by them that have perennial worth and which were never more needed than in the world of today. Future messages in this brief series will consider THE CONSECRATION OF YOUTH, THE SPIRIT OF ADVENTURE, THE CONQUEST OF HARDSHIP, DEPENDENCE UPON GOD, THE TRANSIENTNESS OF THE EARTHLY LIFE.

The Children and the Tercentenary

Anything that interests the younger generation in the Pilgrims and the things they represented is particularly timely and useful just now. That is why we are glad to begin in this week's issue a series of Mayflower Stories which will depict in bold and attractive lines John Billington, Wrestling Brewster, Humility Cooper, and other of the boys and girls who came over on the *Mayflower* and shared with the older people the hardships and vicissitudes of those first years in Plymouth. They were real humans—these youngsters who lived three hundred years ago, and Mrs. Pauline C. Bouvé in these sketches has brought out the characteristics that link them with boys and girls of today. She is a popular writer for children. Her "Lamplight Tales," which appeared in the *Boston Transcript* daily for a number of months, were widely appreciated. The next two stories in the series will be "Keen Eye is Faithful" and "Humility's Pride."

In the Circulation Department—

These are busy encouraging days. We have been sending out our autumn literature to pastors and church agents, and we have been receiving a flood of replies relating to a *Congregationalist and Advance* Sunday in every church. As we expected, the first Sunday in November was made the Sunday for special presentation of the paper to many congregations, and in many other churches the pastors preferred different Sundays soon. We do not care which Sunday is chosen, desiring only that all our pastors at such times and in such ways as may be most convenient and likely to be most effective present "our own" church and family paper and help to extend its circulation.

Evidence multiplies to prove the increasing appreciation of *The Congregationalist and Advance* by our readers, and more and more ministers are testifying to its value as a "pastor's assistant." More and more our readers are telling us how much good it does in the home circle and it helps to deepen their spiritual life, broaden their vision and clear their understanding on the great problems of the day.

We are all working for the same great causes. Let us work together and for each other.

From Our Mail Bag

"You are doing a great work. Your paper is *right up to the minute.* Best today it ever has been." P.
Mass.

PIEDMONT'S GREAT CAMPAIGN

It Has Begun; It Is Going On; It Must Succeed.

A Statement of Important Facts

WHY PIEDMONT'S APPEAL IS NATIONAL

Two maps published by the United States Census make it plain why Piedmont's appeal is national. One illustrates the proportion of the American-born to the foreign-born by heavy lines representing the foreign-born. The South is the only light portion of this map. 974 out of every 1,000 in the South are American-born. The Second illustrates the proportion of illiteracy by heavy lines. The entire South is very dark, some portions almost black. The American-born portion of our nation is the most illiterate portion.

The whole nation is responsible for this condition, and should have a part in changing it. The South will be asked to do its part, and a large part too, in this campaign. Every State of every section is directly interested in promoting general education everywhere in the Nation.

New England passed its educational spirit on through the various developing regions of the West, and backed it up with its money until it reached the Pacific Ocean. Every reason that urged it Westward now urges it Southward. All the other States, who have received, are by that very fact called upon to give. The Western need has vanished in the presence of established institutions with the ideals of the Pilgrims. The Pacific Coast has no farther West. The one great national educational work is in the sparsely settled South with its wonderful resources, whose development has scarcely begun. These two maps are strong arguments for Piedmont College.

WHEREIN PIEDMONT COLLEGE IS DISTINCTIVE

Its location, as indicated by the Census, is the most healthful in America. It is in the heart of the great Piedmont section, close by the Blue Ridge Mountain Range; 1,500 feet above the sea, and surrounded by the lavishing beauty which nature has bestowed upon this region. It is in the geographical center of the South East, on a branch of the greatest railroad system of the South, four miles from its main line.

While it is in no sense a class college, since its student body is made up from the families of the city as well as of the country, it is especially adapting itself to the rural regions of the South, in which four-fifths of its people reside. This strong Anglo-Saxon stock, in both the mountains and lowlands, is a veritable mine of undeveloped possibilities. From these homes should come, and will come, if opportunities are made available, the strongest and most efficient workers in this reconstructed Nation. Ministers, missionaries, and leaders in every legitimate walk in life are here for the training.

The field of Piedmont College is not a local one. Already the College is reaching all the Southern States, and some of the Northern. Spanish-America has been considerably represented in its student body; and would be largely so, if the College felt itself equipped to do the kind of work needed to send these young men back to places of leadership in their own country. Seventeen States and Spain were represented last year.

If these, and related facts, can once be lodged in the Christian consciousness of the Nation, the objectives of this campaign will seem all too small. We ask the Christian part of this Nation to study the facts and to make this College, the manifest child of Providence, their agency for this work of so great importance to the Nation and to the Kingdom of God.

THE FIRST OBJECTIVE

The first thing to be done in Piedmont's campaign for adequate buildings, equipment and endowment is to raise $100,000 to cover this year's budget and necessary incidentals. In the budget, voted by the trustees, the donations were put at $80,000. These were to cover the expenses of the current year and to dispose of the deficit.

The first wing of the dormitory to take the place of Mary J. Green Hall, burned last January, has been built; and the other wing, to accommodate forty more girls, is awaiting the funds with which to build it. Not until this is built will our accommodations equal those we had before the fire. It will take about $15,000 to complete this building. Our sawmill, planing mill, and other wood working machinery are waiting to deliver the lumber. Our efficient builder and his well-trained and tried force of carpenters are ready to begin. All we lack is the funds.

The other $5,000 is needed to do many things about the buildings and grounds incidental to their most successful use.

We hope the friends of Piedmont will join with us most heartily in this effort; that they will send us checks and pledges before January 1st, if possible, to cover this entire amount. The pledges may be paid at any time before the close of our fiscal year, June 30th. We hope, however, they will come in as early as possible, that we may pay our teachers promptly and meet our other bills without impairing our credit.

FOR PIEDMONT'S FIRST OBJECTIVE:

Pres. Frank E. Jenkins, Piedmont College, Demorest, Ga.

To help meet Piedmont's Budget for this fiscal year and for the immediate necessities of the College Plant, I enclose a check (or Money Order) for $............

Name ....

Address ....

Date ....192....

....

Pres. Frank E. Jenkins, Piedmont College, Demorest, Ga.

To help meet Piedmont's Budget for this fiscal year and for the immediate necessities of the College Plant, I will give on or before June 30, 1921, the sum checked below, payable probably about ....192..... If unexpected circumstances should make the payment of this inconvenient, I will try to give notice thirty days before the above date.

( ) $5,000; ( ) $2,000; ( ) $1,000; ( ) $500; ( ) $300; ( ) $250; ( ) $200; ( ) $150;
( ) $100; ( ) $75; ( ) $50; ( ) $25; ( ) $10; ( ) $5; ( ) $..........

Name ....

Address ....

Date ....192....

....

$15,000 Needed Immediately For Teachers' Salaries Now Due And Pressing Bills

The Congregationalist
and Advance

Pilgrim Virtues in the Modern World

I. The Layman's Witness

WHAT we want to obtain first of all from the current celebrations of the Pilgrim Tercentenary is a rebirth of enthusiasm for the solid and enduring virtues which, in the retrospect of 300 years, shed luster on the great adventure of the Pilgrim fathers. Then we want modern Christians by the thousands to dedicate themselves anew to the pursuit and exemplification of these virtues.

It is futile to try to recover and perpetuate in the world today the full Pilgrim and Puritan attitude toward the theater, the dance, the drama, card-playing and Sunday observance. In order through dramatic representations to make more real the outward life of the Pilgrims good people all over the country are utilizing today the very thing which the Pilgrims shunned and hated.

But the main use of these stage delineations and the studied effort of every writer, preacher and orator on Pilgrim themes should be to portray in bold and challenging lines the fundamental and imitable virtues of the men and women of Plymouth. The wonder is that despite their limitations in numbers, financial resources and intellectual outlook, what they did and what their children and children's children did made New England a bulwark of freedom, a nursery of learning, a fountain of moral and spiritual power.

We note first as we study the *Mayflower* group THE LAYMAN'S RESPONSIBLE PART in the direction of common affairs.

They greatly err who think the Plymouth colony was made up chiefly or largely of ministers, missionaries and ecclesiastics. There was not a minister in the group, according to the canons of their times. They were carpenters, goldsmiths, dyers, printers, coopers, farmers. As manual workers they undertook to supply the primary needs of the colony through what their hands raised and made. They believed that while a man was raising grain or splitting wood or erecting a barn or hunting for venison, he could be honoring God, and by the thorough way in which he goes about his task and by his fidelity to the common welfare be building God's kingdom on the earth.

Unordained men though the Pilgrims were, they felt keenly the obligation of sustaining through those first terrible winters the church which they brought with them; of carrying out the social compact entered into in the cabin of the *Mayflower*, and of furthering in every way possible the interests of the infant community.

The history of New England Congregationalism is largely the history of great laymen. The Old South, Boston, for example, has been favored with a notable succession of learned and devout ministers, but as Dr. Gordon points out in the volume recently published commemorating the two hundred and fiftieth anniversary of the church, the Old South from the days of Judge Samuel Sewall down to the late Samuel Johnson—to speak now only of the dead—has been molded and to a great extent directed by the men in the pews. This is equally true with regard to other strong churches.

But times have changed. The layman's witness is not as constant or as forceful as it used to be. Perhaps he is not given a fair chance. Protestantism, yielding to the inevitable tendency toward closer organization, tends toward the placing of ministers in places of influence and power. Most of our secretaries and executive officers are ordained men.

In the sphere of the local church, the witness and the work of the layman is equally needed. Now that prayer meetings have declined, we do not hear as often as formerly the voice of the layman in public attestation of his faith. How singular it is that the Congregational churches, one of whose cardinal beliefs is the priesthood of believers, should, in the course of three hundred years since they went out from Anglicanism on that issue, have ceased largely to utilize laymen in conducting public worship and in preaching the gospel.

The Methodists have far surpassed us in this respect. The Episcopalians and the Christian Scientists also put greater reliance upon and make larger use of unordained men in conducting the worship of the sanctuary. Many an outpost in these bodies is manned solely from Sunday to Sunday by laymen. But how seldom does a Congregational minister invite a layman to stand by his side in the pulpit! How seldom do you see a Congregational deacon or trustee out in the public square telling the crowd what Jesus Christ and his gospel mean to him.

We specify lay preaching not because we think it the main element in the layman's witnessing to the world, but because that side of his service has been understressed of late. It is comparatively easy to get a fair proportion of our laymen to give generously, but it is harder to induce them to open their mouths in public confession of Christ, to give their time and thought to the instruction of a Sunday school class, to handle vigorously and wisely the financial affairs, to go from house to house supplying the needs of individual homes.

We are not forgetful of splendid laymen here and there and of their invaluable contributions to the common cause. We are speaking rather of tendencies.

This Tercentenary must not pass without the fresh dedication of multitudes of laymen to the work of their local churches. None need wait for a nation-wide campaign to enlist them. Something more deep-going is needed than any mechanical device, any temporary spurt fed by campaigns, conventions and banquets. If any layman who reads these lines thinks that his church wants him chiefly for his money, let him understand that money is the last thing the church wants from him. It wants the man himself, a generous share of his interest and energy, his physical presence in the sanctuary, his prayers at the family altar and in the closet, the personal consecration and reconsecration of himself to Jesus Christ.

The church of the Pilgrims, founded, nourished and extended by laymen, calls them in this year when organized Christianity is facing the most solemn and at the same time the most magnificent opportunity in its history, to take up and wear bravely and gladly the mantle of Carver and Bradford, of Winslow and Myles Standish, to the end that this fundamental virtue, this witness-bearing on the part of unordained men who are busy day by day in the markets and on the farms of the nation may in the next few years be so general, fearless and effective that they in their turn shall become the salt, the leaven and the light of the world.

H. A. B.

EDITORIAL

A Relief

It will be a relief to be done with the hot recriminations and mud-slinging that have marked the later weeks of the campaign. Whether the vitriolic element has been greater than in previous campaigns is not to the point just now. There has certainly been enough of it since mid-summer. On the one hand Republicans like George Harvey and William Roscoe Thayer, and on the other hand members of the Cabinet and even the Democratic presidential candidate himself have gone too far in their wholesale and vehement denunciations. In contrast with them Mr. Harding has shown commendable self-restraint. The public is wearied, too, with the exchange of hot telegrams, with quibblings about statements at earlier times and with the constant effort to put the other fellow on the defensive or in the hole. The campaign of 1920 as a whole has not been calculated to elevate the morals of the people, refine the tastes of the rising generation, or to inspire the rank and file on either side with exuberant and unqualified enthusiasm either for the candidates or for the issues and causes represented by them.

But a truce in these fierce political strivings is at hand. May it prove a peace sufficiently enduring to bring about through cooperative efforts of good men and good leaders in both parties such legislation and such administration of public affairs as will conduce to the prosperity of this country and the welfare of the whole world.

The Christian Attitude on the California Japanese Question

The Federal Council of the Churches of Christ in America has published a Statement by its Commission on Relations with the Orient bearing directly on the present agitation on the Pacific Coast against the increase of Japanese population and farm ownership. It appeals to men of good will both in Japan and America to refuse to be stampeded into precipitate action by self-seeking political agitators, to make a careful study of all the facts and to await the action of the Conference of the two governments. The apparently well-authenticated reports that this diplomatic conference is already in progress with a view to the formulation of a treaty gives force to this appeal.

To Americans in particular the Statement appeals for remembrance of the international aspects of the question of grave import and affecting not merely the Pacific Coast but also all America. "California's legitimate ends can best be secured through Washington." The statement, while conceding the stress of the present situation, insists that "Only the patient exercise of the principles of honor, justice and fair play between nations and races can afford any real or permanent solution to a confessedly difficult problem. We wish to urge every effort to avoid humiliating, race-discriminatory laws which will only aggravate the situation."

The present proportion of Japanese to the whole population of California, the Statement points out, is that of a very small percentage, which does "not warrant the assertions of agitators." On the other side, the Japanese are reminded that the question is "by no means so simple or easy of solution as the extremists of either side usually represent," and that the misunderstandings, misrepresentations and wrong-doings are not all on one side. The difficulties from the American point of view lie largely in the isolation of Japanese farm-colonies, which tend to remain integrally Japanese, and the double allegiance of Japanese-born children. Legislation is necessary on both sides of the Pacific, but back of legislation must be the patient study and search for a satisfactory solution of a sincere good will.

The whole report is well worth study. It implies, what we ourselves believe, that there should be no exceptional legislation as regards Japanese but that we need a well-considered policy of permitted, but carefully regulated, immigration which will prevent the incoming of larger groups of any nationality than can be easily assimilated, that only those should be admitted who are willing to renounce their former citizenship in favor of allegiance to the United States after a reasonable time for experience and settlement; and that all children born in America should by that fact be held to be Americans and trained in the use of English and principles of American liberty and responsibility. Neither Japan nor any other nation should complain if we object to the establishment of outposts of alien civilizations or of permanently alien social groups on our territory. We have a welcome and a place for prospective American citizens; but not for divided and of necessity divisive groups from any part of the world. And the rule should apply to incomers from all nations alike.

A further document of importance on this subject is an address by Mr. Frank A. Vanderlip before the members of the San Francisco Commercial Club and the Chamber of Commerce, in which he recounted experiences as an invited guest to confer informally with the leaders of Japan in their own country. Mr. Vanderlip reports that these leaders in many departments of Japanese life fully admit that Japanese emigration and settlement in California are not desirable. But he reminds us also that the questions of emigration and of a new home for the overflow of the Japanese population are vital questions for the future of the Japanese people. The address is well worth reading and will do much to strengthen the appeal for a dispassionate and Christian settlement of the questions at issue between the two ocean-separated and ocean-united peoples.

Is Preaching Futile?

An important symposium has recently been published in *The Christian Century* (Sept. 30) dealing with matters which vitally concern all who are interested in the welfare of the Church. It centers around an article printed several weeks before by the well-known Socialist, John Spargo, in which he raises the question of the value of preaching as now conducted. Mr. Spargo does not attack the Church or religion; far from it. He says of the Church: "It is as enduring as the life of humanity and so long as there is a future for men there will be a future for organized religion and for the Church. . . . Nothing else can take the place of religion in the hearts of millions of men. No social arrangements, however ideally perfect, no ethical system, however exalted, will satisfy as substitutes for religion. These things are temporal: they do not deal with the unseen spiritual things which are so vital to a large part of mankind." But, he believes that the primary function of the Church is the promotion of worship, the training of the spiritual life. He says,"In my humble judgment the Church of the future will exist almost wholly for worship and devotion." Wherein he utters a warning, or a word of guidance, which it behooves the Churches to consider.

But preaching, he declares, is an "anachronism," not "a man-sized job." He seems to judge it largely from the statement of themes as presented in the newspapers! A method of judgment, especially when city papers are examined, which might lead many a man to despair. He also concludes that it is impossible for any man to speak twice a week, on a vast variety of topics, without being superficial. This, briefly is Mr. Spargo's argument.

The paper attracted so much attention that replies were requested. Over sixty manuscripts were submitted. From these six were chosen, and, by referendum, the three best were selected and published in this symposium together with a reprint of Mr. Spargo's article. They were written by Rev. Ernest Bourner Allen, Rev. Lloyd C. Douglas, and Rev. Ellis B. Barnes. To these were added Mr. Spargo's Reply to his Critics and an article from *The Outlook* by Lyman Abbott on "The Utility of Preaching." The preachers, of course make a strong argument for the value of preaching and the names of great preachers are easily pointed out. But probably Dr. Abbott meets the situation best when he says, "If Mr. Spargo had entitled his article "The Futility of Some Preaching," I should have heartily agreed with him."

The discussion may do much good if it will lead ministers to cling more closely to their specialty, the mediating of the mind of God, through Jesus Christ, to the minds of men, and if it will help the

Churches to be more true to their function, the promotion of worship and the culture of the spiritual life. Not that it is not to deal with social themes. It has done so effectively and must continue so to do. What Washington Gladden and Professor Rauschenbusch and F. G. Peabody have undertaken as leaders, thousands of ministers whose names are unknown have undertaken in the humbler places. And as Dr. Allen points out, the churches in recent years have proven themselves a mighty force for righteousness throughout the land.

It is the function of the preachers, under Jesus Christ, not to be the makers of programs for social reform but to be the inspirers of men and women to go forth to their places of work and influence and put into practice the principles of the coming Kingdom of God, love and justice and good will toward men. To quote Dr. Abbott again: "So to interpret an ever present God as to inspire the spirit of obedience to divine law in lawless souls, and give peace to restless souls, hope to cynical souls, and love to selfish souls is to preach, and such preaching is never futile."

Our Missionary Program

On other pages will be found some interesting information about the Congregational World Movement. A news article tells what encouraging progress is being made in launching the campaign throughout the country. On another page is a letter by Dr. Stocking of Upper Montclair telling how nicely the Missionary Education program of the C. W. M. fits into the program of his church. You will want to do likewise when you read what Dr. Stocking's church has done. And in order to do it you will want the literature that is described on the page opposite Dr. Stocking's letter.

Immediate, thorough, enthusiastic study of missionary education will work wonders in any church, not only in support of our missionary causes but to give vision and spiritual dynamic for Christian living and for every department of church work. Missionary intelligence and the missionary spirit are essential to vital Christianity.

Setting the Pilgrims Forth

Not least interesting in the recent developments of the Tercentenary celebrations has been the multitude of dramatic renderings —plays or pageants—of and from the Pilgrim Story. We are printing an admirable one this week, written by President Shipman of Atlanta Theological Seminary, which he calls "The Pilgrim Way to Freedom." And there are many others who have ventured in this field, so that the range of choice of churches, schools and other organizations who may wish to find something along this line is unusually wide.

Into this field the American Bible Society has ventured, first with a "dramatic service"—a pageant in reality—by the practiced hand of the poet Percy MacKaye, in which the advance from darkness to light and freedom is given in a simple sequence of "Actions," each of which advances the thought by picture and recitation or singing, all well within the range of the unpracticed powers of the churches. The Society has sent out also a beautifully illustrated, large-page publication for the proposed Mayflower Universal Bible celebrations which are due on Sunday, Nov. 28. It contains much matter of history and description which will be of use and interest to pastors and people.

While we are on this subject we should like to say a word of farewell and "come again" to the British delegation which has been visiting America in connection with the Tercentenary Celebrations. We hope they enjoyed their wide acquaintance with American people and places and did not feel that the breaking up of their meeting of welcome in New York had any but the militant pro-Irish sentiment behind it. We can assure them that Americans generally are not the enemies but the friends of Great Britain. We could have wished that there had been among them at least one representative of the British Congregational Churches to bring them into close relation to the heirs of the Pilgrim faith and polity. The neglect to appoint such a representative, we fear, is a symptom of what almost seems to be a concerted effort in many quarters to minimize the religious side of the Pilgrim migration and ignore the fact that it was a church which came, and that for the members of that church the transplantation of its life and faith and special witness was the ruling motive.

Signs of Hope in Eastern Europe

There are signs of hope in the religious life of those countries of Central Europe where Mr. John R. Mott finds evidences of social and economic recovery, as indicated by the article which we print this week. Even in Germany there is at least the great deliverance of a complete overthrow of governmental control over church activities and life. The churches are no more to be departments of the state. In the words of Professor Albert Deissmann of Berlin, who has written a survey of the German religious situation transmitted by the Federal Council of the Churches of Christ in America, "The revolution has abolished the '*summepiscopate*' (the authoritative oversight) of the reigning princes and the German Constitution of 1919 has decreed the separation of Church and State. Professor Deissmann says that, while he notes many signs of convalescence after the collapse of defeat, in general a dark view must be taken. "German Protestantism has surely never seen itself environed by so many difficult tasks as in the present moment."

The active interest in the church and its changes found in Czecho-Slovakia is in marked contrast with this German hesitation or decadence. Our own missions in Bohemia and Moravia are steadily building up a group of free churches. But the people on a wide scale are turning away from the Roman authority, which has denied their desire for a married priesthood, service in the spoken tongue of the people and other reforms, and has put its curse upon those who persisted in going back to the famous days of Huss and the reforming spirit which has kept itself alive in the thoughts and hopes of the people for four centuries of oppresssion. They are passing over to the revived Bohemian Church almost by whole congregations in many places. The movement is popular and spiritual rather than political. It is a remaking from within and not a propaganda from without and bids fair to carry with it a large proportion of the Bohemian people.

Even in Russia there are signs of a stirring of spiritual life. The overthow of the ruling church authorities and the many persecutions and massacres did not kill Christian faith. They have proved a call instead to the essentially religious spirit of the Russian people and in many places spontaneous revivals of religious interest and purpose are reported. When the Russian reorganization comes it will find the church as much in need of rebuilding as the state. And there will be a new spirit of personal thought and responsibility which must find expression.

We have a part to play in the religious reawakening of the war-stricken lands. We are showing Christianity in action in the relief works of the Red Cross, the Y. M. C. A. and other healing and helpful organizations at work in Central and Eastern Europe. We must support them whole-heartedly, with generous gifts and prayers and with them all the other agencies at work. It is going to be a hard, even a terrible winter, through which our efforts must not fail in works of relief and brotherhood.

The Parables of Safed the Sage

The Parable of the Golden Hair

The daughter of the daughter of Keturah put her left arm around my neck, and drew my face close down beside hers, and held me where we could look both of us at ourselves in a large Mirror. And I saw therein the face of a dear little girl and the face of a Grandfather who loveth her.

And the little maiden appeared to see something and to miss something in what the Mirror disclosed. For she caught up her Golden Hair with her right hand, and cast it over my head.

And she cried out in great glee, and she said,

See, Grandpa, see. Your hair is Orange-Colored.

And I gave her a good, tight hug and a kiss.

And I took her hand, and we came unto Keturah. And I said unto her, Who saith that Safed is Aged, and where is the man who doth affirm that his hair is Grey? Behold, mine hair is Red-Golden.

And I and the daughter of the daughter of Keturah showed unto her our Stunt. But we did not quite fool Keturah. For she knew what color was mine own hair that was underneath the golden curls of the little damsel.

Yet did I walk away with a lighter step, and I said, Let no man call me old. I have reliable information that mine Hair is Orange-Colored. I am not old, so long as I have a little Granddaughter to keep me young.

Now the season was the Autumn; for the summer was past, and the harvest was ended. And I looked at the Trees, and, behold the leaves thereof were Red and Golden.

And I removed mine Hat, and I addressed Nature, saying,

I am something of a bluffer myself, and I understand thy Camouflage. Thou no less than I dost feel in thy veins the approach of Autumn, and thou makest a Brave Bluff. Thou canst not turn backward the procession of the Seasons, nor bind with the sweet influence of the Pleiades the flight of time nor the coming of the Frost. But thou hast somewhere hidden in the Woods a little Fairy that saith unto thee, Thou still art young; put on thy Glad Rags and Smile. And behold, here thou art, with Winter only two laps behind, and thou art pretending to feel young.

And I said,

Nature, thy method is O. K. and I am glad that out of the mouth of a little girl I have learned the same happy little Bluff. We are neither of us liars. Beneath every leaf that smileth as it prepareth to wither and to drop, is the bud of new life. The smile of the forest in Autumn is the prophecy within its roots of Eternal Youth. It is even so with me. It is not always May. But I am determined to keep my skyline clear and my waistline trim and mine heart young. And if ever I should have a suspicion that mine hair tendeth toward Grey, then I know how to change the color, and to go forth with head and heart both young.

In Brief

Every one has troubles, but wise and helpful people do not advertise them in their gloomy faces.

* *

Come, now, let us reason together. Do we belong to the church of Christ; or do we not? And if we do, are we really trying to make that church efficient for the need of the world in our neighborhood?

* *

Garages, moving picture houses and other "luxury" buildings multiply even in these days when construction is so costly. Meanwhile in almost every city and town in the land decent people with modest incomes hunt high and low for places where they may lay their heads and establish the little homes which are the life of the republic. It really doesn't seem quite right, does it?

* *

According to the statistics available to date the little town of Upton, Mass., claims the largest percentage of women voters, 390 women to 399 men, or within a very small fraction of complete equality. The sober and serious spirit in which the new voters have taken their new duty and opportunity makes it certain that there must have been a good deal of inquiry and careful thinking in Upton.

* *

When Noah landed on Mt. Ararat, could he have conceived that in October in the year of our Lord 1920 a battle would be fought between the Armenians and the Turks on the plains below? We doubt if Noah possessed sufficient foreknowledge thus to penetrate the future, but had he been gifted with such foresight, we presume his sympathies would have been altogether with the Armenians, who worsted their foes in the fight.

* *

The first President of the popular house in the new Parliament of India, which is soon to give a measure of home rule to its vast population of many races and religions speaking some 150 different tongues, is to be Alexander Frederick Whyte, the eldest son of Rev. Dr. Alexander Whyte of Edinburgh, famous among Scottish pulpit veterans. Mr. Whyte knows America well through an eight months' trip as explorer and lecturer. He has been a member of Parliament and during the War was entrusted with important governmental tasks. He will have a difficult and responsible task in establishing precedents and working methods and in reconciling differences among the much-varied elements over whose debates and decisions he is called to preside.

While we are celebrating our own Plymouth Tercentenary we must not forget the celebrations which relate to other events of early colonial history. Both Bermuda and Virginia are older settlements of English than that at Plymouth on this side of the Atlantic and both had legislative bodies in action before the Pilgrims had set foot on Cape Cod and signed the Compact in the *Mayflower* cabin. Bermuda has just been celebrating the 300th anniversary of the first sitting of its House of Representatives, which convened Aug. 1, 1620, following the Virginia General Assembly of 1619—by a year. This Bermuda House of Assembly convened while the Plymouth Pilgrims were on the slow journey of the converging streams from Leyden and London to Cape Cod. Bermuda was settled by a colony bound for Virginia which was wrecked on the island and, liking it, decided to remain. The celebration of self-government was held at St. Peter's Church at St. Georges, the old capital of the island group and the Prince of Wales timed his return voyage from Australasia so as to be present.

* *

The just-concluded census, which gives the United States a population of something over 105,000,000, will involve some changes in Congressional representation. The Senate remains the same, as there has been no addition of a State. The representation in the House is fixed with reference to a ratio of population, which will probably have to be increased unless the House is to be seriously enlarged. The New York *Tribune* in an editorial estimate takes the possible ratio of 230,000 as a basis and shows that the sectional changes will not be serious. With that ratio Massachusetts and Connecticut would each gain one congressman and Maine would lose one. New York, New Jersey and Pennsylvania would gain two seats each, and Michigan and Ohio three. In the South, Texas would gain two seats. California would have four. Missouri, probably Kentucky and Iowa each would lose a seat. The East would gain seven, the Middle West four, the South four and the Far Wests five. As things now stand "there would probably be a net Republican gain of fifteen in the Electoral College."

* *

At the recent meeting of the English Congregational Union at Southampton, the International Council at Boston in the early summer was the subject of discriminating reviews from the point of view of a number of English delegates. Apparently Dr. J. D. Jones has not changed the opinion to which he gave voice before the Council met, that better results come as a rule from serious and quiet discussion of questions affecting the life and interests of the churches than by imposing demonstrations of a more popular character. However, Dr. Jones felt the Council was well worth while and immensely valuable in promoting Anglo-American friendships and understandings. Sir Arthur Haworth, one of the prominent English lay delegates at Boston, proposed a resolution which was unanimously passed. This was its conclusion:

> This Assembly expresses the hope that by the fraternal intercourse and fellowship of the Conference much may have been done to strengthen and increase the friendship already existing between the United States and the British Empire. May their kindred peoples be led of God into closer fellowship for the peace of the world and for the incoming of the Kingdom of Christ. It would further record its deep regret at the tragic death of Dr. H. C. Herring, to whose labors the Council was so deeply indebted, and would convey to the members of his family and to the American Churches its heartfelt sympathy.

* *

At this Southampton meeting of representative English Congregationalists, Principal A. E. Garvie, who was the chairman of the Union, in his formal address reported on his findings from city to city, as for six weeks before the Boston meetings he sought to cement friendship between England and America. He bespoke for America a measure of patience on the part of Englishmen because of its slowness in coming into the League of Nations, but he was hopeful that ultimately the United States would play its proper part in world politics and adhere firmly to international idealism. Dr. Garvie spoke right out in meeting with regard to the policy of the Supreme Council in undertaking to pass upon certain problems that might better be remanded for settlement to the League of Nations. That part of the address, according to reports in the English papers, did not secure the approbation of the entire audience.

The European Situation as Dr. Mott Sees It

A Series of Impressions and Their Relation to America

By Howard B. Grose, D.D.

Just before Dr. John R. Mott went to Europe in the spring, I had an interview with him which *The Congregationalist* gave to its readers. Remembering that he predicted it would be the most important of his annual European trips made during the past quarter century, on his return to this country I called on him to see if the prediction was verified in his experience. He felt that it was, and gave me reasons for thinking so.

Naturally, I first wanted to get his impressions of the present situation in Europe, as the matter of greatest significance to us all just now.

Gradual Rehabilitation

What would you state as your first impression, as you review your observations?

The sign of gradual economic rehabilitation, he replied; a rehabilitation so gradual, however, in some countries as to escape the notice of one who had not been able to keep track from year to year.

How would you rank the nations in this progress toward the normal?

I would certainly put Great Britain first as farthest on the path; Belgium second; Czecho-Slovakia third; France fourth, though some parts of rural France would vie for third place; Germany fifth, though this is contrary to the general view, as I was much impressed by the extent of her recovery; rural Hungary sixth; Italy seventh, though she is in a perilous state; Poland eighth, except in the war-swept fringes; Old Austria ninth, though with practically no hope unless an international arrangement is made that will furnish her with credit and raw materials. Otherwise her people are condemned to death. You've got to prime the pump there. The Peace Treaty left her in an impossible condition. Of course Russia comes tenth—an empire of misery with God only knows what further agony to endure, and no hope till a change comes.

Lack of Unity

And your second impression?

The great and omnipresent irritation, suspicion and lack of fundamental unity in Europe. Nations that were getting on together famously in the war are now at loggerheads. The irritation is greater, I believe, than at any time during the war.

To what do you attribute this?

To physical causes bringing reaction, to a recrudescence of national ambitions, fears and cupidity, and also and especially to a lack of really great leadership. Europe needs a world-commanding figure at this hour. Leadership is wanting not only among the statesmen, but also among the churchmen of all the nations and communions. Not that there are not some able men, but that there is no outstanding man with clear vision and ability to carry out a wise and definite policy. The wobbling as to Russia is a case in point.

United States in Bad

A third impression?

The attitude toward the United States. There is no question that we are in bad—much worse than you can realize unless you live long enough abroad to comprehend it. This feeling became almost unbearable. Why, with the exception of Czecho-Slovakia and Poland, almost every country has changed its attitude from extremely favorable to all grades of unfavorable. This attitude ranges from misunderstanding and mystification, through impatience and exasperation and caustic criticism, down to questioning our whole motives in the war and since. It extends from suspicion of ulterior designs on our part, on to bitterness and general disgust.

A Redeeming Factor

But having said that, said Dr. Mott with earnestness, I must immediately add a fourth impression of a great counteracting factor at work in our favor; a factor which, if we can keep it working, will I believe redeem us. I refer to the wonderful ministry of unselfishness and constructive philanthropy and aid rendered by America all through and since the war. No other country is to be bracketed with us in this. I say this not boastfully, but the facts will bear it out. For example, if you were to take out of Poland today the American anti-typhus mission; the American Y. M. C. A., which covers the entire Polish army of 1,250,000 men and is touching all the influential springs of life in Poland; the fascinating beginnings of the American Y. W. C. A. work, including their part in the practical ministry of the Gray Samaritans, selected and trained and sent out by them; the Jewish Joint Distribution Board, whose work I studied with great sympathy and satisfaction; and the American Red Cross, not to mention other American agencies—if you were to cut these out there would be practically nothing left for the amelioration of the tragic lot of this great buffer state of civilization. And this is but one nation. You could make equally well-supported claims in the case of others.

A Healing Network

There is no misunderstanding of this commerce of the heart, he added with feeling. Take the work which the American Y. M. C. A. only has done for the prisoners of war from the beginning of the war to date—a work at one time touching 6,000,000 men, and still ministering to 500,000 unrepatriated soldiers—why, that work alone, when you think of the 6,000,000 families and neighbors affected, has served as a gigantic offset to our political and economic aloofness. This ministry of unselfishness and mercy, in which the true heart and idealism of America are expressed, has furnished those strands of deeper spiritual fiber which are spread like a healing network over all these lands.

Nor is this all, he continued. This does not take into account the helpful reconstructive work which the Christian denominations are doing—the United Lutherans, Northern and Southern Methodists, Presbyterians and Baptists, Protestant Episcopalians, and so on. If this was put together, it would make a profound impression. When people speak of the Church as having failed in the war, they are absolutely inaccurate and unfair. So far is that from true, when the whole matter comes to be completely reviewed, it will be seen that the forces of Christianity in its purest form have acquitted themselves as at no other crisis in the world's history in applying the principles of the Gospel and practicing the spirit of Jesus Christ.

A Hard Winter Ahead

How about the suffering in the various countries?

One of my keenest impressions is of this. I fear that the coming winter is going to be more serious than any since the war broke out. Not only is there want of nourishing food, but depleted systems threaten ravages of disease. My investigations did not reveal adequate constructive measures of relief, and unless these are taken it will be impossible to prophesy the consequences. Certainly hunger, cold, starvation, hopelessness, disease—these are breeders of revolution and anarchy.

America Must Put Its House in Order

What is the net result of your investigations, as to the outlook?

I came back not pessimistic, as so many travelers have done, but with a degree of quiet optimism, based on the unselfish deeds as seen against the black background. Some people see only this background, but one who takes sufficiently wide and long views cannot be pessimistic. The divine arm is not shortened that it cannot save. There is boundless opportunity throughout Europe today for a country like America, with our abundant resources. And this leads me to the last of my impressions—a new and vivid impression of the tremendous importance of America in this hour, and of our getting our own house in order. There are diseases spreading, and the only way is to have vitality enough to drive them off. We must not think to escape contagion if Europe is overspread with it. Our plain and insistent duty is to bring all the forces into play—Christianity, philanthropy, university economics—as well as discovering a distinctive part in the new international political arrangements demanded by the present world situation, and that will prevent a recurrence of the evils that have stricken the world.

Task of "Y" Far from Finished

It may be added that in gaining these impressions Dr. Mott had come into contact with the leaders in state, education and church in the different countries. He says the task of the American "Y" overseas is far from finished, as it is now serving in Europe, Asia and Africa not less than 2,650,000 soldiers and sailors of allied armies and navies, and 500,000 unrepatriated war prisoners and 100,000 members of labor battalions—a total of 3,250,000. It is highly significant, as he says, that the war work of the American "Y" was so well done that virtually every land in Europe, whose leaders were in position to see or know of the "Y" work, are now clamoring for the nation-wide extension of this particular American Association movement and for no other.

Perhaps the most important meeting attended by Dr. Mott was that of the General Committee of the World's Christian Student Federation in Switzerland, with delegates present from thirty-seven nations. This movement was founded by Dr. Mott twenty-five years ago, and he has been its general secretary until this meeting, when he declined re-election but was made chairman of the executive committee. The importance of the Federation as a means of promoting international good will and understanding was recognized and the objects were broadened to include this phase of service to the world. It was also decided to raise a relief fund for distressed students. Another gathering of interest was the International Missionary Meeting at Geneva, which decided to create an International Missionary Committee, the first meeting of which is projected for North America in the autumn of 1921. Both of these meetings have a wide bearing on the future of Christian civilization.

The Pilgrim Way to Freedom

A Pageant of Three Hundred Years Ago

By Frank R. Shipman

President Atlanta Theological Seminary

I.

The scene is Pastor John Robinson's large kitchen in Leyden, Holland. The furnishings will be very plain and not unlike those of a kitchen today, but with an open fireplace instead of a stove. It is a Sabbath day in 1619, and the worship of the Leyden Congregation is just finished. Men, women and children have not yet risen from chairs and benches, but they are relaxing and changing their positions.

John Robinson: And now that we have worshiped Almighty God and listened to his comfortable Word, what was it, Master Bradford, that you desired the speech of the Church about?

William Bradford: Only this, Master Robinson, that I see not how in duty we may longer stay in this land of Holland.

Voices: Why not? I thought so. Has it come to this?

John Robinson: Say on, Master Bradford. Do you long for the plain country villages of England again, and for the farms which we loved?

William Bradford: You know, Master Robinson, it is not that; though surely we are poor enough here. I would not leave Holland from homesickness nor newfangledness nor other giddy humor. No; though our labor is great here and our fare is hard, yet it is rather because we have other work on hand and another kind of war to maintain. Many of the Dutch are honorable men and learned, and they have been kind to us; but there is great wickedness in this country and manifold temptations. Many of our children are following bad courses, to our great grief and to the dishonor of God. Ought we not to shield them and us from such sorrows, most heavy to be borne?

William Brewster: What would you do, Master Bradford?

William Bradford: I would away from here.

Susanna White: Where would you go? I mind me now of the great miseries we endured when we tried to get over here from England?

William Bradford: I have thought of those vast and unpeopled countries of America.

Voices: Oh, oh. No, no. Never.

Mistress Mullins: But there are only savage and brutish men, which range up and down little otherwise than wild beasts.

John Carver: Think of the famine and nakedness and want.

Susanna White: Think of the changes of things, which would infect our bodies with sore sicknesses and grievous diseases.

Mistress Mullins: I have heard that the savage men are not content only to kill, but flay some alive with the shells of fishes, and broil others on the coals, eating collops of their flesh in their sight whilst they live. No, I could never go.

William Bradford: The dangers are great but not desperate. The difficulties are many but not invincible. Many of them are likely, yet they are not certain. Sundry of the things you fear may never befall. Others, by the use of good means, may be prevented. All of them, through the help of God and by fortitude and patience, may either be borne or overcome. Our ends would be good and honorable; therefore we may expect the blessing of God in our proceeding.

Voices (Some of them tearful, all agitated): No, no.

William Bradford: Lastly—and this is not least—we may have a great hope of laying some good foundation for advancing the Kingdom of Christ in those remote parts of the world; yea, though we should be but even as stepping stones unto others for the performing of so great a work.

(A pause, many of the faces brightening with the speaker's own enthusiasm. The silence is broken by the sound of shuffling feet. Four Dutch children—boys or girls—skip in, and a Dutch folk dance follows. The space in front of the Congregation may represent a Leyden street. The men watch with stern faces, the women with interest in spite of their disapproval. The dancers finish and romp off.)

Wrasling Brewster (a boy): Mother, can't I do that?

Priscilla Mullins (an older girl): Yes, I should like to do that.

(The older people are clearly dismayed.)

Elder Brewster: Child, that is sin. We should turn away our eyes from beholding vanity.

Mistress Mullins: Nay, is it so very bad? Lambs and colts, do they not skip and dance?

(Stern murmurs from most of the Congregation, interrupted by the entrance on the street of some Dutch sailors, drunk and tormenting a small Indian boy whom they have brought from the New World. The Congregation watches this spectacle with growing wrath. The sailors stagger off, dragging the boy with them.)

Wrasling Brewster: Father, weren't they funny?

John Robinson: God wills it, Christian friends. We must save our children from such evil sights. For myself I would bear the brunt with you, and so I will unless I am held here by the old and helpless. But go you; and the Lord guide you with his hand, bring you together in the place desired for his Christ's sake, and show you and us his salvation in the end.

All (rising): Let us go, let us go.

Susanna White: I can do all things, Christ strengthening me.

All: Let us go, let us go.

(They troop off the stage.)

II. Leaving England

It is the 6th of September, 1620 (old style), in the harbor of Plymouth. The scene is the empty deck of the *Mayflower*. The furnishings may be none at all, or the usual objects on shipboard.

Enter some of the crew (not Pilgrims), who engage in some dance like the Sailors' Hornpipe. As the dance is concluding, the Mate comes in.

Mate: Come, stop that. The passengers are coming up on deck, and it be time to cast off.

(The Pilgrim company of the last scene, excepting John Robinson, come in, by twos and threes.)

William Bradford: Friends, we have poured out prayers to God, and we have spent the night with little sleep; but now it is time to be gone. The tide stays for no man.

Susanna White: But, Master Bradford, we have no oil on board, nor a sole to mend a shoe.

John Carver: Nor have we every man a sword to his side, and we want many muskets.

William Brewster: Well, we must trust the good providence of God.

Mistress Mullins: Yes, we are Pilgrims, and we must not look much on such things. Let us lift our eyes to the heavens, our dearest country, and quiet our spirits.

Mate: All away from the gang-plank.

(There is a movement to one side. Sailors enter and go to the rail. The Pilgrims follow and look toward the shore, many in tears, a few waving handkerchiefs and hats. The leaders begin singing the 23d Psalm. All join.)

John Carver: We are off.

Susanna White: Is the wind right, Master Bradford?

William Bradford: Yes, Mistress White.

William Brewster: A prosperous wind.

(Renewal of the tears and the waving.)

John Carver (sternly): Farewell, Babylon! farewell, Rome!

Mistress Mullins: Nay, say not so, Master Carver. Let us remember our parents and the daisied graves beside gray church walls; then let us say, dear England!

William Brewster: Let us pray.

(All except the sailors kneel on the deck with bowed heads.)

III. The Compact of the Mayflower

The cabin of the *Mayflower* on Nov. 11, 1620 (old style). There is a plain table and a few rough benches, but little else for furnishing. The men and women of the Pilgrim company are sitting or standing about.

William Bradford: Friends, we have been called together in the cabin here because of some new dangers that do assail us. It seems that we are not come to Virginia as we had meant, but that we are in the harbor of Cape Cod. Already some of the strangers amongst us are saying that on shore none of us will have power to command them.

John Carver: Discontented and mutinous speeches!

William Bradford: Well said, Master Carver; and yet, sad to tell, speeches that have some color of truth in them. As we have no patent for this coast, how shall we control these lawless men when we come ashore?

John Carver: Aye, we must look to that. Every one would be his own master, and government would be at an end.

William Brewster: If England has no government for us, we must make one for ourselves.

John Carver: Yes, Master Brewster, and it must be a right one. We have come away from nobles and bishops. Let us make a government in which all shall stand equal. Let us all be bound by such laws of equal bearing as the majority shall adopt.

William Bradford: We have often talked of it on this voyage, and I have here a paper that makes it plain.

Voices: Read it. Read it out, Master Bradford.

William Bradford: In the name of God, Amen. We whose names are underwritten, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France, and Ireland king, defender of the faith, etc., having undertaken, for the glory of God and advancement of the Christian faith, and honor of our king and country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents solemnly and mutually in the presence of God and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meet and convenient for the general good of the Colony, unto which we promise all due submission and obedience.

In witness whereof we have hereunder subscribed our names at Cape Cod the 11th of November, in the year of the reign of our sovereign Lord, King James, of England, France, and Ireland the eighteenth, and of Scotland the fifty-fourth. *Anno Domini*, 1620.

(Exclamations of "Good, good.")

William Brewster: Let us sign it at once, and the Lord prosper our doing.

William Bradford: Master Carver, will you be the first?

(Dumb show, one making way for another; but Carver signs first, then Bradford, then Winslow, then Brewster, then the other men. While this goes on—)

Susanna White: Shall we ever endure to live here, Mistress Mullins?

Mistress Mullins: All things have a weather-beaten face, it is true, Mistress White; but I suppose that is because the summer is done.

(Priscilla Mullins enters.)

Priscilla: Mother, when may we go on shore to stay?

Mistress Mullins: When the shallop is mended to carry our goods, my dear. You know it was much bruised and shattered by the foul weather coming over.

Susanna White: Full of woods and thickets, so wild and savage!

Mistress Mullins (the company is now leaving for the deck): Well, Susanna, we do not desire, do we, to go on the sunny side of religion. Our Saviour did not so for us. In his suffering he took the windy side of the hill.

(Into the empty cabin come a number of boys. They play at leap-frog for a while. One or two, going out, bring in pillows. After a while all are having a pillow-fight. Wrasling Brewster hurts one of the other boys, and in a moment there is a real fight. The two boys close and wrestle. William Brewster enters.)

William Brewster: Tut, tut, Wrasling, no fighting here.

Wrasling: Father, why did you name me "Wrasling," if I can't ever fight?

William Brewster: Not with flesh and blood, son. But there is fighting enough to be done with the devil. Fight with him. God delights to see him overcome by wrastling.

Wrasling: Will there be any fighting to do over yonder (pointing to the land)?

William Brewster (As he and Wrasling leave the cabin): No doubt of it. Many boys will be born there in time to come who shall fight for their Lord God and the Compact of the *Mayflower*. May victory be theirs on every 11th of November!

("There's a long, long trail a-winding" is softly sung from behind. Toward the end of the chorus, the boys in khaki march quietly across the rear of the stage. After they are gone, the chorus is still being sung.)

IV. SMITTEN DOWN YET NOT DESTROYED

It is the first week in March 1621. The scene is a level spot on Cole's Hill. A light snow covers the ground. There are graves all about, but the soil has been leveled in order that the Indians may not learn how many have died. Priscilla Mullins is discovered, sitting dejectedly on a fallen log.

Priscilla: Father and mother both gone! Only Joseph and I left. Sad, sad, sad! (She buries her face in her hands.)

(Capt. Myles Standish enters.)

Myles Standish: Priscilla! You here?

Priscilla: Why not, Captain Standish? Why should I not come here to weep? (A pause.) Even as you have come here.

Myles Standish: Yes, my Rose lies over there. A white rose she was before she died, whiter than that snow.

(He sits on another log, and draws figures in the snow with his sword. Priscilla weeps silently. Now and then he looks at her.)

Myles Standish: Where is it that Mistress White is buried?

Priscilla: Yonder by the little pine. No doubt Mistress Bradford would be next to her in death as in life, but Mistress Bradford lies out there beneath those cold, cold waters.

Myles Standish: It will not be long now before Master Carver is laid here.

Priscilla: Oh, Master Standish, will there be any end? Here it is but early in March, and near half of us lie beneath this snow.

Myles Standish: Yes, Priscilla, and yet the winter has seemed long—long. How long is it since we landed?

Priscilla: It was the 20th of December when you came on shore, was it not?

(Enter William Bradford, William Brewster, Wrasling Brewster, John Carver, looking very feeble, and a few more. Bradford is speaking.)

William Bradford: Which way soever we turn our eyes (save upward to the heavens) we can have but little solace and content in respect of any outward objects.

John Carver: Master Brewster, say something to sustain us. Much we need the spirit of God and his grace.

William Brewster: My friends, this morning I was reading in the 107th psalm; and I believe (he opens a small Bible in his hand) our children's children will yet say something like this: Our fathers were Englishmen which came over this great ocean, and were ready to perish in this wilderness; but they cried unto the Lord, and he heard their voice, and looked on their adversity. Let them therefore praise the Lord, because he is good and his mercies endure forever. Yea, let them which have been redeemed of the Lord show how he hath delivered them from the hand of the oppressor. When they wandered in the desert wilderness out of the way, and found no city to dwell in, both hungry and thirsty, their soul was overwhelmed in them. Let them confess before the Lord his loving kindness, and his wonderful works before the sons of men.

When Sunday Comes

By John Andrew Holmes

The downfall of the church has often been prophesied, but it is an institution that stands through all earthquakes. The wrecking crew has been called out times without number to haul away the débris that was to be left when the church had finally crashed to the earth, but the wrecking crews have perished and their wagons have mouldered into dust, while with each succeeding millennium the heavens are seen to be more deeply pierced by the spire of God's church.

(The faces of all look cheered, Standish has closed his hand over the hand of Priscilla.)

Myles Standish: What "wonderful works" do you think our children's children will see, Master Brewster?

William Brewster: I know not, Master Standish, but the years will tell. I have faith.

(All go off lingeringly. Bradford is last and pauses for a moment alone, after gazing on the graves.)

William Bradford: Now faith is the substance of things hoped for, the evidence of things not seen. The years will tell.

(One by one the Years appear, young Feminine Figures, wearing light but bright robes, to contrast with the white ground. They come in to the sound of music. Last of all, America appears and takes the center. They dance with dignity and grace. At the conclusion of the dance they separate, standing back. William Penn, the Quaker, passes across the stage with a few Indians; Oglethorpe and a few Negroes; Washington and Revolutionary soldiers; Lincoln and Lee and companions; Soldiers of the late war and Red Cross nurses. The groups may be changed and added to, according to local interests. Symbolical Figures may appear also—Commerce, Agriculture, Manufacturing, Education, Science, Art. After all have passed, they return informally and come forward with the Years, America still in the center. All join in singing "America, the Beautiful.")

OUR PILGRIM PULPIT

Ostrich Parenthood

By Rev. Herbert Atchinson Jump

First Church, Manchester, N. H.

The daughter of my people is become cruel, like the ostriches of the wilderness.—Lam. 4:3.

It was the insight of Horace Bushnell that discovered the homiletic value of the ostrich. The ostrich is the perfect example of insufficient, indifferent and useless parenthood. She lays her egg in the sand and goes her way. If the sun is kindly, the egg is hatched out by its warming rays. But when the fledgling needs care, then the ostrich is an absentee mother.

The question is pertinent whether much of our parenthood in America is not going the way of the ostrich. Twenty-six million children in our land are receiving no organized religious education in church or Sunday school. They are growing up as spiritual illiterates. The blame is mainly upon the fathers and mothers of today. An irate father was in altercation with his up-to-date high school son. He finally summed up his convictions, "Well, anyway things were different when I was a lad. The old-fashioned son had respect for his father." But the impudent and unconquered son retorted, "But remember, the old-fashioned son had an old-fashioned father to respect."

The parents of old promised to bring up their young in the nurture and admonition of the Lord, and sometimes with too much severity they accomplished their vow. Modern parents promise the same thing, and then actually bring up their children in familiarity with the comic supplement of the Sunday newspaper and in monotonously frequent patronage of the movies.

Family prayers are interesting nowadays mainly as an illustration of how completely a highly honored institution of religion may become obsolete in the very circles where once it was esteemed. Probably not five homes out of a hundred in our Congregational fellowship recognize this ancient practice.

Grace at table is fast following in the train of family prayers. Here another opportunity for teaching religion by "the resistless patter of reiterated suggestion" has been lost. What guard-mount is to the soldier in reminding him every day that "I belong to this flag," is accomplished by the simple and yet reverent acknowledgment of Divine love whenever we sit down to the most important aspect of our physical life, namely, our food.

Incidental parental instruction in the literature and the principles of the Christian religion is perhaps the most important channel through which conscientious parenthood can achieve results for Christian nurture. Is there a real father who could not take a half hour each Sunday reading Bible stories to his children? As a matter of fact, many a boy has never once in all his life seen a copy of the Bible in his father's hand. If the Bible has lodgment in that household, it is only as "mother's book." Then such collections of stories as "The King's Highway," or Mrs. Cabot's "Ethics for Children," ought to have continuous employment as tools used by fathers and mothers to secure moral results in the lives of the young.

Lastly, parenthood that would escape the shortcomings of the ostrich species will maintain a truly religious atmosphere in the home. A stream of holy influence flowed for several decades out from the saintly life of the beloved late Prof. Henry Johnson of Bowdoin College. He once told me as his pastor what he regarded as the secret of any Christianity he might possess: "Every morning I begin the day by *thinking through* the Lord's Prayer, and trying to tune my life to it."

Swinging Around the Circle

Midwest Congregational Colleges and Ministers

By George Perry Morris

A month's sojourn (or rather journeying about) in the upper region of territory watered by the Mississippi and its tributaries has given me some chance to see men who are Congregationalists and who are serving the churches and the colleges.

For instance it was my fortune to be present at the opening session for this season of the Twin Cities Ministers' Meeting, sitting in Dr. Dewey's church in Minneapolis. They talked about their vacation reminiscences, and as far as I could make out most of them had stood by their usual church work at home during the summer; and of those who had gone away, most of them had gone without their wives. Especially was this true where the expense of travel involved was large. Current high rates of travel have ethical as well as economic by-products in salaried men's families that are not dreamt of in the philosophy of federal officials and railway administrators. It was easy to see from the comments at this meeting and from the atmosphere that enveloped it that Minneapolis and St. Paul pastors are of many types yet fraternal in spirit. They seem to be geared for teamwork.

Carleton College

While I was in Minneapolis I had two points of contact with Carleton College. I heard Prof. Ambrose Vernon preach, and I was conversant with the "drive" that Carleton is making for $4,000,000 to put it in shape for its opportunities as an institution that Baptists as well as Congregationalists indorse and to which they intend to give financial aid and also their sons.

Professor Vernon, as the result of his residence in California and in Minnesota, has even more fire to his preaching than when I used to hear him in Brookline and Boston. I infer from what he told me that the democracy and realism of the West have gripped him strongly, and that while still a scholar he is more of a civic force and preacher to the man in the street than he used to be. Just now he is having a chance to preach occasionally to such students of the University of Minnesota as are drawn to him; and it is as a pulpit supply in the cities and larger towns of rapidly evolving Minnesota that he can much extend his sphere of influence due to his post at Carleton.

As for Carleton, it has in President Cowling an executive whose loyalty to it and belief in it are such that he has declined many offers of executive positions far higher in the ranking awarded by academic men or the federal government. He believes profoundly in the small college, in education with a spiritual stamp and ideal; and if he has failed in his laudable effort to induce Presbyterian and Methodist authorities to join the Congregationalists (as have the Baptists) in making the town of Carleton a center for the Protestant Christian, cultural life of a great state, he is not to blame. He has had his vision. Other men of other sects will get it sometime.

The State University's Problems

I went to the opening formal session of the university. It was an imposing sight to see three thousand of the seven thousand enrolled pupils of both sexes; to hear them sing "America" and the university song; and to listen to words from one of the veteran professors and to hear the new president, a trained student of pedagogics, define his policy. But it seemed strange not to see ex-President Northrop on the platform; and quite as odd not to have religion recognized in any way (as it certainly was under the Folwell–Northrop régimes). President Northrop's absence was not due to the fact that he was not in town or that he is not in fairly good health for a man of his years.

On quite good authority I gather that one of several reasons why Dr. Burton did not stay longer at this institution was because he had official and personal reasons for believing that the process of secularization was likely to go on; and that the penalty he would suffer for being as religious and spiritual a leader as he would like to be in a great university center would be increase rather than diminution of friction with the regents. This is not an exceptional case, but it points a moral as to freedom of thought and speech, which is duplicated when you come to talk with members of the faculty dealing with studies that bear on contemporary politics, sociology and economics. There is a great deal of liberalism and progressivism among teachers and students in these superb institutions of the Middle West that is fast passing over into radicalism, and responsibility for it lies with reactionaries and conservatives who hold threats over regents, who in turn intimidate the academic body.

Fraternities, Sororities and Hostels

To combat the compulsory neutrality of state universities on matters of religion and to provide the student bodies with adequate interpreters of Christian ethics the denominations should aid churches adjacent to the university campus and the student quarters, just, for instance, as the Methodist Episcopal church out of its recently acquired vast special fund is already doing at the University of Wisconsin. To fail to do it is to fall below the strategy of the secret societies of these universities. Yet I saw nothing indicating any such appreciation of the rare opportunity at the University of Minnesota. The historic First Church of St. Anthony's Falls, now has at its head a splendid winning type of man able to get at Congregationalists entering and studying at the university, but neither he nor the local laity can do all the work that needs to be done nor provide the sinews of war.

The University of Wisconsin

In Madison both the Protestant and Roman Catholic branches of the fold have had more of a vision and have gone farther in meeting it; but Congregationalists do not lead, as they did in the days of the lamented Updike. The Congregational work needs to be brought nearer the physical heart of the university, as near as the fine new Roman Catholic Church and its social welfare and community service headquarters. It should be fitted for aggressive work with Midwest men and women by a staff of workers who know them because *of* them. Apropos of Updike, I happened to notice while studying the splendid collections of the State Historical Library that all of his papers covering a residence of a quarter of a century in Madison are in the possession of this library; as also are the papers of former President Merrill of Ripon College.

Chicago Preachers' Meeting

To a former Bostonian and reporter of ministers' Monday meetings for many years it seemed quite like old times to drop into the Chicago Ministers' Meeting and see sitting among the veterans Barton of Oak Park, alias "Safed the Sage," and President Davis of the Seminary, and Richards, formerly of the Mt. Vernon Church, now of Winetka. I missed Noble and Goodwin and Dr. E. F. Williams who were in their prime when I was in the city in 1890; and I could not help noting what a trig, clean-shaven, natty-looking crowd of clerics the men of today are compared with the men who lived when even Christian pastors "swore by their beards." Now they swear at them.

"The Futility of Preaching"

It was plain to see by the theme discussed at this meeting and also by the talk following the formal paper at the Apollos Club, which I attended later, that the Congregational clergy of Chicago and its suburbs are deeply stirred. The attacks of John Spargo on the utility and futility of the pulpit and the symposium of the *Christian Century* on the same subject are under discussion. The place of the "open forum" in church work is being debated and tested. The elder individualistic and the newer social conceptions of Christianity are in conflict. Eschatology, higher criticism and Christology are relatively dead issues. Adaptation of pulpit message and lay effort to new world conditions and especially to post-war reactions are now the vital issues in dispute; and the younger men are restless and discontented with tradition and conventions and the relative impotence of the church in a maelstrom of life such as the nation and the vast urban center present to the Christian ethic for solution.

Graham Taylor Vigilant

Running true to form Graham Taylor utilized his opportunity at the Apollos Club dinner to advise his brethren on contemporary local politics, and which of two evils they must choose in selecting candidates to vote for if the minimum of harm was to come to the judicial system of the city. Fortunately, in facing state and local issues there seems to be considerable more independence of action being shown by voters than is probable in the presidential election. However, even in this field a straw vote indicated that more of the members of this clerical organization were for the League of Nations, with or without reservations, than against it; and two of the members will vote for Debs.

Race Complications

The Sunday afternoon I went out to the University of Chicago I rode in a surface car passing through the great district now almost solidly populated with recent Negro immigrants from the South. Ere long the car filled up, and about one-third of us were Caucasians, one-third Negroes, and one-third Mexicans. There we sat—or stood hanging on straps—and thought unutterable thoughts about each other, our complexions, our manners, our customs, our morals, and our ultimate destiny as Americans. The invasion of the city and the Middle West by Negroes I had read about, and so was not surprised. But I had to make this trip to note how rapidly the race problem is becoming additionally complex through the entrance of Indians of the peon type with a varnish of Spanish and Roman Catholic cultural ideals. You see them working as track hands on the railways, as laborers on the farms, and as manual laborers in the cities. Some will return to Mexico. As many will not. Chicago, Kansas City and Detroit now have colonies numbering thousands. Protestantism in this new situation has her duties.

The American Board in Marietta

Increasing Need Calls for Larger Program

By Rev. William F. English, Jr.

Profoundly impressed with the urgency of the situation confronting the Board the world around but with a jubilant "carry on" spirit that augurs well for a new year with increasing demands, the two hundred delegates who were privileged to attend the 111th Annual Meeting of the American Board returned home truly inspired with a renewed zeal for pushing the claims of the Board's work before the denomination. The outstanding characteristics of the meeting were the splendid fellowship, enhanced by the hospitality of our hosts, the general high quality of the program and the deep spiritual note throughout.

Delegates and visitors arriving after a rather tedious journey, soon found themselves in the cordial atmosphere of an attractive college town, and almost immediately caught the spirit of a delightfully blended New England hospitality and Western cordiality. Great credit is due the Hospitality Committee of the First Church, under the direction of Mr. W. W. Mills, well known to our fellowship, Mr. G. W. Lansley, a local business man, and Rev. W. L. Goldsmith, pastor of the church, and others who met the delegates upon arrival, escorted them to their places of entertainment by automobile and did far more than could be expected to provide for the comfort and convenience of all visitors. The resolution adopted at the closing session well expressed the feeling of all in these words: "You met us beyond the City Gates, escorted us to your homes, and received us into your hearts. We came as strangers, we departed as friends."

SERIES OF HIGH POINTS

Very truly it may be said that the sessions were one series of high points in the mutual interest and enthusiasm created. Dr. Patton's report for the Home Department pointed out that our missionaries are at the very forefront of the world's best thought, carrying on the spirit of the Kingdom amidst obstacles that are being turned into unprecedented opportunities. Dr. Van Horn struck a similar note in the Annual Sermon, quoting the conversation of Ahab and the Prophet, "Who shall begin the battle?" and the answer, "Thou." Also the significant phrase from Joaquin Miller's poem, "Columbus," "Sail on, Sail on." President Moore rounded out the message of the meetings in splendid fashion at the concluding session Friday morning when he touched upon the deep spiritual note that had been felt by all throughout the sessions. He ably called attention to the fact that the missionaries' hearts go back today in strange fashion and with immense power to the original concept of missions as primarily a religious ministry to men. As the American Board has ever been a leader in missionary strategy and the development of a true science of missions, its vast educational program, so much needed on the field today, is more than ever to be carried on with a deep religious spirit and motive.

NATIVE CHRISTIANS MAKE APPEALS

Seldom, if ever, has there been presented on any program such an array of vital facts depicting crucial situations demanding immediate attention, as those brought by the missionaries recently returned from the field. Such phrases as "The Zero Hour in the Philippines," "Like Bees on the Wing Seeking a Hive," "Budding Bolshevists," are characteristics of the way in which the missionary graphically described the spirit of peoples seeking the Light in a day of world chaos. The program was especially comprehensive in its scope covering not only the customary brief reports of returned missionaries, but sessions devoted to the Pastor's Part in Missionary Promotion, the Congregational World Movement and its relation to the Board's program, a special message on Internationalism by Dr. Strong and a presentation of the New Home Base by Dr. Smith. Dramatic moments were in order as usual at an American Board meeting, such as the ovation to Rev. L. S. Gates, of Sholapur, who has completed 45 years of service in India and to Rev. G. H. Hubbard of Foochow for 37 years in China. At the conclusion of Dr. Barton's Survey of the Foreign Field on Wednesday evening, two native Christians, one from Africa and the other from India, were introduced. The appeals of these young men in behalf of their respective people were most touching and thrilling.

The evening session of Thursday was given over to the presentation of the Romance of Missions and the appeal to young people for life service on the foreign field. Very impressive was the scene when 43 active missionaries were massed upon the platform as the congregation looked into their faces and all sang, "Faith of our Fathers." Eight newly commissioned missionaries were introduced who spoke briefly and effectively, two of whom were commissioned by the President at this service. The session closed with a splendid address for young people by Dr. D. A. Poling of the United Society of Christian Endeavor, who likened the missionary enterprise to a crusade demanding a Cause, a Consecration and a Company.

FACES A DEFICIT

The reports of the 110th year concluding the Board's first "Million Dollar Decade," indicated the greatest year in its history. The total receipts were $1,651,546, an increase of $128,000 over the previous year and an increase of $106,000 from churches and individuals. Seventy-three missionaries were commissioned, the largest group in its history, although it must be borne in mind that a large percentage were short-term appointments. Also the largest deficit in the Board's history was reported, amounting to $242,544. It is assumed that this item will be met by the Congregational World Movement pledges of last spring now being paid in, but it certainly represents a serious mortgage for the future. The fact of such a deficit did not, however, astound such a meeting as that held at Marietta, but actually was met as a challenge. Such was the abounding spirit of conquest and confidence. The officers, members and friends of the Board were urged to co-operate to the fullest extent possible in advancing our denominational program as represented by the Five Million Dollar Goal of the Congregational World Movement. Only in such proportion as this united effort succeeds can the Board be justified in continuing its confidence in our people for the support of our Foreign Missionary Enterprise on its present scale in our 19 stations.

The Board meeting this year produced more of an impression locally than usual, particularly owing to the fact that it was an event of more than ordinary significance for the community in which it was held, but more especially because of the splendid manner in which the meeting was advertised and set up. Considerable space was given to the various sessions in the local press and the Exhibit in the Armory attracted wide attention. People of all faiths were in constant attendance and those in charge have reason to believe that it made a profound impression, especially in the interest aroused by the attendance of large numbers of young people of the high-school age. The direct contact with Marietta College was a pleasing feature, Pres. E. S. Parsons giving the opening address of welcome and opening his residence for a reception on Thursday afternoon. Missionary messages were given by representatives of the Board at chapel services throughout the week, culminating in an address by Secretary Eddy Friday morning which yielded a Student Pledge of $824 for special work in connection with St. Paul's School in Tarsus.

It was indeed a remarkable meeting in its spirit and message. As some one well said, "The family had a great reunion." All present were more than ever convinced of the great work the Board is doing and were strengthened in their determination that its program shall be continued and enlarged with ever increasing urgency and devotion.

Herring Memorial Fund

Subscribers up to Oct. 25, 1920

This is the list of the first subscribers to the Herring Memorial Fund, the purpose of which was announced in our issue of last week. The individual subscriptions range from two dollars to one thousand dollars. The total thus far is $4,402. It should be understood that subscriptions and checks should be sent to the Herring Memorial Fund, 375 Lexington Ave., New York.

Lucius R. Eastman, New York City.
William Grant Smith, Cleveland, O.
(Rev.) H. F. Swartz, New York City.
(Rev.) Charles S. Mills, New York City.
H. G. Cordley, Glen Ridge, N. J.
Herbert J. Brown, Portland, Me.
F. B. Lovejoy, Montclair, N. J.
Lucien C. Warner, New York City.
W. W. Mills, Marietta, O.
(Rev.) Clarence H. Wilson, Glen Ridge, N. J.
O. J. Hill, Kansas City, Mo.
(Rev.) William A. Rice, New York City.
(Rev.) Henry A. Stimson, New York City.
Charles C. West, Montclair, N. J.
Edward T. Wilkinson, Montclair, N. J.
(Rev.) Charles E. Burton, New York City.
(Rev.) Dwight C. Stone, Stonington, Ct.
(Rev.) Franklin W. Barker, Unionville, Ct.

League of the New Day

Next Week's Readings and Prayers

Week of Nov. 8–14

Monday. Israel Comforted. Isa. 54:1-17.
Tuesday. Free Grace. Isa. 55:1-13.
Wednesday. For All People. Isa. 56:1-12.
Thursday. The True Fast. Isa. 58:1-14.
Friday. The Redeemer. Isa. 59:1-21.
Saturday. Zion's Praise. Isa. 60:1-22.
Sunday. Loving-kindness. Ps. 36.

Object for Intercession

For the American People in Their Choice of a President:

Choose thou for us, O God of our fathers and our children, him who shall be our leader in the years before us, so affecting by thy Holy Spirit the thoughts of our people that they may choose aright. And grant to him who shall be chosen an endowment of grace and wisdom. Give him strength for his mighty tasks. Assure him good counsel and may the good will of all the people follow him and a crown of honor come at the end of his work well done. In the name of Christ. Amen.—*R.*

THE HOUR OF PRAYER

Human and Divine Relations of the Believer

Comment on the Midweek Prayer Meeting Topic for Nov. 7-13

BY ISAAC OGDEN RANKIN

Scripture Passages. Matt. 22:34-46; 1 John 4:11-21.

The Human Soul as a Power Station for the Love of God. In the thought of Christ every man stands between God and his neighbor as a communicating station of power. It is useless to attempt a self-regarding aim for what God gives us, as if we were at the end of the line and there were nothing beyond. Use the image of the electric source and switch station to show how God works through us to reach others. It is when we are ready to pass on what comes to us that we are ourselves strongest in the Christian life. A disconnected switching station is a useless thing. And remember that it was because God can use us that he gives us gifts. Just as a hammer out of the workman's hands tends to rust, so when we decline to let God use us we tend to grow unhappy. The best prayer for the miserable and melancholy people is that God would make them of use. The dull eye brightens when it is on the watch for opportunities, not of meddling but of helpfulness. No man can be in complete despair so long as he is of a little use to somebody.

Keeping the Wire Clear Both Ways. We need to be able to reach God at any moment of our lives. And he is never out of reach. But we need also to be alert for the needs of others. Prayer and provender hinder no man, says the old proverb. Communion with God is a clarifier of thought for work. There is no need that we should be as logy Christians as we sometimes are. You can hardly think of God with the least attention without remembering how the opportunities of God are mostly presented in your relations with your neighbor. The two streams meet in the still pool of the attentive and sympathetic human soul, as the sight of the eye and the light of some distant star come together on the mirror of the eyepiece of a telescope.

Learning about God in Acquaintance with Men. The best field of research for divinity is really in our relations with humanity. That is why we find God in the Bible. It is not merely his commands and promises that speak to us, but also the experience of the men of the old time in their relations with him. That is why Christ came, that he might show us divinity in a human life as the best hope of our getting acquainted with it as it is at work for our salvation. And it is in our relations with our neighbor that we oftenest seem to get new glimpses of what Christ was and is and grow to be like him. The word "godly" for most of us seems to carry with it an overthought of social relations, in which only the witness which Christ asks of us is possible. You cannot bear witness in solitude. And the question of the Apostle John is pertinent here: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Closet and Altar

RESTING IN GOD

Commit thy way unto the Lord; trust also in him and he shall bring it to pass.—Ps. 37:5.

Low grades of being want low objects, but the want of man is God.—*Horace Bushnell.*

It is man's royal nature which keeps him restless. Foxes indeed have holes, and the birds of the air nests; but no son of man can find where to lay his head except on the bosom of God.—*Robertson Nichol.*

How happy the hearts which in every situation place unbounded confidence in Jehovah's word! Such may be hedged up on every side, and encompassed like Israel at the Red Sea, with seemingly insurmountable difficulties; yet even here they will follow Israel's example; they will cry unto God and rely upon his mercy. If means can be used, they will use them; if not, they will "stand still and see the salvation of the Lord." "Speak unto the children of Israel, said the Lord, that they go forward." They went: a way was made in the sea, and a path in the mighty waters. Well may it be said, "By faith Israel passed through the Red Sea."—*Andrew Fuller.*

Rest in the Lord, my soul;
Commit to him thy way.
What to thy sight seems dark as night,
To him is bright as day.

Rest in the Lord, my soul;
He planned for thee thy life,
Brings fruit from rain, brings good from pain,
And peace and joy from strife.

Rest in the Lord, my soul;
This fretting weakens thee.
Why not be still? Accept his will;
Thou shalt his glory see.
—*Maltbie D. Babcock.*

Hopes and plans of merely selfish advancement are just so much affliction and sorrow sown for you; the eager ambitions that burn in your hearts and stimulate you to work are but driving you off the road; and from them all you must return to the simplicity of God's servants who care only to please him. It is when we have no aim but this that we find rest.—*Marcus Dods.*

We may spend what we will; there is still enough to spend upon. . . . There is no end of the riches of Christ, no bottom to the ocean sea of God's mercy.—*Thomas Hooker.*

O God, in whom alone our hearts have rest, help us to trust thee so sincerely that there may be no veil between us and with that security of faith which never wavers in the changes and trials of our life. Spirit of God, our comforter and guide, in all times of our discouragement take of the things of Christ, and show them unto us. Lord Jesus Christ, our fellow heir and fellow sufferer, our Saviour and our Brother, let the fellowship of thy purpose be our rest of heart and our incentive to a continual good will. Amen.
—*Isaac Ogden Rankin.*

Real Love for Friends

Comment on the Christian Endeavor Prayer Meeting Topic for Nov. 14-20

BY CHARLES ERNEST WHITE

Topic: Winning Our Friends for Christ. John 1:40-51.

Light from the Bible Passage

Finding Christ meant everything to Andrew. He wished his brother to have the same experience. He took three steps to bring this about. *He first went out of his way to find his brother.* He was anxious enough to do that. Having found him, *the second thing he did was to tell him what he knew about Jesus.* He was convinced that this was the Christ. *The third thing was to bring his brother to Jesus,* even though it was probably late in the day. He was not satisfied to have his brother think about Christ. He wished him to see him. That he knew would be convincing. When Philip later met Nathanael his first thought was to tell him the good news that Christ had come. He did not leave him without passing on the invitation to "come and see."

Leads for the Leader

Personal work for Christ comes naturally when we are confident of the personal worth of Christ to ourselves. By our own experience we must be sure that Jesus has something of inestimable worth for our friends. To start this meeting right there should be some very careful and prayerful thoughts regarding this.

Follow out the suggestions given above as to Andrew's way of winning his brother. Is there any other way?

Notice how tactfully and yet effectually Philip met Nathanael's light-minded reply (v. 46). Do we lose out here?

Use the thought of our eagerness to bring our friends to a physician who has brought us out of a severe sickness. Work out the parallel in the case of the Great Physician of Souls.

Thoughts for Members

"Come and see"—that is the best remedy for preconceived opinions.—*Bengel.*

To God the lost to bring,
To teach the way of life to peace—
It is a Christlike thing.—*Bishop How.*

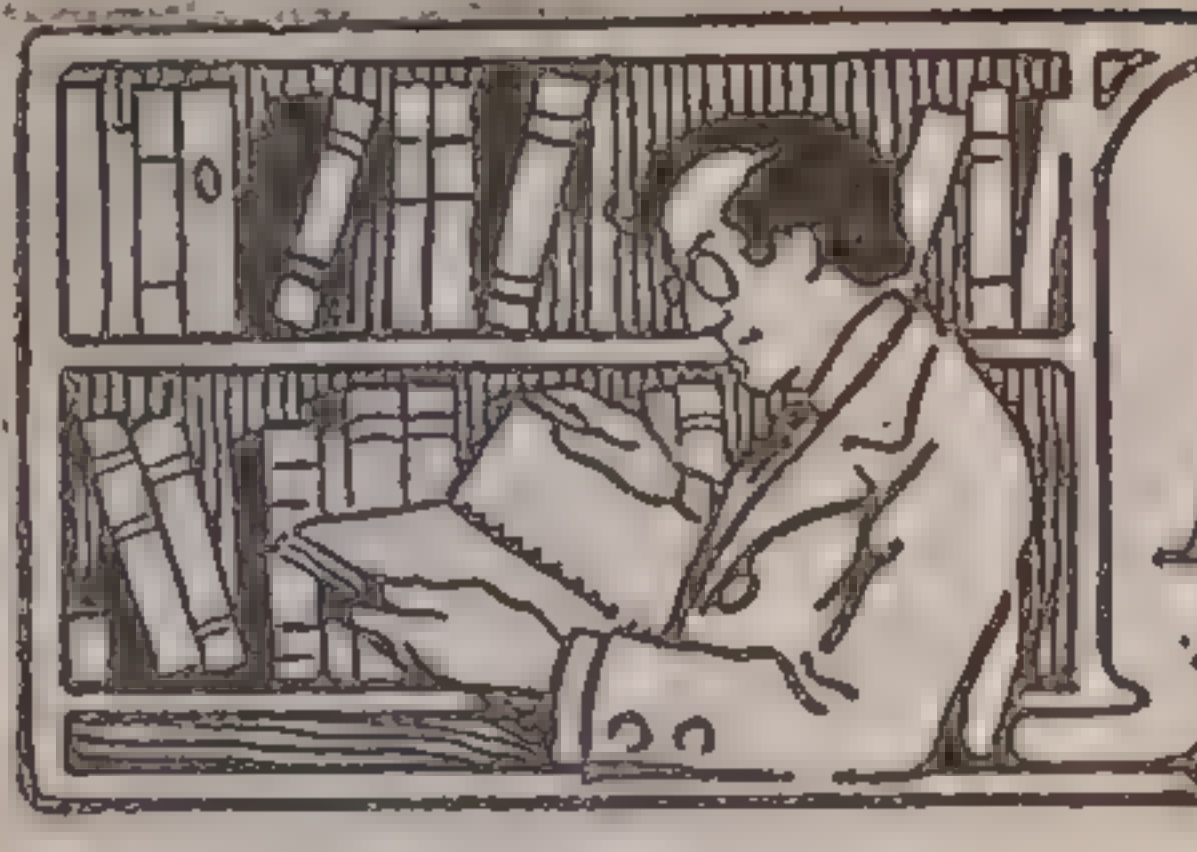
The man who finds the Messiah in Christ finds a new man in himself. When Christ finds a man, that makes the man a finder of his fellows.—*Robert E. Speer.*

Speak, for the love of God,
  Speak, for the love of man;
The words of truth love sends abroad,
  Shall never be in vain.—*G. B. Bubrer.*

A Moment of Prayer

Lord, speak to me, that I may speak
  In living echoes of thy tone;
As thou hast sought, so let me seek
  Thy erring children, lost and lone.

O teach me, Lord, that I may teach
  The precious things thou dost impart;
And wing my words that they may reach
  The hidden depths of many a heart.
—*Amen.*



AMONG THE NEW BOOKS

The Mind of the Worker

What's on the Worker's Mind, by Whiting Williams (Scribners). A clear, vivid, entertaining and instructive account of the author's experiences in an endeavor to get close to the workingmen. He put on overalls and hunted for a job. He labored and lived as an unskilled laborer, first in the steel mills, then in a railroad yard, in an iron mine, in a shipyard. It was a hard, dangerous and plucky undertaking. Most of his trouble was with the foremen. This narrative is largely made up of extracts from his daily record. At the end he gives his conclusions, among them is this: "Better jobs and steadier jobs, less tiring jobs, jobs whose human service is better understood, jobs with a better chance to enjoy the satisfactions of their doing, without these being lessened by a grasping foreman representing an unknown employer: this is what the worker wants more than he wants to sit in the chair of the manager or clip the coupons of the owner."

Recent Fiction

In the Onyx Lobby, by Carolyn Wells (Doran). A mysterious murder case in which Pennywise and Zizi are finally called in to discover the criminals. The story is long-drawn out and not very convincing but the plot is ingenious and the solution is well concealed.

City of Endless Night, by Milo Hastings (Dodd, Mead). The city of Berlin in 2151 and after, a black spot on the map of the world. A concrete fortress city of hundreds of millions of inhabitants, living in layers one above another. The man who tells the story succeeding in penetrating to the heart of the city in disguise. It is a work of vivid imagination and describes the working out of eugenics and other social and scientific German theories.

Johnnie Kelly, by Wilbur S. Boyer (Houghton Mifflin). Red-headed Johnnie Kelly, the New York schoolboy, is a lovable scamp, always in mischief, but never false or mean. He becomes a leader of the school and the story of his career is both amusing and suggestive as a study of schoolboy nature and wise school management.

The Adventurous Lady, by J. C. Snaith (Appleton). Lady Elfrida, a young lady of high social rank but tired of the limitations and conventions of the position, persuades a young governess, whom she meets on a certain journey, to change places with her. Both are going among strangers and each attempts to take the other's part. It is a familiar plot but worked out admirably and holds the interest intently. It is an after-the-war story and quite in the new democratic temper of the time.

Christina of the Young Heart, by Louise B. Clancy (Small, Maynard). "A rich female loafer" is what Christine heard herself called. But that was after adversity had begun to teach her some valuable lessons. Certainly her selfishness was colossal and she deserved the privations which poverty brought to her. It is a pleasant old-fashioned tale in which everything turns out wonderfully well.

The Thread of Flame, by Basil King (Harpers). The story of a young American who has lost the sense of his own identity through shell shock. He wakes from a long sleep on a homeward-bound steamer and with recollection on this point gone, the contrast of his self-conscious but cultured manners and ill-fitting clothes, together with his reserve and evident sense of oppression, gain him the reputation of a man escaping from trouble who is seeking to hide himself. The tale of friends made in the effort to re-establish himself in life, of his struggles and mental and moral growth in contact with the working world is interestingly worked out and gives food for thought.

The Air Pirate, by Ranger Gull (Harcourt, Brace and Howe). The most thrilling mystery story that has recently appeared. It transports us to the time when transatlantic travel is by airplane. But the pirate, also, can fly and suddenly he appears in an airship far excelling every other craft in speed and equipment, and pounces like an eagle on its prey, then disappears. The Commissioner of Air Police, with the aid of Danjuro, a wonderful Japanese, at once starts on the search for the pirates. It's a modern Jules Verne kind of a story, with more thrills for the modern reader.

Scribners From *What's on the Worker's Mind*

The Author Looking for a Job

Egan, by Holworthy Hall (Dodd, Mead). Egan was a lieutenant in the Aviation Corps. He returned from France to find that business tricksters had robbed him of his wealth and the girl he was as good as engaged to had been won by another man. But Egan was proud, plucky and capable. How he made his way in both business and love makes a good story. This author has written nothing better.

For the Best Life

You Can, But Will You? by Orison Swett Marden. Success Fundamentals, by Orison Swett Marden (Crowell). Two more of the Marden inspirational books on much the same lines. Here are some of the themes of the first book, The Magic Mirror, Facing Life the Right Way, and Victory in Your Face. The second book treats of Health and Success, Efficiency, How to Find Yourself, Salesmanship and the Law of Opulence.

The Strategy of Life, by Arthur Porritt (Revell). Talks to boys and young men, on such themes as Making a Life, Character, Jesus as Hero, Religion in Action, The Marks of a Gentleman, Habits and Vices, Purity and Chivalry, Friendships, etc. As Dr. Jowett says: "It is a healthy and wholesome book."

Scoutmastership, by Sir Robert Baden-Powell (Putnam). An admirable handbook for Scoutmasters on the theory of Scout training. It does not go into details concerning scout craft but deals in separate chapters with the fundamental principles of the organization. Too many scoutmasters are concerned with what the scouts do rather than with what they are and with the business of character building without which the whole affair is deficient if not a practical failure.

The Psychology of Nations, by G. E. Partridge (Macmillan). A study of the philosophy of national life showing how the development of a state of mind determines a nation's character and purposes, for instance, Germany's, and warning against radical and superficial thinking in America.

The Young Man and the Law, by Simeon E. Baldwin (Macmillan). A clear presentation of the arguments for and against the law as a profession for young men, emphasizing its high ideals.

On Religious Themes

Pantheistic Dilemmas, by Henry C. Sheldon (Methodist Book Concern). A volume of essays in philosophy and religion. The themes are associated with important issues in the intellectual and religious world of today. The method is first to give an exposition of the subject, followed by a criticism. There is a study of Henri Bergson's philosophy and of pragmatism, of mysticism and Bahaism and of pantheism. There is an estimate of John Henry Newman and of the doctrinal contributions of the Reformation. Professor Sheldon challenges too the notion of a changing God and the attempts to dispense with a soul. The book shows a many-sided scholar and sharp critic. The many friends and students of Dr. Sheldon will be glad to get these essays. Every minister who tries to keep up with the philosophical thought of the day will welcome the timely discussion.

Jesus' Principles of Living, by Charles Foster Kent and Jeremiah W. Jenks (Scribners). The practical value of Christianity is clearly shown in these studies of the life and teaching of Jesus. It is a timely volume having present-day individual, social, national and world problems continually in mind.

America's Stake in the Far East, by Charles Harvey Fahs (Association Press). A vivid discussion of vital present-day problems in Japan, China, Korea, the Philippines. The first chapter is entitled, "Is Japan Becoming a Menace to the Peace of the World?" and opens with two pages of questions. Then follow ten pages of "Reference Material," selected passages from recent books and magazine articles. Thus each topic is treated. It is a volume crammed full of illuminating information.

The Style and Literary Method of Luke, by Henry J. Cadbury (Harvard University Press). This is Part I, "The Diction of Luke and Acts," and deals with such matters as The Alleged Medical Language of Luke, the Size of His Vocabulary and the Literary Standard of His Vocabulary. Part II, on "Luke's Treatment of His Sources," to be issued later.

Christian Union
Congregational Church
Upper Montclair, N. J.

REV. JAY T. STOCKING, D.D.
PASTOR

MRS. CARRIE G. LELAND
ASSISTANT

October 20th, 1920

Reverend Herman F. Swartz, D.D.
General Secretary Cong'l World Movement
287 Fourth Avenue
New York, N. Y.

My dear Dr. Swartz:

I was much interested in the program of the Congregational World Movement for Missionary Education in the churches as you presented it to our Missionary Council last Sunday afternoon. I was struck by the fact that it is not novel, or revolutionary, but that it contemplates only the adoption of methods that have already commended themselves to our own church.

(1) A permanent Committee on Missions, whose duty it is to map out each year a program for the entire church.
(2) A thorough endeavor on the part of each organization in the church to carry out its proper and well-articulated share of the program.
(3) Systematic publicity through pulpit, calendar, distributed literature and the bulletin board.
(4) The adoption of a budget on the part of the church, and each organization, and thorough use of all intelligent means to reach that budget.
(5) The teaching of the principle of stewardship and the ideal of systematic proportional giving.

This is a thoroughly workable program. It has worked wonderfully well here, as you know. It has resulted in the marked growth of the missionary spirit and in vastly increased giving. In five years the annual gifts to benevolence of this church have increased from $3,500 to $10,000. If our churches will only adopt this program we shall be able to carry on our program of missionary enterprise in a worthy way and our church life will be immensely enriched.

If there is anything of value in this story of our experience in Upper Montclair, you are of course free to use it as you will.

Success to you in the big enterprise!

Sincerely yours,

Jay T. Stocking

JTS/A

The Program of the

Congregational World Movement

for 1921 includes:

1. *Missionary Education*
2. *Stewardship*
3. *Raising the apportionment of $5,000,000*

The program of Missionary Education is now fully launched. The following materials are available:

For Young People (17 to 21 years):	
"**Masoud the Bedouin**" (Foreign), cloth,	**$1.50**
"**Saving the Neighborhood**" (Home), paper,	**.50**
For Intermediate Grades (13 to 16 years):	
"**Shepherd of Aintab**" (Foreign, may also be used by Young People), paper,	**.50**
Frank Higgins' "**Trail Blazer**" (Home), paper,	**.50**
For Elementary Grades (6 to 12 years):	
"**Fez and Turban Tales**" (Foreign), paper,	**.50**
"**Mr. Friend-O'-Man**" (Home), paper,	**.40**

These publications may be secured from the Interchurch World Movement, 45 West 18th Street, New York, N. Y., or from the Congregational World Movement, 287 Fourth Avenue, New York, N. Y. The prices named barely cover the expense of publication.

A Manual of Methods, prepared by Dr. Herbert W. Gates of the Educational Society, showing how to use this material, may be had upon application to Congregational Education Society, 14 Beacon Street, Boston, or your Regional Director.

$5,000,000 for Missions and Education in 1921

WE CAN IF WE WILL

IN THE CHURCH SCHOOL

DR. DAVIS' BIBLE CLASS

The Power and Authority of Jesus

International Sunday School Lesson for Nov. 14. Matt. 8:5-13; 9:35-38.

This is a study of the practical signs of the authority of Jesus as it was shown in his relations with men and women. The incidents are old; the principles that they illustrate are fresh and valid now.

1. *True Faith and Healing Power.* First, study the faith of the Capernaum centurion. The power to heal the sick man came from Christ; but the means that laid hold on it and made it effective was faith. It is like the water in a great dam. The power lies there in the dam; but in order that it may be delivered against the turbines and transformed into energy for the machines it must be confined in the sluices and penstocks and be given direction. Faith is this great pipe for the energy of God.

If we pick out the one distinct characteristic of the centurion's faith it appears to be its simple sincerity. He laid down no conditions. He was ready to accept the word of Jesus and trust it wholly. He was a soldier. He knew that an officer's command was valid. He knew that the word of Jesus was enough. Now can we meet this test of faith? Do we believe in Jesus so implicitly and are we ready to trust him so fully that we do not make conditions, but simply yield Christ our obedience and trust because we are sure of his power and authority? How shall we renew our confidence in the right of Christ wholly to command our lives, all we have and all we are?

2. *The Scope of the Kingdom.* Matt. 9:35, 36 is one of those short passages in the gospels through which we catch a vision of the wonderful heart and personality of Jesus. There are certain aspects of his authority revealed here which reward us for study. The scope of his power is as wide as the needs of men. We sometimes think of Jesus as confining his sympathy and service quite closely to the training of the disciples. But he was equally concerned about the people, of every class and rank and need. One of the great words in the gospels is *the multitude.* It is what an incisive writer had called "Crowds." Jesus saw the crowd and he loved it. He entered into its suffering and he exerted his power over it. The most fascinating and bewildering and challenging thing is a crowd of people. They were there in great numbers. They were needy and bewildered. They demanded all that he had to give to them and he gave it in fullest measure.

The picture is vivid. The most helpless of all groups of animals is a flock of sheep, lacking the personal care of their shepherd and torn and worried by dogs who are killing them instead of caring for them. Jesus saw this. He felt the utter misery of it. He was sure that he could do something to change it all. We see the crowds. Do they arouse our pity or our contempt? It makes a vast difference with us and with others. There are some men who look at masses of men and either despise them or give up doing anything for them in sheer despair. The glory of the life of Jesus is that he looked at the crowd and not only felt the utmost of sympathy for them but also was sure that he could do something for them. What kind of an impression does your community make upon you? What are you trying to do for your community?

3. *The Power of Personal Leadership.* Jesus saw the crowd and was deeply moved by the sense of their need. He set himself resolutely to do something for them. What method did he use to help them? Jesus understood the power of personal influence in changing the conditions of the troubled and suffering crowd. So he asked the disciples not only to put themselves personally into the problem but also to pray the Lord for many laborers to be sent into the great harvest field of life to gather the priceless fruit for God.

Here we touch one of the most urgent problems of the church today. We have great resources in the way of material equipment. Never were there finer churches or more physical property for doing the work that the church must do in the community. We are well organized. There are so many organizations and schemes that it is difficult to find the energy to run them. What we need is consecrated personality. We have asked the question at least twice before in the class; but it warrants repetition: *How many young men and women have gone out of your church into distinct Christian leadership within the past fifteen years?* How many of your church young people are now preparing for some kind of Christian life-work? Has your church any program for recruiting for Christian vocations, so that it is doing something to answer the prayer of Jesus? Have you a relative or intimate friend whom you are trying to influence to train for such a vocation? Let us face the situation and try to improve it.

Ozora S Davis

Chicago Theological Seminary.

The Study of the Bible

VI. Facing Facts About Our Bible

In a passage unsuitable for use in family or in public worship we have an extreme though not uncommon account of Jehovah slaying people for sin. Another interesting account of direct action by Jehovah, which indicates how the Hebrew considered all things that occurred as done directly by God, is found in Joshua 10:11, "Jehovah cast down great stones from heaven upon them" (the enemy).

Jesus tells us that "The Sabbath was made for man," yet in Num. 15:32-36, the writer tells us that Jehovah commanded Moses and the congregation to stone to death a man who picked up sticks upon the Sabbath.

In Joshua, chapters 9 to 12, we have an account of the conquest of Canaan, in which all the cities except three or four were destroyed and all the inhabitants were killed. This is all done under the direct, explicit and oft-repeated command of Jehovah.

Admit that the Canaanites were desperately wicked, can we imagine God as Jesus portrayed him, who loves even his enemies, commanding the destruction of these people, even the children? It is almost as easy to imagine that God commanded the Kaiser and his people to invade and destroy Belgium. Dare we any longer contradict Jesus' teaching about God by teaching that God commanded the children of Israel to destroy the Canaanites?

These accounts in Joshua and those in the first chapters of Judges are so contradictory that we should be careful how we use them as historical material. The summary of Joshua's accomplishments as stated in chapters 11:21-23 and 12 is followed in succeeding chapters by wholly contradictory statements. Peoples whom Joshua is said to have destroyed, leaving not a soul alive, are not only still in existence but so formidable that they can neither be driven out nor exterminated. So far from the land being conquered, it is clear from Judges that Israelite and Canaanite are dwelling in the land together, with the former not at all in a conquering rôle.

> When we must go contrary to the explicit teaching of Jesus if we accept and teach many things in our Bible, with whom shall we go, with Jesus or with the other teachers?
>
> Shall we feel bound to accept moral and religious teaching in documents clearly not wholly historical, just because these are in our Bible, especially when they contradict Jesus' teaching? Such a view of inspiration and of Scriptural authority confuses moral standards, denies Jesus' supremacy and authority and retards the Kingdom of God.

As examples of conflicting statements, note that Debir is utterly destroyed in 10:38, 39, yet Caleb makes war against it in 15:15. Chapter 10:33 tells of the complete annihilation of Gezer, but 16:10 tells us that Gezer could not be conquered. Chapter 12:21, 23 tells the fate of Dor and Taanach, but 17:11, 12 gives a different view.

Note the complete conquest indicated in 21:43, 44, then the question Judges 1:1, "And it came to pass after the death of Joshua, that the children of Israel asked of Jehovah, saying, Who shall go up for us first against the Canaanites to fight against them?" Then follows another account of the conquest of parts of the land which had been conquered before and where all the inhabitants had been destroyed. Jerusalem is taken and burned in 1:8, but verse 21 tells us that they did not drive out the Jebusites. The Canaanites in the hill country and the South and in Hebron, formerly destroyed, have to be conquered again according to verses 9, 10. Verse 34 tells us that the Amorites forced the children of Dan into the hill country. Judges 2:8 tells of Joshua dying again.

Whatever their religious value, it seems clear that portions of these books are not reliable historical documents. Judges, on the whole, doubtless gives us more nearly the actual situation as to the settlement and early life in Canaan. Portions of Joshua are idealized history, as seen through the eyes of a writer living several hundred years later. It is obvious that the late editor has woven together two or more accounts of the conquest without successful effort to reconcile them.

In the face of these contradictory accounts, and in view of the supposed commands of Jehovah, so clearly out of harmony with the spirit and teaching of Jesus, it seems clear that we should no longer permit unwarranted ideas of inspiration to keep us from testing all parts of our Bible by Jesus' ideas and ideals. We should frankly correct these inadequate, lower teachings by his teaching. Children and young people will easily understand this and will readily follow us in always going to our highest source of truth and life.

Jesus gives us full warrant for this attitude when he says, "Ye have heard that it was said, An eye for an eye and a tooth for a tooth, but I say unto you, resist not him that is evil," and again, "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies." Matt. 5:38, 43, 44. In these passages Jesus refers to statements and sentiments expressed again and again in the Old Testament. For examples see Lev. 24:20, Ps. 137:7-9 and 139:19-22.

The question is, Are we going with Jesus Christ in his teaching that God is a loving Father, with good will toward all, and that we should be like our Father and our Master in good will toward all our fellow men—even our enemies—or are we going to teach views of God's attitude to man and of the attitude God would have us take toward our fellow man which contradict Jesus' teaching and spirit? Surely we must go with Jesus, both because his teaching is higher and because the teaching which contradicts his is in documents many of which are not wholly reliable historically, and which clearly reflect both the science and lower moral ideals of their own time.

The essential spirit and teaching of Jesus are easily ascertained and it is not difficult to test all by his central message. Why not go with Jesus Christ, be wholly Christian, rescue essential Christianity from the millstone of un-Christian teaching, and teach only what is highest and best about God and man and life? To do otherwise is to deny Jesus' supremacy and authority.

Questions or suggestions are welcomed.

F. M. Sheldon.

UNLESS IT'S Duplex RICHMOND, VA. PATENTED DE TRADE MARK IT'S AN IMITATION

From Theatre to Church

ON THE night of December 26, 1811—one hundred and nine years ago—the flower of Virginia's social life gathered at the Richmond Theatre to see "The Bleeding Nun"—a triumph of the stage that winter. Suddenly, the cry, "Fire!" was raised. Women shrieked and rushed for the exits; but already it was a blinding sheet of swirling, crackling flame.

Seventy-two of the victims, including the Governor of Virginia, could not be identified and were buried on the spot. From the ashes of the theatre there rose, as a perpetual memorial, Monumental Church.

Today, Monumental Church is one of the many historic spots in Richmond always visited by tourists. Aside from its historical associations, Monumental Church is distinguished in another way. It was the first church in the world to use the Duplex Envelope System. That was eighteen years ago, but Monumental Church still uses it.

From the plant of the Duplex Envelope Company, at Richmond, millions of envelopes are shipped every year to churches from the Atlantic to the Pacific; from the Gulf of Mexico to the Great Lakes — even to churches in Panama, Alaska, Hawaii, Cuba and Porto Rico.

The Duplex Envelope Co.
Originators of the Duplex Envelope System
Richmond, Virginia

WITH THE CHILDREN

Tales of the Mayflower Children

I. Lost in the Woods

By Pauline Carrington Bouve

"John," called Mistress Billington, "where is the flintlock that stood by the chimney-piece last night? When your father comes in at the noon hour he will be asking for it, and what shall I say?"

"Fret not about the fowling-piece, mother," answered a tall, handsome boy of about fifteen years, who entered the door, a string of fish dangling from his shoulder.

"I have brought in enow fish to feed us for a week if they could but be kept fresh. As it is, you will have to give them to the neighbors, who will be glad enow of them, I warrant. See, they be all cleaned and ready to lay upon the coals. Yet there be folk who call me a lazy lout, though ready to eat the food from my gun and line and trap." And he laughed.

"Aye, I know well the truth of what you say," said Mistress Billington, with a smile and a tear that came close together. "There be some degree of truth in what they say, also. But you have not answered me concerning the fowling-piece."

"Well, mother, an' you must know, I loaned the fowling-piece to the Indian lad Keen Eye, the son of Corbitant's sister, who will soon shoot a bullet as straight as an arrow."

"Corbitant's nephew!" shrilled Ellen Billington. "Foolish boy, this will bring more trouble upon us than ever before! Corbitant is against the Colonists, and this Governor Bradford knows well, though he says naught of the matter."

"Corbitant is jealous of Squanto's friendship with us, mayhap, but what of it? Keen Eye wishes to be like the white people, and moreover he is my friend. Aye, without Keen Eye's help, many's the time we would have gone hungry. It is he who showed me where partridges are to be found, and wild geese and turkeys, and to loan him the fowling-piece was but a small return. I may be a shiftless, roistering, boisterous lad, but I do not forget kindnesses."

"That is well, my son, but already your father has been in trouble with those in authority here, and now if you go hobnobbing with Corbitant's nephew and Corbitant becomes an open enemy of the English, your thoughtlessness will fall heavily upon us." As she spoke, the frail, careworn woman laid her hand on the boy's arm.

"I will try to please you, mother," said John Billington, with more gravity than he was wont to show. "After this day I will go no more with Keen Eye, but I needs must keep my word with him today."

Throwing down the fish and catching up his own gun from a deer's horn rack on the wall, the lad strode from the humble cottage and was soon beyond the limits of the two intersecting streets that ran lengthwise and crosswise through Plymouth Towne. As he passed, the lad glanced proudly up at the guns mounted on the rude fortress back of the village, for already the Mayflower children, youths and maidens, felt a sense of ownership in the work of their fathers. As the sound of hammer and saw, which were being busily plied in the settlement, died away, the sounds of nature became louder and clearer in the sunlit morning stillness. John could hear the snapping of twigs as a squirrel or rabbit scurried away in the underbrush, the twitter of leaf-hid birds, the lapping of unseen waters that mingled with the whisperings of the leaves. Suddenly he stopped and bent forward to listen, for another sound had reached his ears. Putting his fingers to his lips, he whistled a low but clear signal, and almost instantly a slender figure darted out from the forest and stood before him.

"So," said John Billington, "you are here ahead of time. I did not think to see you till the sun shone on the second branch of the oak tree at the edge of the opening, where it strikes just before the bell in the fort clangs the noon hour of rest."

"Keen Eye waits not for the sun to tell him his friend comes," replied the Indian boy. "His ears are as keen to hear the footstep of a friend as his eye is to see the hiding place of an enemy."

"That must be true, I trow, for I have learned to tread as softly as you in your moccasins, though my footgear be rough. Methinks I shall soon be almost as good a hunter as you, though I make but a poor showing with bow and arrow, for all my father's talk of the great archers of old in Merrie England. What think you of the firelock? Have you tried setting a mark to shoot at, as I showed you to do?"

"I did even as you said, and the red flame spat out the ball of lead straight, first into the right, then into the left eye of the skull that Corbitant fastened to the tree."

"Marry, you have outdone me as marksman and archer," said John, good-naturedly, knowing well the Indian boy's love of praise.

"Come, and I will show you the tree with skull on it and the holes made by the talking gun," and Keen Eye pointed into the depths of the forest.

John hesitated. He knew that Keen Eye and his father's people were friendly to the whites, but he remembered his mother's words concerning Corbitant's suspected enmity toward the settlers. Then, too, knowing that she would not wish him to wander so far from the settlement, he was about to say that he could not go, when he caught the contempt in Keen Eye's glance, as he said slowly, "Women and white boys cannot follow long trails. It is best for them to stay at home and cook and gut fish." He held out the gun as he spoke and turned swiftly to go.

John said angrily, "Though I was born in a house and am no savage, yet will I shoot, ride, fight, or tramp, and take no odds with any lad of my age, be he black, white, red, or yellow, so lead the way and I follow, wheresoever it may be."

Keen Eye's piercing gaze was fixed upon John Billington's flushed face, but he did not speak for almost a minute. During the silence it flashed through the white boy's mind that he had done a foolish thing, but English pride kept him from frankly acknowledging his mistake.

"A faint stomach and weak legs make a short trail long," said John, at last. "He who boasts should prove his boastings. Come!" and he plunged into the dark forest. "Prove my boast-

(*Continued on next page*)

The Comrades' Corner

Dear Comrades:

Still the money comes in for our *Lunch Fund* to take care of those boys and girls down at Dorchester Academy in Georgia. We certainly are going to have a good showing. Among these is *Comrade* Frances L. Peck, whose father is a professor in the department of history in Grinnell College in Iowa. She sends sixty cents, adding, "My grandmother gave me a dollar for my birthday. I spent forty cents of it to subscribe for *Current Events* but I am sending the rest of it to you." I should like to amend her letter by saying that she may be sending it to me but it really is going to Dorchester Academy boys and girls.

There is no use trying to shut off on the queer names. I supposed I would be able to do it. It is easy to get some things started; it is very hard to stop them. *Comrade* Frances says that her grandmother knew of some people by the name of Shugar, Cakebread, Toothacker and Bump. She says in her town there was a lady by the name of Miss Foote who lived at Mrs. Hands' and boarded at Mrs. Legg's and had a friend Miss Stocking. Now of course being a professor's daughter we shall expect that these are all absolutely true. This reminds me of a man whom I met one summer, who said that his mother's maiden name was Mary Hemply Semply, and that she married for her first husband a man by the name of Mr. Cutter so that her name became Mary Hemply Semply Cutter. This husband died and then she married a man by the name of Foote so that her full name would be Mary Hemply Semply Cutter Foote. Now you will have to take my word for that story.

Mrs. M. A. P. Farrington, of our Capital City of Washington, says that being a child yet, of older growth, perhaps it might be in second childhood: "I am much interested in your *Corner* and each week on reading the contributions thereto, I feel like talking back." Now I wish that more of our *Comrades* would talk back. She sends in a nice contribution for the *Fund* and also a clipping from a Washington newspaper with an article on the odd names in their directory. I certainly will have to give you that at some later date. It is rich.

One of the finest letters I have received is from *Comrade* Marjorie D. Curtis, of Somers, Ct. I shall quote from her letter later. Just now I wish to say that she would like to correspond with a *Comrade* "on the western coast and if possible a minister's daughter." I think she means the western coast of the United States, and not of Connecticut.

Richard P. Metcalf, whose father is a doctor in Wakeman, O., is another *Comrade* who would like to exchange letters. (Do they ever *wake boys* there?—*Mr. A.*) He wishes to "know something about the insects and birds of the southern states from Florida to Texas." "I might exchange insect specimens with somebody down there."

Applications are coming in every day from those who wish to be enrolled as *Comrades.* Send in your name and a two-cent stamp to cover the postage on your certificate. These are not quite ready for distribution, but will be shortly. There is a lot of room in the *Corner.*

Comradely yours,

Mr Alden

(*Continued from preceding page*)

ings, marry, I will! No naked savage shall outdo me trudging!" and he began to whistle as he boldly followed the Indian boy, whose moccasined feet made no sound on the mould of moss and dead leaves.

This, however, was easier said than done, and he was mortified to discover that Keen Eye had to stop from time to time to wait for him and that the Indian boy was actually altering his usual pace in order not to outdistance him at once. John had the reputation of being the swiftest of foot among the boys of Plymouth Towne, and his galled pride spurred him to quicken his pace, nor did he slacken it even when Keen Eye motioned him to do so, for he was determined not to be the first to show the signs of weariness and hunger.

On and on went Keen Eye, zig-zagging through the forest, following now a scent, now notches cut into the tree trunks, and again thin lines of gray ashes that had been strewn like silver threads among the brown pine-needles and trailing vines. Here and there a sapling bent forward, or two crossed sticks showed Keen Eye that he was going toward the place he wished to reach. As he recognized each guide-mark that would have been invisible to any except Indian or gypsy eyes, he gave a low grunt of satisfaction.

At last he came to an opening. "White boy tired?" he asked, stopping short.

"Keen Eye tired?" asked John.

The two boys gazed steadily into each other's eyes, and the answering flash from each was a challenge sent and accepted. The young Indian brave and the English boy understood each other perfectly. This was to be a trial of strength and endurance between the red race and the white race. As John Billington looked about him, he realized that he was a great distance from the Plymouth settlement and in a dense forest infested with wild creatures, but the sturdy courage of English blood was in him and he was determined that he would prove that he was no coward.

"I will go as far as you go," he said proudly. As he spoke, an arrow whizzed through the air between the two boys and was buried in the heart of a giant oak within two feet of them. They turned sharply as a tall, fierce-looking Indian parted the thick undergrowth and stood before them.

"It is Corbitant, my mother's brother," explained Keen Eye. "Will the white boy bear the test of the Sackima?" asked Corbitant, looking from one boy to the other. "To be taken blindfolded deep into the forest and with bow and arrows, hatchet and knife, with which to get food, be left there till the chief sends warriors to bring him to the village," explained Keen Eye.

As John Billington hesitated, Corbitant's thin lips curled scornfully. "The white boy is afraid," he said. "Keen Eye will show him the trail back to the white men's village." Stung by the hint of cowardice, John Billington straightened himself proudly. "I will stand this test," he said, "and will, please God, get back to my own people before your Sackima—whoever or whatever that may be—sends me aid. So blindfold my eyes and lead me whither you will."

"It is well," said Corbitant, with a grunt, as with a swift, sudden movement he drew a leather bandage across the white boy's eyes, and, taking him by the hand, started off at as rapid a pace as the trail admitted. Keen Eye followed, making strange gutteral sounds which seemed to John to express a mingling of pride, dissatisfaction, and protest.

Corbitant did not utter a word in English, but merely grunted now and then as he hurried the weary boy on into the forest. A hundred thoughts rushed through John's mind as he stumbled along, realizing his own rashness. Where would this fierce chief, who had no liking for the English settlers, leave him? How would he ever find the familiar trail back to Plymouth Towne? What would Master Bradford say about his foolhardiness? And above all, how grieved and frightened his mother would be!

His guide put an end to his unpleasant reflections by coming to a sudden halt. Slipping the bandage from John's eyes and putting a bow and quiver of arrows, an Indian hatchet and knife beside him, Corbitant said, "Now the white boy can prove his boast. Come!" and laying his hand upon Keen Eye's shoulder, turned him about and strode away. In a few minutes their figures were lost in the shadows of the trees, and John Billington was alone in the heart of a dense, unfamiliar forest!

(*To be continued*)

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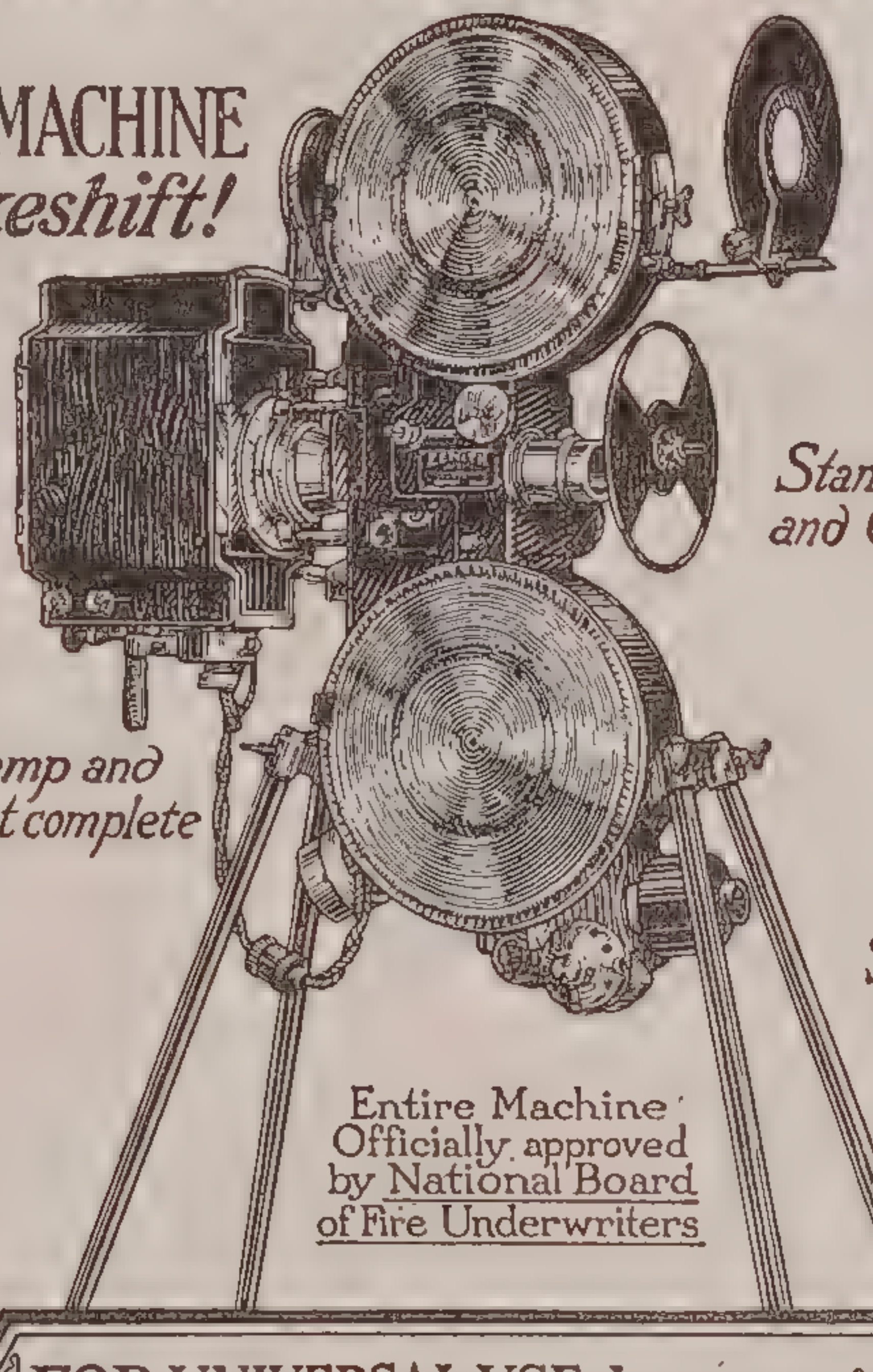
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IN THE CONGREGATIONAL CIRCLE

North Dakota Conference

The Pilgrim Tercentenary was celebrated at the meeting of the North Dakota Conference in two notable evening sessions in which Rev. R. A. Beard, pastor of First, Fargo, spoke on "The Pilgrim Tercentenary in the Light of the International Council," and Prof. A. W. Vernon of Carleton College—contrasting the Pilgrims and the Puritans and their contributions to our times—spoke on "Bradford and Winthrop after 300 Years."

President Davis of Chicago Seminary in a conference on "How Shall We Provide Adequate Leadership for Our Churches?" revealed a serious lack of ministers and a falling away from our former high standard of preparation; and in an address on "The Supremacy of Preaching," in which he urged, in place of a random selection of themes, a definite program of purposeful preaching, made a deep impression on the Conference.

The absence of lay delegates was as notable as the large attendance of pastors. The plan in operation for the equalization of traveling expenses provided for the payment of the railroad fares of the delegates of contributing churches. In spite of severe losses from the leadership of the state, and the occasional striking in the sessions of the Conference of a note of discouragement at the general outlook, the emphasis of the Conference upon the Gospel as supreme over the world's needs prevailed, and gave confirmation to the resolution and hope of all.

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Secretary of Building Society

Rev. G. T. McCollum, who has just taken up his work as Secretary of the Church Building Society for the Chicago District, had his training at Berea College and Pacific Seminary. He served churches in California in his early ministry and then came to Illinois where he was pastor at Bunker Hill, Dundee and Marseilles. He came to the Superintendency of Illinois at the time when the Home Missionary Society was being made over into the State Conference and the conditions incident to the reorganization were somewhat discouraging. The state was especially slack in financing its home missionary work. Under the quiet, conservative leadership of Dr. McCollum the finances have been put upon a sound basis, the endowment funds largely increased, and the work of the state well organized.

Dr. McCollum's relationship to the ministers and to the rank and file of the churches has been most cordial and brotherly and the churches have responded to his leadership in every way. The work of the C. B. S. in the Chicago District under the leadership of the late Dr. J. P. Sanderson grew rapidly in financial support and in aid given to the churches in planning church buildings so that Dr. McCollum enters a work that is going forward strongly. He will bring to the new task the sound, constructive planning which he gave to the old.

Pilgrim Sermon Topics

In response to our recent request for topics of sermons on the Pilgrims we have received the following lists. Other lists were published in the issue of Oct. 21.

THE PILGRIM LEADERS

(*Rev. Newman Matthew, West Parish Church, Andover, Mass.*)

John Robinson, the Pilgrim Pastor.
William Brewster, the Ruling Elder.
John Carver, the First Governor.
Robert Cushman, Special Agent.
Samuel Fuller, the Physician.
Edward Winslow, Special Agent and Governor.
Myles Standish, the Captain.
William Bradford, Governor and Historian of the Colony.
The *Mayflower* Women.

PILGRIM DEEDS AND DOCTRINES

(*Rev. C. O. Grieshaber, South Church, Grand Rapids, Mich.*)

The Pilgrims' God.
The Pilgrims' Conscience.
The Pilgrims' Liberty.
The Pilgrims' Family.
The Pilgrims' Thanksgiving.
The Pilgrims' Sabbath.
The Pilgrims' Sacraments.
The Pilgrims' Bible.
The Pilgrims' Education.
The Pilgrims' Christmas.

From East to West

MASSACHUSETTS

Rev. B. S. Gilman Victim of Accident

The church in Gardner was shocked Oct. 20 by the instant death of Rev. B. S. Gilman, its pastor for 23 years up to last spring. Since that time Mr. Gilman has been working assidu-

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ously on his farm in Westminster, and it was while he was sitting in his automobile delivery truck in Gardner that a heart attack loosened his grip on the wheel. He was thrown out and struck a tree.

Mr. Gilman was born in Stockbridge, Vt., May 15, 1864, was the valedictorian of his Dartmouth class in 1891 and then was graduated with high honors from Andover Seminary, receiving a fellowship which admitted him to Berlin University for two years. Gardner was his only pastorate and in both church and town he was highly esteemed for his intellectual ability, his sterling character and his friendly spirit. He leaves a wife and three daughters, one of whom is in Mt. Holyoke College. The funeral service was conducted in the church, with Rev. F. J. Fairbanks officiating, assisted by Rev. A. K. Gleason and Rev. C. A. McKay, who has just succeeded Mr. Gilman in the pastorate of the Gardner church.

Mr. Patch Becomes Pastor of Arlington

The acceptance of Rev. D. I. Patch's call to Orthodox, Arlington, is a source of gratification to the members of this church which has been pastorless since the rssignation of Dr. Samuel Bushnell last spring. Dr. Bushnell is now pastor *emeritus* of Orthodox.

Mr. Patch was born in Farmington, N. H., in 1884 and was educated at the Boston Latin School, Bangor Seminary, Harvard College and Andover Seminary. During his course at Harvard he preached at Newington, N. H., and for the two years following was pastor of Seekonk, Mass., where he was ordained. Then he became pastor of Second, North Beverly, resigning to enter "Y" service during the war and later becoming a chaplain.

During the past year Mr. Patch has conducted successful campaigns for the Pilgrim Fund, the Near East Relief, the Interchurch World Movement and the C. W. M. He was in charge of the Massachusetts Section of the "Congregational World" at the International Council. His call to the Arlington Church, which is in a growing residential suburb of Boston, comes as an enlarging opportunity.

Salary Roll of Honor

Churches Which Have Recently Raised Their Pastors' Salaries

Previously reported, 1,320

1321. Santa Barbara, Cal., First, $1,300.
1322. Essex, Ct., $100 (2d).
1323. Montpelier, Vt., $300.
1324. Thomaston, Ct., $800.
1325. Gardner, Mass., First, $1,500.
1326. Derby, Vt., $200 (2d).
1327. Wilton, Me., $600 (2d).
1328. Denver, Col., Ohio Ave., $900.
1329. Griswold, Ct., $150.
1330. Argyle, Minn.
1331. Madison, Ct.
1332. Arlington, Mass., $1,000.

Helpful Midweek Meetings at Shrewsbury

For several weeks the subjects for the midweek service of First, Shrewsbury, Rev. F. D. Thayer, pastor, are being based upon Professor Kent's handbook, "Jesus' Principles of Living." The aim of this volume is to interpret the teachings of Jesus frankly, simply and constructively in the light of modern conditions, and to make clear the trail that Jesus blazed by which each man may find the larger life in union and cooperation with the eternal Source of all life. This course is proving helpful.

Ordain Miss Brown at New Boston

Woman is truly in this day entering upon a larger field of activity. The South Berkshire Association departed from time-honored custom and on Oct. 5 ordained to the ministry Miss Charlotte Brown, pastor of the church in New Boston. Miss Brown presented a paper which was clear, comprehensive and concise. The Council after deliberation voted to proceed to the service of ordination.

Rev. B. N. Wyman of Lenox was moderator, Mr. Charles Platt of Great Barrington, scribe. The Scripture was read by Rev. James Richmond of Otis, prayer was offered by Rev. M. J. B. Fuller of New Marlboro, the right hand of fellowship was extended by Rev. A. C. Ferrin of Becket Center, the charge to the church was given by Rev. S. P. Cook of Pittsfield, and the charge to the pastor was delivered by Rev. Grace Edwards of Nepaug, Ct. The sermon was preached by Rev. S. W. Beaven of Lake Ave. Baptist Church, Rochester, N. Y., where Miss Brown was for years assistant. The ordaining prayer was by the moderator, assisted by all the ministers present.

The members of the South Berkshire Association feel that a long step forward has been taken in this service, for it is in this way that the church is to provide an adequate ministry for the isolated and enfeebled churches of the Berkshire Hills.

Hope, Springfield, Revises Church Roll

Hope, Springfield, Rev. J. B. Parry, pastor, has just completed, under the direction of Prof. J. T. Bowne of the Y. M. C. A. College a complete revision of its roll. After a lapse of 14 years members removed to other cities have been relocated and attached to churches. Over 300 have been recovered to church life. With a reduction on paper of 350 members the church has increased its missionary contributions from $1,411 at the beginning of the present pastorate to $3,310, taking second place among the Springfield churches in its missionary benevolence. In addition it conducts at its own expense Foster Chapel as a Congregational mission, having had for three years a woman preacher, Mrs. A. J. Treichler. The present indications are that this amount will be exceeded for the year 1920.

The Woman's Guild of Hope is the largest in the city, with more than 500 women actively engaged in the work of the church. The district is divided and groups take care of each member. For 1919 the returns from the Guild work was $2,500 as against $700 in 1915.

During the past summer the Men's Brotherhood of the church, at its own expense, renovated the property and replaced the old sidewalks. Its Executive Committee has just voted to recommend taking responsibility for the salary of the pastor's assistant. The church has generously increased the salary of the pastor $500.

G. E. M.

CONNECTICUT

Change of Pastors at Wilton

Rev. F. M. Hollister, who has been pastor of Wilton for five years, has become Principal of Saluda Seminary, Saluda, N. C., under the A. M. A. Mrs. Hollister teaches in the school.

Mr. Hollister has been succeeded in the pastorate of Wilton by Rev. F. R. Bunker, a mis-

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sionary of the American Board in South Africa for 30 years. Mr. Bunker, in addition to his pastorate, is working during the week, with the approval of the church, on problems connected with the Interchurch World Movement, with which he was connected for the year of its existence.

Young People Observe Tercentenary

New Milford, Rev. G. H. Johnson, pastor, recently held the annual meeting of the Ecclesiastical Society. Reports showed all bills paid and a generous balance in the treasury. The pastor's salary was raised $300, the fourth unsolicited increase during the present pastorate. The Every Member Canvass was tried for the first time and reports thus far received far excel the most hopeful prediction. The Junior Endeavor Society, which one of the national officers of the C. E. Movement pronounced the best society in the state, resumes its weekly meetings with a large membership.

The Senior Society of Christian Endeavor has just inaugurated a series of monthly meetings commemorative of the landing of the Pilgrims. The first meeting of the series was held on Sunday evening, Oct. 3, and was entitled "From Scrooby to Plymouth." Two addresses were read on this theme and during the reading tableaux illustrating the scenes depicted were presented by members of the society in Pilgrim costumes. The following tableaux were presented: "Service of Worship in William Brewster's House, Scrooby," "Homesick in Leyden," "Farewell to Old England," "Signing of the Compact in the *Mayflower*," and "Landing in the New World." The next meeting will take up "The First Year in Plymouth."

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Opens School of Religious Education

First, Deep River, has voted to start a School of Religious Education with sessions every Friday evening. The course of study will be "The History and Literature of the Hebrew People," prepared by Prof. R. W. Rogers of Drew Seminary. The pastor, Rev. H. S. Winship, will conduct the course. Special speakers will be secured from time to time from the Hartford School of Religious Pedagogy and the State Sunday School Association. Other courses will be offered later.

RHODE ISLAND

Central Falls Draws All Races and Creeds

Central Falls, Rev. J. D. Dingwell, pastor, celebrated its 75th anniversary right royally from Oct. 3–5. The historical sermon was delivered by the pastor on Sunday morning and was followed by the dedication of a drinking fountain, in memory of two members of the Sunday school who died in the late war in the service of their country, Mr. Robert Cushman, Jr., and Mr. J. Herbert Hanna.

On Monday evening an anniversary community meeting was held. Patriotic and war-time songs were sung and greetings were brought by representatives of the different races and sects of the community. It was a gathering "on the basis of neighborliness and friendship, with creed, nationality and color ignored." Mr. Dingwell was a director in the committee of national defense, also a member of the board of directors of the Chamber of Commerce, as well as a chief promoter of the civic theater for men of foreign tongue, and the broad way in which the church had ministered was fully attested by speakers from all these realms of life. The meeting was crowned by a masterly address on "The Joy of Getting Together," by Mr. George W. Coleman of Boston.

The anniversary exercises also included a church fellowship service on Tuesday afternoon and a meeting in the evening, which was addressed by Mr. Philip Whitewell Wilson of the *London Times* and Dr. R. H. Potter of Hartford, Ct.

Associated with Mr. Dingwell in his work as pastor of Central Falls is Mrs. Dingwell, who is equally popular with the church people and exceptionally efficient.

Church at Central Falls, R. I.

NEW JERSEY

Cedar Grove Exceeds Quota

Union, Cedar Grove, raised nearly $400 for the Congregational World Movement last spring, which exceeded their quota.

The pastor of Union, Rev. A. R. Fisk, has recently resigned, his resignation taking effect the last of October.

ILLINOIS

New Members for Naperville

First, Naperville, Rev. William Aitchison, pastor, at the last communion Sunday received 21 into the church, 15 on confession and six by letter. Five of these were baptized at the service. Only four of the group were below 21 years of age. Every department of the church life is active and the church faces the future with much confidence.

MINNESOTA

Rev. A. D. Stauffacher at Northfield

Rev. A. D. Stauffacher, who has just become pastor of Northfield, had his training at the University of Wisconsin, the Evangelical and Chicago Seminaries. He was a missionary in Japan for four years under the Board of the Evangelical Association. At the end of that time he was compelled to return to this country on account of the ill health of Mrs. Stauffacher.

In the spring of 1917 Mr. Stauffacher came into the Congregational fellowship and had his first pastorate at West Pullman, Chicago. He then served First, Alexandria, Minn., for two years. During thist ime 130 members were received, the salary was doubled and the benevolences quadrupled. The church at Northfield is one of the leading church organizations of our fellowship in the state. Its location so near to Carleton College gives it strategic importance. It has been noted for many years for its all around efficiency under the leadership of Dr. E. B. Dean. Mr. Stauffacher's record indicates that he will bring to the church efficient administration.

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Sunday Afternoon FORUM Meetings

During November, December and January, beginning November 7 with S. K. RATCLIFFE of LONDON, speaking on "AMERICA'S MISSION TO MANKIND." NORMAN ANGELL, DR. STEPHEN S. [illegible]SE, MRS. FLORENCE KELLY, OTTO H. KAHN, DR. JOHN LOVEJOY ELLIOTT, and President *Emeritus* ELIOT of Havard University, are others of the speakers.

Concert at 3.15 Address at 3.45

Questions After the Address

FREE

IOWA

Splendid Growth under Dr. Kirbye

Dr. J. E. Kirbye has resigned the pastorate of Plymouth, Des Moines, and is taking part in the campaign carried on to redeem the government of the state from low ideals and corrupt administration. Dr. Kirbye has been 10 years at Plymouth, going there from Medina, O. During these years 700 members have been received and the membership roll is now the largest in the history of the church. A mortgage of $10,000 upon the church was paid in 1913 and there is now about $14,000 in invested funds. During the war the church under Dr. Kirbye's leadership made a wonderful record for real service. Rev. Isaac Cassell was associated with Dr. Kirbye and with the help of other church leaders they made the building a home place for thousands of soldiers who came in from Camp Dodge.

During his pastorate the congregations have steadily grown so that the attendance upon the morning services now averages nearly double that of former years. The income for current expenses this year is about $18,000; the church subscribed $17,000 to the Pilgrim Fund and $35,000 to the C. W. M. and has increased the regular benevolences. Dr. Kirbye has also been active in the development of many social agencies. He will retain his residence in Des Moines while giving himself to public service and will probably return to the pastorate after a year or two.

KANSAS

Manhattan Issues "Who's Who"

Manhattan has just issued an attractive little pamphlet entitled, "Who's Who" of Congregational Church leadership "On the Hill." It is a list of the faculty members in the Kansas State Agricultural College who are members of the Congregational constituency of the local church. It shows that 43 members of that large faculty are more or less intimately connected with the local Congregational church. This list includes the president of the college, the vice-president, two deans, the heads of six departments, and a large number of professors and associate professors. We doubt if any of our colleges affiliated with the Congregational Church can show a larger number of members on the faculty who are affiliated with the local Congregational church. It is an effective piece of publicity to place in the hands of the incoming students and we congratulate the church which has the wisdom to get out this little handbook.

OKLAHOMA

Good News from Kingfisher

Kingfisher reports its Sunday school as a live wire in the church, it having doubled its membership in less than a year. The leader of the school is Jona Ruth, one of the most efficient and up-to-date superintendents in the state. The Woman's Missionary Society of Kingfisher is increasing in influence and numbers constantly. Prayer meetings are well attended, and the Christian Endeavor is large and the meetings full of interest.

The church recently held a "Decision Day" for the Sunday school and congregation and received into church membership 20 on confession and five by letter. Rev. J. C. Warren is now beginning his fifth year as pastor at a substantial increase in salary.

NORTH DAKOTA

New Edifice at Beulah

A new house of worship is being erected at Beulah under the leadership of the pastor, Rev. J. E. Jones. It is a building that will be both a compliment to him and a great credit to the town.

Church and Ministerial Record

Calls

Ames, C. E., St. Paul, Minn., to Linden Hills, Minneapolis. Accepts and is at work.

Ayers, W. B., Park and Downs, Quincy, Mass., to Grace, Framingham.

Brown, G. E., Humboldt, S. D., to McLaughlin. Accepts.

Brownlee, F. L., associate, Pilgrim, Cleveland, O., to become Corresponding Secretary of the American Missionary Association. Accepts and is at work.

Bunker, F. R., for 30 years missionary of the American Board in South Africa, to Wilton, Ct. Accepts and is at work.

Burkhardt, J. B., recently of Beresford, S. D., to Sanborn and Eckelson. Accepts and is at work.

Fitch, F. F., Third, Oak Park, Ill., to Rock Falls. Accepts and is at work.

Jenkins, D. T., Hettinger and Reeder, N. D., to Leeds. Accepts and is at work.

McLaren, J. M., Sutton, Mass., to Hadwen Park, Worcester.

Moody, I. E., Sherburne, Minn., to Atlantic, St. Paul. Accepts and is at work.

Morris, G. R., Killdeer, N. D., to Haynes and Petrel. Accepts and is at work.

Orton, R. D., Atlantic, St. Paul, Minn., to St. Louis Park and Edina, Minneapolis. Accepts and is at work.

Packard, H. L., Newcastle, Me., to Limerick. Accepts and is at work.

Parker, A. M., Mystic Side, Everett, Mass., to Bridgewater. Accepts.

Parkhurst, C. H., Presb., New York City, to acting pastorate, Manhattan, N. Y., until June, 1920. Accepts and is at work.

Prior, A. E., Midway, N. D., to Cleveland and Medina. Accepts.

Scribner, F. J., Sherman Boulevard, Milwaukee, Wis., to Janesville. Accepts to begin in December.

Shoesmith, William, Onarga, Ill., to Loda. Accepts and is at work.

Simmons, R. B., Shoreham, Vt., to Middlefield, Mass. Accepts.

Stever, F. A., formerly with University of Minnesota, in Agricultural School, Morris, Minn., to Darlington, Wis. Accepts and is at work.

Stillwell, F. E., Wahpeton, N. D., to Forest Heights, Minneapolis, Minn. Accepts and is at work.

White, F. D., Robbinsdale, Minneapolis, Minn., to Waseca. Accepts.

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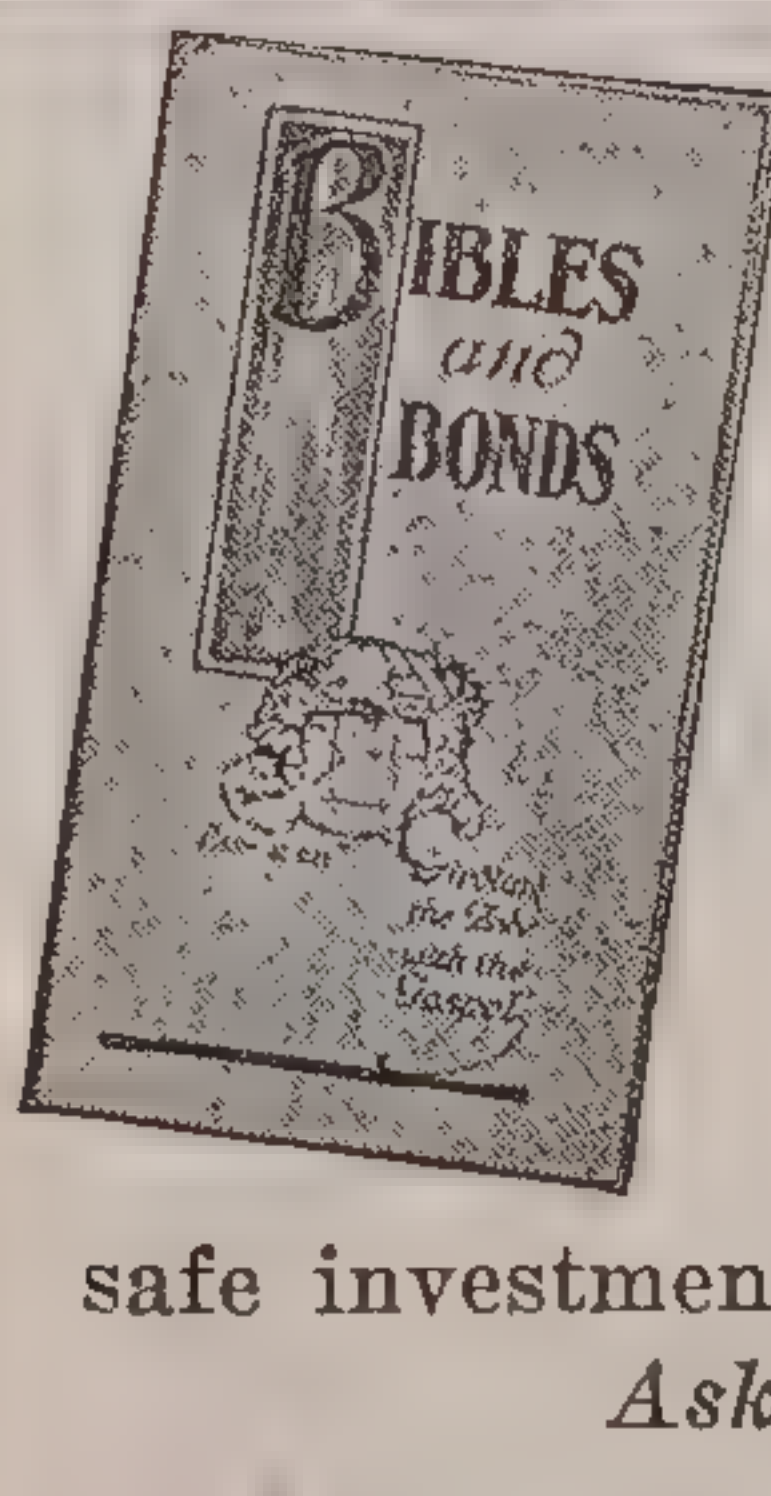

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Resignations

BROWN, G. E., Humboldt, S. D.
BROWNLEE, F. L., associate, Pilgrim, Cleveland, O.
FITCH, F. F., Third, Oak Park, Ill.
McALLISTER, F. B., Park, Worcester, Mass.
ORTON, R. D., Atlantic, St. Paul, Minn.
PACKARD, H. L., Newcastle, Me.

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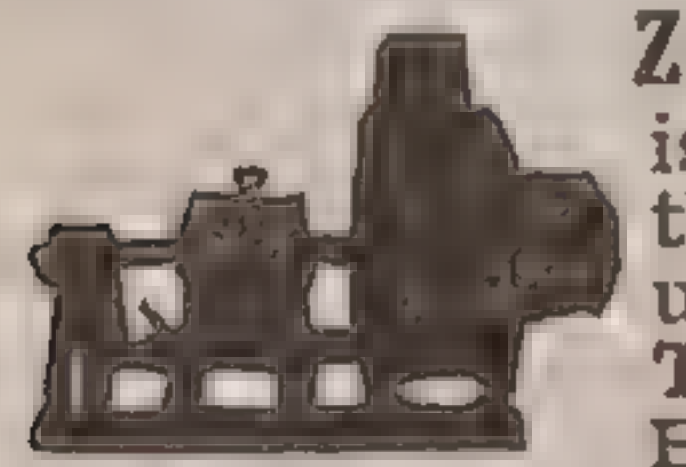

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Naperville	15	21
NEW YORK		
Crown Point	1	4
New York, Broadway Tabernacle	2	18
Flatbush	2	12
OKLAHOMA		
Jennings	10	10
Kingfisher	20	25

Ordinations

BURNS, V. G., *o.*, Borough Park, Brooklyn, N. Y., Oct. 22. Sermon by Dr. H. E. Fosdick; other parts by Dr. L. T. Reed, Rev. R. L. Minich and Rev. C. J. Allen.

INGLIS, E. P., *o.*, Pilgrim, Oak Park, Ill., Oct. 19. Sermon by Dr. E. B. Allen; other parts by Rev. Messrs. O. S. Davis, D. D., A. F. Newell, W. E. Barton, D. D., and Mr. F. W. Pringle.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Advertising Department, The Congregationalist, 14 Beacon St., Boston.

MRS. ELIZABETH SARGENT CLARK

On Thursday morning, Sept. 30, 1920, while peacefully sleeping, Mrs. Elizabeth Sargent Clark, widow of the late Rev. Nathaniel G. Clark, D. D., the former beloved Foreign Secretary of the American Board, and daughter of the late Rev. Isaac R. Worcester, passed from the earthly to the heavenly world.

Mrs. Clark was in her eighty-fifth year. Her life had been marked by unusual nobility of spirit, unfaltering courage, deep interest in the Kingdom of Christ and devoted service in extending that kingdom. Missionaries of the American Board and the Woman's Board of Missions, those just entering upon their missionary work as well as veterans in the service, will remember with great pleasure their warm welcome at the home of Dr. and Mrs. Clark, where acquaintance soon developed into friendships lasting many years, and into the keenest, most personal interest in them and their work. One of Mrs. Clark's very earnest desires was to further in every way the cause to which her husband devoted his life, and her intelligent, sympathetic interest helped him greatly.

Mrs. Clark was actively interested in founding the School for Girls in Spain, now at Barcelona, and the School for Girls in Turkey, now known as Constantinople College. She was the last surviving charter member of the Woman's Board of Missions and was one of its Vice-Presidents until the time of her death.

One of Mrs. Clark's most marked characteristics, which endeared her to many, was her interest in all sorts and conditions of men and women. It did not matter whether their creed was her creed. Her great heart was large enough for all, and her sympathy and respect for the opinions of others, even when very different from her own, revealed the breadth and depth of her humanity. With malice toward none and charity toward all, she passed her life in doing good. In truth, "her feet trod very near to God."

The writer has a grateful remembrance of that home in which the personal and domestic graces were constantly but all unconsciously revealed, and to the children of that household, the late Mrs. Henry B. Reed, Charles Worcester Clark, and the surviving daughter, Mrs. James W. Rollins, was given an heritage of immeasurable blessing. When, as pastor of the family, at the time of Dr. Clark's passing from this life to a life of even higher service, he called at their home, Mrs. Clark made but one request to be fulfilled at the burial services, that among the passages of Scripture used on

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entering the church should be this one, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." A verse not only singularly appropriate but conveying a delicate and beautiful acknowledgment of the consecrated life of the venerable secretary.

It was fitting that in the room to which clung the treasured associations and memories of many years, in the beautiful sunlight of a New England October Sabbath, the final service should be conducted by her pastor, Rev. E. H. Byington, assisted by Rev. James L. Barton, D. D., Dr. Clark's honored successor in the Foreign Secretaryship of the American Board, and in the presence of friends and neighbors who filled the house, made dear to all by the memory of the beautiful lives that had been passed there.

On the following day interment was made in the old family lot at Montpelier, Vt.

Events to Come

AMERICAN MISSIONARY ASSOCIATION, ANNUAL MEETING, Springfield, Mass., Nov. 17-18.

WOMAN'S BOARD OF MISSIONS, ANNUAL MEETING, First Church, Montclair, N. J., Nov. 10-12.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, Quadrennial Meeting, Boston, Mass., Dec. 1-6.

BOSTON MINISTERS' MEETING, Pilgrim Hall, 14 Beacon St., Boston, Nov. 8, 11 A. M. Subject, Was the Steel Strike Report of the Interchurch a Mistake? Speaker, Rev. Arthur E. Holt.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Nov. 5, 10.30 A. M. Speakers: Miss Minnie K. Hastings, Uduvil, Ceylon; Mrs. C. H. Patton on "Friendly Visits in the Near East," and Rev. Enoch Bell.

RED CROSS SUNDAY, Nov. 14.

State Conferences

CONNECTICUT, Park St. Church, Bridgeport, Nov. 9-10.

KENTUCKY, Evarts, Nov. 27-28.

TENNESSEE, Soddy, Nov. 23-24.

RHODE ISLAND, Saylesville, Nov. 9.

Boston Congregationalism

The Boston Congregational Club held its first meeting of the season Oct. 25. In the absence of the president, Rev. Frank M. Sheldon, Rev. Asa M. Parker presided. A straw vote for President resulted in 159 votes for Harding and 16 for Cox.

The general subject of the meeting was Congregational Interests in Boston. Dr. Doremus Scudder, who has recently become Executive Secretary of the Boston Federation of Churches, spoke on Present Day Tendencies, especially emphasizing and approving united Christian effort and reality in religion.

Rev. Edward D. Gaylord of Pilgrim Church, Dorchester, spoke on "City and Suburb," urging those in the strong suburban churches to contribute more money and leadership to help the city church work. Dr. Herbert W. Magoun of Cambridge, as a layman, speaking on "Where the Laymen Come in," appealed for more practice of practical religion every day in the week by the laymen.

Secretary Fletcher D. Parker of the Boston City Missionary Society, presented a plan to unify the Congregational Missionary agencies of Boston and vicinity. He would unite the City Missionary Society and the Congregational Church Union under a large common board chosen chiefly by the individual churches of Metropolitan Boston and would have the Massachusetts Home Missionary Society withdraw from that territory.

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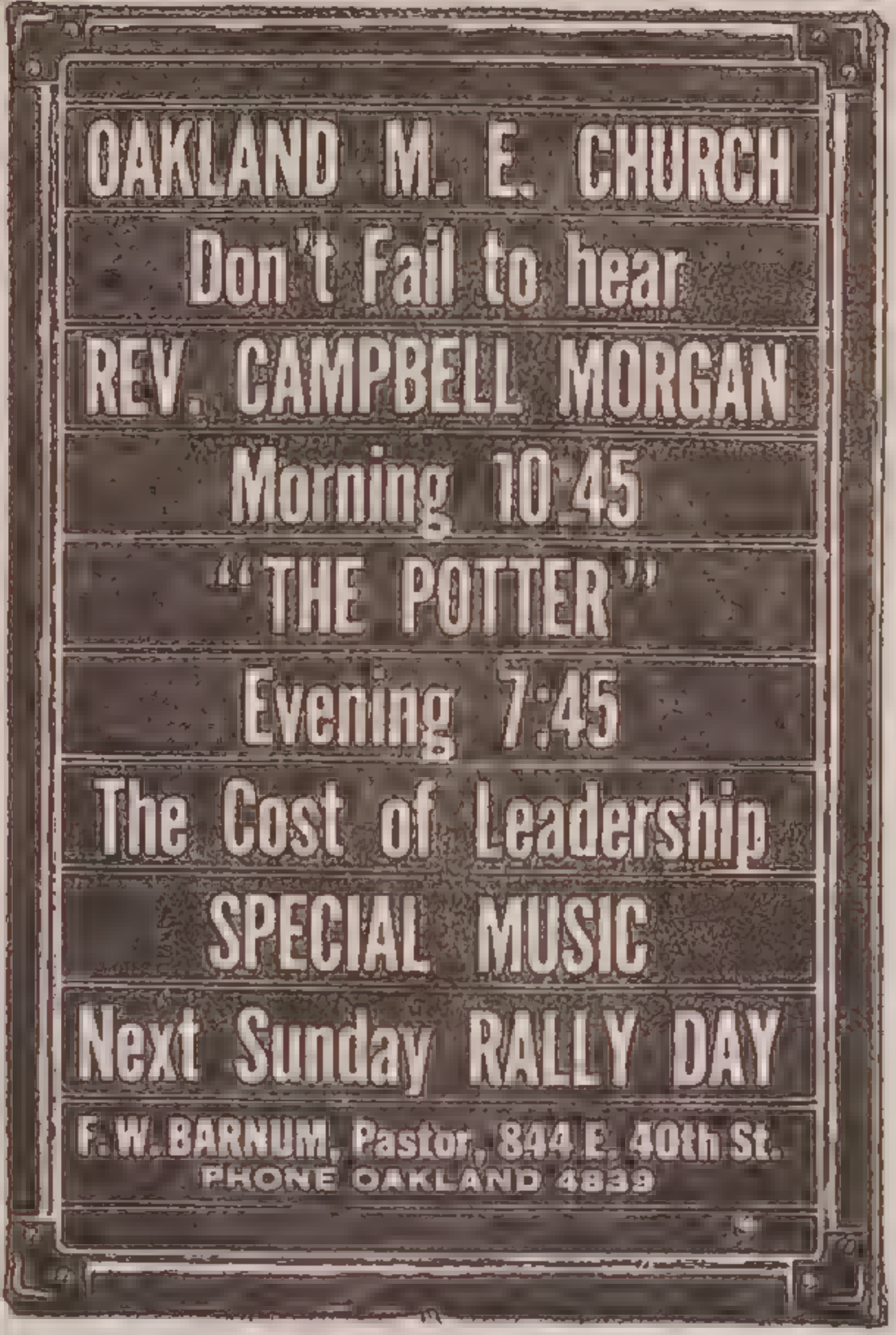

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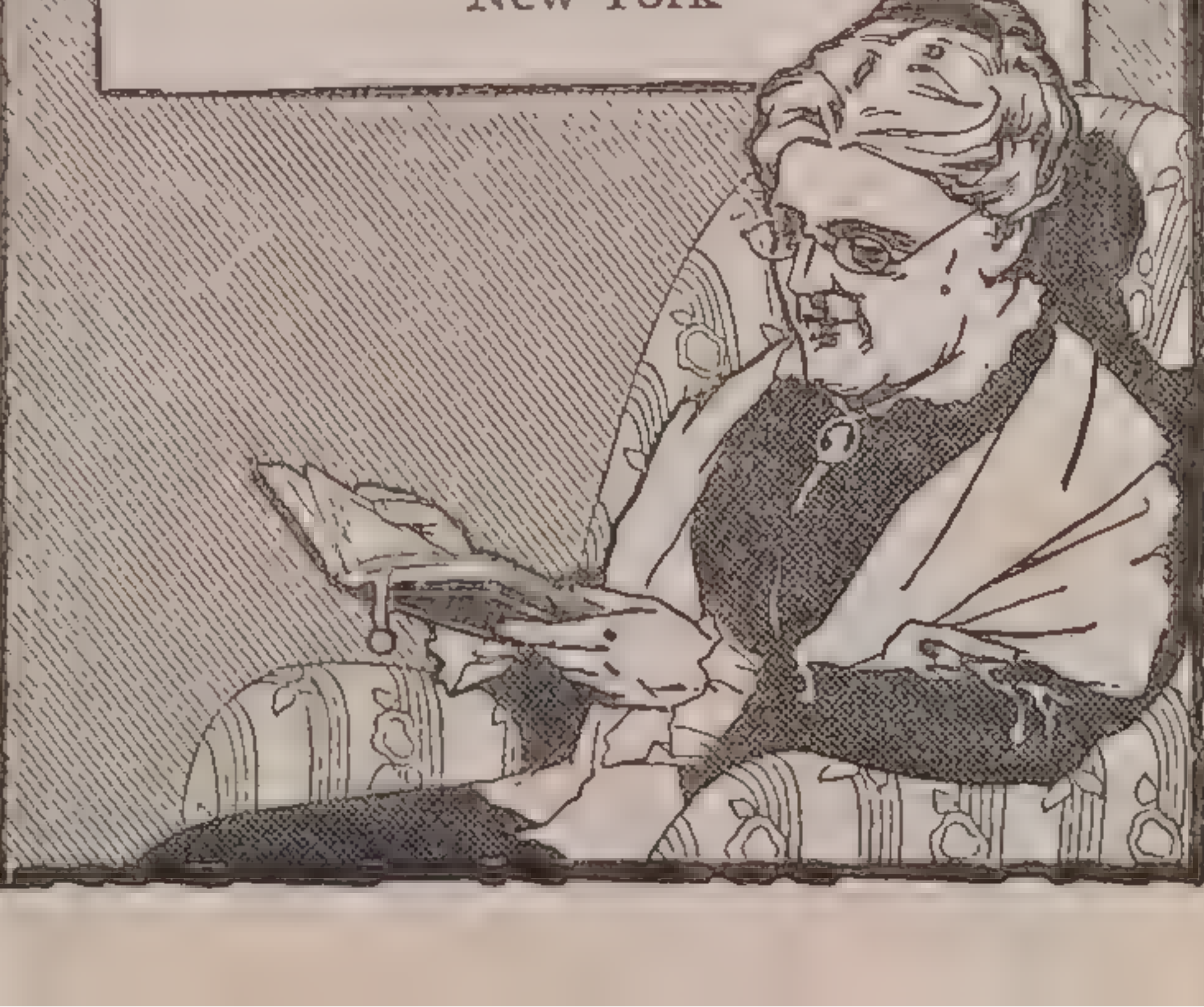

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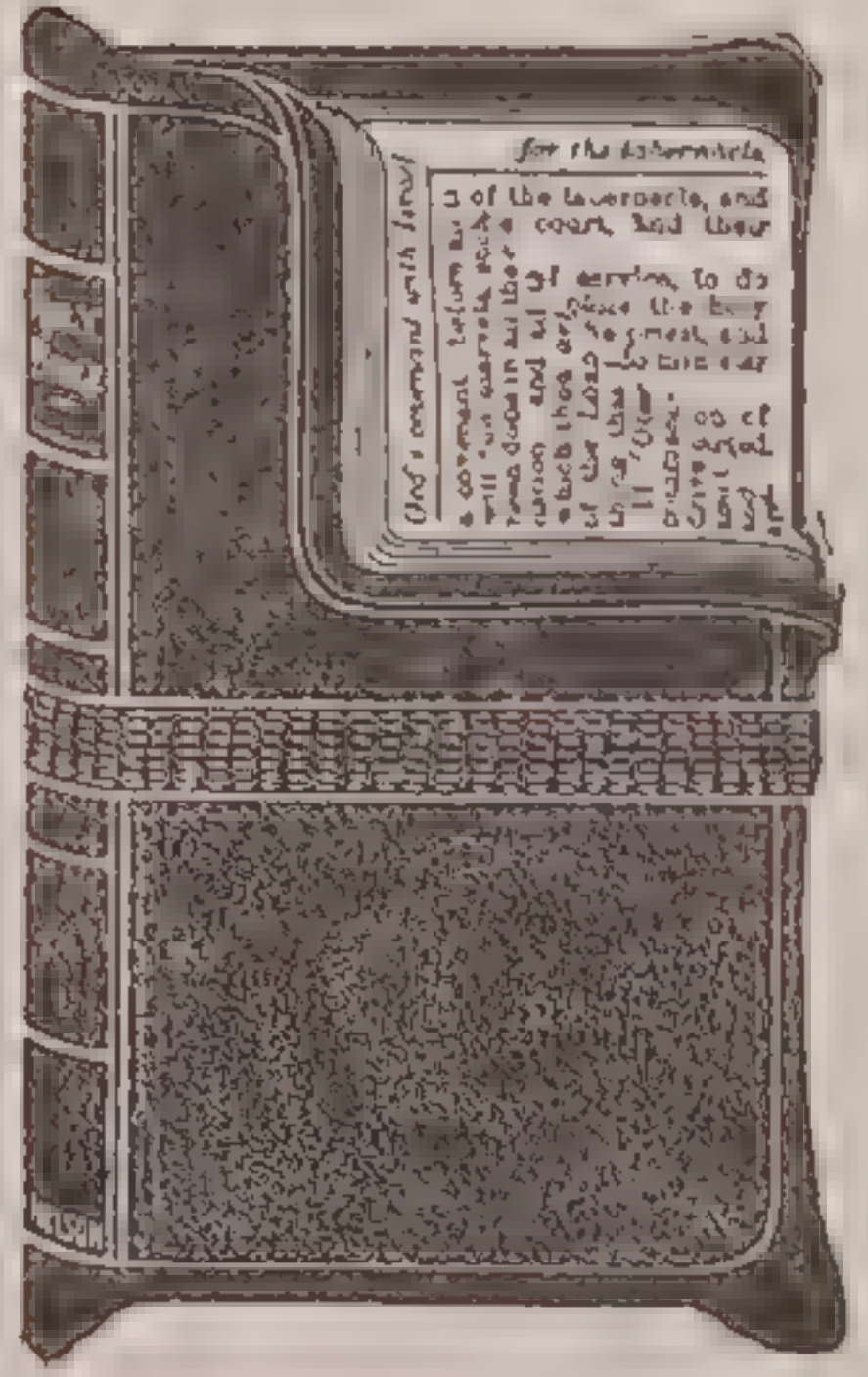

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Boston Ministers Hold Retreat

The eleven weekly ministers' meetings of different denominations of Boston united in a Ministers' Retreat, Monday, Oct. 25. The meeting was held in the Church of the New Jerusalem, a quiet spot in the heart of the city. Hundreds of ministers were in attendance. Dr. E. T. Root of the State Federation of Churches presented Dr. Doremus Scudder, the new executive secretary of the Boston Church Federation. Dr. Scudder said that to the mystical experience of practicing the presence of God, we need to add the mystical experience of practicing the oneness of man. We must learn the art of brotherhood and after the drives for money we must have a drive for righteousness. We need co-operative business for the Lord Jesus Christ.

Dr. Floyd W. Tompkins, rector of Holy Trinity, Philadelphia, spoke of the plan for each church to have a special service of evangelism before Easter. His address was deeply devotional and highly inspiring. It was keenly analytical of the purpose, spirit, and method of the ministry.

Dr. Lemuel C. Barnes, Secretary of the Baptist Home Missionary Society, spoke of the psychological principles behind the work of a pastor. The sphere of action is the will and the nucleating center of the will is attention. The object of our attention is the glory of God in human life of which service to fellow man is the center. Christ is the agent of service and certified testimony, Christlike living is its method.

The speakers declared parish evangelism to be three times more effective than vocational evangelism and called on the churches for a campaign, not to raise money, but to raise the dead, a campaign for lives.

Favorite Poems

Our request for favorite poems has met with a hearty response and we are glad to publish the first of the favorites this week. Mrs. C. E. Latimer, of Lake Forest, Ill., who sends the following poem, writes: "When I was superintendent of the primary department of our Sunday school I had the poem printed on cards and gave the mother of each of my children one of the cards. In a short time I began to receive testimonies of what a blessing it had been in the homes where it went. Several busy mothers told me it was placed on the kitchen shelf over the sink where it could be read while preparing vegetables or washing dishes. Some told of placing it in the corner of a looking-glass where it could be easily read while dressing or combing the hair. Others told of placing it in the Bible where it could be read with the lesson for the day."

Other favorite poems will be printed from week to week. Send to us the poem which has helped you in times of stress and has encouraged you to "carry on" with greater faith and hope. Address Favorite Poem Dept., The Editors, *The Congregationalist*, 14 Beacon St., Boston, Mass.

For Love's Sake

Sometimes I am tempted to murmur
 That life is flitting away,
With only a round of trifles
 Filling each busy day;
Dusting nooks and corners,
 Making the house look fair,
And patiently taking on me
 The burden of woman's care.

Comforting childish sorrows,
 And charming the childish heart
With the simple song and story,
 Told with a mother's art;
Setting the dear home table,
 And clearing the meal away,
And going on little errands
 In the twilight of the day.

One day is just like another!
 Sewing and piecing well
Little jackets and trousers
 So neatly that none can tell
Where are the seams and joinings—
 Ah! the seamy side of life
Is kept out of sight by the magic
 Of many a mother and wife!

And oft when I am ready to murmur
 That life is flitting away,
With the self-same round of duties
 Filling each busy day,
It comes to my spirit sweetly,
 With the grace of a thought divine:
"You are living, toiling for love's sake,
 And the loving should never repine.

"You are guiding the little footsteps
 In the way they ought to walk;
You are dropping a word for Jesus
 In the midst of your household talk;
Living your life for life's sake
 Till the homely cares grow sweet—
And sacred the self denial
 That is laid at the Master's feet."

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Each week this paper goes into over twenty thousand Congregational homes. It is read by those earnest people who form the very backbone of our denomination. Our classified columns offer exceptional opportunities for those who have something to sell or are looking for something to buy, for positions wanted or to be filled, together with many other wants. Classified rates are four cents per word each insertion, including initials and address. Keyed ads. (care *Congregationalist,* 14 Beacon St., Boston) cost fifteen cents additional.

CASH IN ADVANCE ONLY

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MISCELLANEOUS

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Why not earn money making Doll Furniture for Christmas? Easy to make by my improved method. E. B. Lincoln, Hyde Park, Mass.

Wanted—Monday Club Sermons for 1894, 1903, 1906, 1907 and 1908. Pilgrim Press Bookstore, Boston.

Japanese goods consigned for church bazaars. Japanese Art & Novelty Company, 100 Prescott Ave., New York.

The Campaign of the C. W. M.

Encouraging Progress of the Movement

By Rev. James E. McConnell, D. D.
Assistant Secretary

The campaign began with the "Setting Up" Conferences that were held in New York, Sept. 16, and Chicago, Sept. 23. Since that time various Conferences have been called in different parts of the country, and the interest and spirit manifested in these gatherings have been most cordial and encouraging.

The list of Regional Directors published in *The Congregationalist* of Oct. 7 has been completed by the inclusion of the Washington, Oregon, Idaho and Alaska Territory in the Region of Rev. H. H. Kelsey, D. D., The Region of Minnesota, North Dakota and South Dakota has been assigned to Rev. William F. English, Jr., the District Secretary for the Interior of the American Board. Rev. John L. Kilbon, the Financial Secretary of the Congregational World Movement, has just been assigned to the Region which includes Ohio, Michigan and West Virginia.

At the New York office an effort is being made to gather and tabulate the figures that are necessary in order to make up the charts showing the benevolent record of each one of our churches for a generation past. The preparation of these charts involves a great amount of labor and something like thirty processes are necessary in making up the percentages involved. If mistakes occur, they will only be such as might be expected under such circumstances.

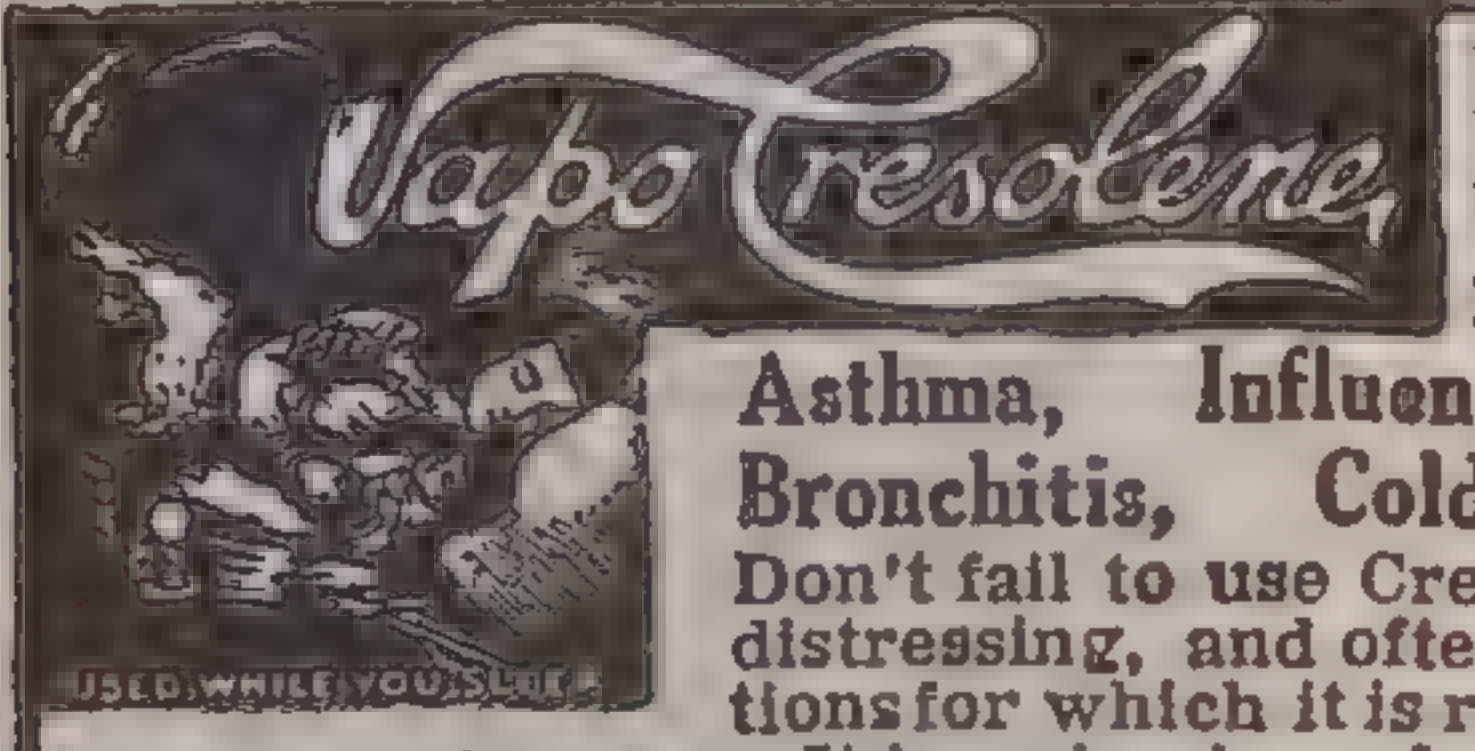
The favorable response of our people generally to the $5,000,000 apportionment may be indicated by the fact that many of the states have signified their acceptance of the amount which was suggested to them. Others, while consenting to assume a less amount than was suggested, have indicated their purpose to press on for the goal named to them. In some instances the acceptance has been qualified, as it must be in all of our Congregational work, by the statement that the churches are the final arbiters with reference to the amount apportioned. Some of the most encouraging items with reference to the suggested apportionment are the following:

The Colored churches have voted, through their representatives at a convention recently held in Atlanta, to raise $25,000 under the 1921 apportionment. This is about one and one-half times the amount which had been suggested as their share. Kansas has apportioned $150,000 among their churches, $42,000 of which will be devoted to causes within the state, and $108,000, if fully raised, will come to the help of missionary and educational work of the denomination. New York State has accepted its full amount of $250,000 and added thereto $25,000 for New York City and up-state missionary work. Wisconsin accepts the amount which has been assigned to that state, $185,000. The Apportionment Committees of Connecticut and of Massachusetts are busy making out their figures upon the basis of the suggested apportionments for those states. Maine, New Hampshire and Vermont are in line to do their full share of the great undertaking.

All along the line there is a disposition, if not to accept the exact amount named, yet to go to the very utmost of endeavor and faith in the effort to reach the desired result.

It would be unauthorized to say that there are not objections and objectors to the plan of so great an advance as is contemplated in our missionary and educational porgram for the coming year. One is reminded of the story regarding the Emperor Napoleon and one of his generals at the time when the great commander told his subordinate to accomplish a certain task. "But, Sire, there are the Alps." "Then there must be no Alps," replied his audacious chief.

We are hoping that our people as a whole may show such a spirit of determination as was evinced by this great general of a former age. The slogan of the founders of our missionary undertaking, which has grown to such vast proportions because of their consecration and enthusiasm, is as pertinent for us of today as it was for them: "We can if we will."



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MRS. LENA McBROON, Woodbury, Tenn.

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Name ....

Address ....

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Woman's Board of Missions, 503 Congregational House, Mrs. Frank Gaylord Cook, Treas.; Miss Helen B. Calder, Secretary.

Woman's Board of Missions of the Interior, 19 S. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas., Friday Meeting, 10 A. M.

Woman's Board of Missions for the Pacific, 760 Market St., Room 421, San Francisco. Mrs. Ernest A. Evans, President; Mrs. W. W. Ferrier, Treasurer; Miss E. S. Benton, Secretary.

Congregational Woman's Home Missionary Federation, 289 Fourth Ave., N. Y. Mrs. P. S. Suffern, Treas.; Miss Miriam F. Choate, Sec.

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Incorporated 1829

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It Will Pay You to Read

The Soviet Government and Industry, by Dr. J. Lewin, from the *Berlin Economic and Political Semi-Monthly* (*The Living Age, Oct. 16*). A study and estimate by a German authority who has seen with his own eyes and had access to first-hand testimony of the efforts of the Soviet leaders to rebuild the shattered industries of Russia.

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For forty-six years this annual volume has maintained its place as a commentary on the International Sunday School Lessons that is "different." Its particular value lies in its unique analysis of the lesson, affording the leaders of adult classes in particular a summary which is unusual, supplementing all other "helps." Price, $2.00. Postage, 12 cents.

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The Congregationalist and Advance

Vol. CV. No. 46 November 11, 1920

EMMANUEL CONGREGATIONAL CHURCH, WATERTOWN, N. Y.

In Our Series of Notable Church Edifices

The Herring Memorial Fund

Subscribers up to Nov. 1, 1920

The total number of subscriptions is now 103, aggregating $5,880.50. Amounts given this week range from $1 to $500. One man who sends $2 says, "I wish I could make it $2,000." Another who sends $10 says, "I wish I could add two zeros, making it $1,000."

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Emmanuel Church, Watertown

The Emmanuel Congregational Church of Watertown, New York, the picture of whose place of worship is upon the cover of this week's issue, was organized in 1887, the first pastor being Rev. W. T. Stokes. During his pastorate the first building, a small frame structure, was erected. For the first twelve years of their history, the church was helped by the Congregational Home Missionary Society.

In 1899, under the pastorate of Rev. Samuel Heckman, they assumed self-support. It was, however, a struggle for them to remain self-supporting. Rev. Hezekiah L. Pyle, who began his first pastorate with Emmanuel Church in 1900, soon saw that the church would never come to any real power unless it changed location and built an adequate building. Rev. James Henry Larson, who became the pastor in 1908, led them to a new location, where in 1913 their new Gothic place of worship was erected. Three thousand dollars was realized from the sale of the old property. That was all the money the church had ten years ago. Today they have a property valued at $100,000.

The church is of Gothic architecture, has a seating capacity of five hundred, and one of the finest organs in the city. The present membership is five hundred. Rev. Hezekiah L. Pyle, the present pastor, is on the third year of his second pastorate with Emmanuel Church.

The Seventy-fourth Annual Meeting of

THE AMERICAN MISSIONARY ASSOCIATION

WILL BE HELD AT THE

FIRST CONGREGATIONAL CHURCH

REV. NEIL McPHERSON, D. D., Pastor

and the MUNICIPAL AUDITORIUM of SPRINGFIELD, MASSACHUSETTS, Nov. 17-18

Rev. Nehemiah Boynton, D. D., President

PROGRAM

Wednesday, November 17th, 2.30 P. M., at First Congregational Church

1. ORGANIZATION
2. ADDRESSES OF WELCOME:
   For the City and State,
   For the Churches, Rev. Neil McPherson, D. D.
3. RESPONSE: Rev. Oscar E. Maurer, Member of Ex. Com.
4. REPORT OF TREASURER, Irving C. Gaylord, Esq.
5. ANNUAL SURVEY OF EXECUTIVE COMMITTEE, John R. Rogers, Esq., Chairman
6. THE OUTLOOK OF A. M. A. CHURCH WORK AMONG NEGROES, Rev. Alfred Lawless, Jr.
7. CONCERT OF PRAYER, led by Rev. A. F. Beard

8.15 P. M., at Municipal Auditorium

"THE COURT OF BROTHERHOOD"—A pageant presenting the work of the Association among the belated races of the United States, in Five Episodes. A cast of 160 people from the Springfield churches. A selected chorus, assisted by the Jubilee Singers.

Thursday, November 18th, 9.30 A. M., at First Congregational Church

Devotional Service:

1. REHABILITATION OF A. M. A. SCHOOLS,
   Mr. Arthur B. Holmes, Supervising Architect
2. AFTER-WAR RACE RELATIONS IN THE SOUTH,
   Dr. Lewis B. Moore
3. RACE VALUES AND RACE DESTINIES,
   Sec. George L. Cady

BUSINESS SESSION, 11.30 o'clock

Woman's Hour, 2.30 to 4.00 P. M.

Mrs. F. W. Wilcox, Sec., presiding

1. THE STORY OF A QUARTER CENTURY,
   Mrs. Ida Vose Woodbury, Field Sec.
2. DR. MARY C. WHARTON, "The Doctor Woman"

Voices from the Field, 4.00 to 5.30

1. THE GLORY OF THE MOUNTAINS,
   Rev. E. R. Wharton
2. THE FUTURE OF OUR INDIAN MISSIONS,
   Rev. Rudolf Hertz
3. THE MEXICAN CHILDREN OF MT. TAYLOR,
   Rev. Otto J. Scheibe

SOCIAL HOUR, 5.30

8 P. M., at First Congregational Church

Devotional Service:

1. THE PILGRIM HERITAGE FOR ALL AMERICANS,
   Rev. Arthur H. Bradford, D. D.
2. NEW DEMANDS IN NEGRO EDUCATION,
   Major Robert R. Moton

ANNOUNCEMENTS

Membership: The members of The American Missionary Association consist of delegates elected to the National Council of Congregational Churches, Sixty Corporate Members at Large, delegates elected by evangelical churches not affiliated with the Council and Life Members of this Association. Besides these, pastors and representatives of all contributing churches are cordially invited to be present.

Entertainment: The people of Springfield are making hospitable arrangements for guests and delegates. Comfortable quarters at reasonable rates will be provided for all. Apply promptly to Rev. R. J. Goddard, Faith Congregational Church, Springfield, Mass., Chairman of Entertainment Committee Upon arrival apply at **Information and Entertainment Bureau,** in Chapel of First Church, where cards of introduction will be given and Boy Scouts appointed to pilot you to place of entertainment.

JUBILEE SINGERS FROM FISK UNIVERSITY at all sessions

The Congregationalist and Advance

November 11, 1920

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The Talk of the Sanctum

A Little Side Light

In our issue of Sept. 9, Rev. Winfred Rhoades had an article entitled, "A Story and a Question," which has aroused considerable comment from those who like him feel that the message of the pulpit should have a distinctively spiritual character. We adverted to the general subject in an editorial of our issue of two or three weeks later entitled, "Why We Go to Church." And here's a still later word on the subject from a Massachusetts reader: "We have been fed with the housing problem, the labor problem, the race problem, the community problem, etc., *ad nauseam,* and hunger for the sincere Milk of the Word, that we may grow thereby."

Next Week

Our annual Thanksgiving Number. The first of our special book review issues. Thanksgiving features.

In the Circulation Department—

We are happy and grateful that so many of our ministers are having a *Congregationalist and Advance* Sunday. We suggested the first Sunday in November as the date for it this season in the churches that found it a convenient time. But we are quite as well pleased to have the paper pushed at the morning service any other Sunday—in November, preferably, but later if you find it best to have it so. As we have said before, the point is to have a special effort made from the pulpit on a Sunday morning before long to get more of our good Congregational church members to take "our own and only" national paper.

Just let us know what you wish to do about it and what you would like to have us do to co-operate. We shall take pleasure in sending the literature you need promptly upon request.

A large number of our ministers realize that the more people in their churches—members or otherwise—who take *The Congregationalist and Advance,* the stronger, more active and more progressive their churches become. It certainly is the "Best Pastor's Assistant." One must be informed to be deeply interested, and the information, inspiration and good cheer that every issue of the paper brings to every member of the family helps to make the church increasingly a power for good.

Remember that *The Congregationalist and Advance* is a denominational agency whose purpose is *service* to our people and our causes and the Kingdom of Righteousness. Subscription money falls far short of paying the cost of the paper. You get more than you pay for. Shall we not all of us get together and work together for each other and the common cause which we have at heart with *The Congregationalist and Advance?*

If you haven't told us what you can do to help extend the circulation of your paper (for it is yours as well as ours) will you not take up the matter today?

From Our Mail Bag

Professor Taylor's articles in *The Congregationalist* on the Interchurch Report of the Steel Strike, ought to commend themselves to both sides as discriminating and eminently fair.

C.

I have just read The Congregational World Movement number of *The Congregationalist and Advance,* "from Kiver to Kiver." It is great.

M.

Nebraska.

WHAT DOES THIS MEAN?

Since January First, Nineteen Fourteen

544 *Congregational Churches* have been *closed up* by the Home Missionary Society, National and State.

351 Congregational Home Missionaries have been *dropped.* 27,000,000 non-Catholic youth under 25 years of age in the United States are *not in any Sunday School* and have no systematic religious instruction in the public schools.

Two-thirds of our *Churches* do not own properties worth as much as $10,000 (452 own no property at all).

84%	of our Home Missionary pastors receive salaries	under	$1,500
58%	- - - - - - - -	under	1,200
34%	- - - - - - - -	under	1,000
17%	- - - - - - - -	under	800

Is the condition thus indicated explained, in part at least, by our failure to practice

Christian Stewardship

which probably most Christians theoretically accept?

WHAT ARE THE FACTS?

Last year we gave for our missionary, educational and philanthropic causes

Four Cents per Week per Person

Combining with this our contributions for local church expenses, we gave in 1919 at the rate of

A Tithe of an Income of $174.00 *per Year*

Can the people of Christ afford not to practice

Proportionate Systematic Giving?

Congregational World Movement
287 Fourth Avenue, New York, N. Y.

The Congregationalist
and Advance

Pilgrim Virtues in Modern Life

II. The Consecration of Youth

NINE persons out of ten think of the Pilgrim Fathers as elderly men generously supplied with gray hairs and white beards. On the contrary most of them were in the prime of life. Many of them had not reached thirty-five. Elder Brewster was but fifty-four, a year younger than the next President of the United States at the time he will take his oath of office. Carver, the first governor, was forty-five. William Bradford, the historian and governor for the first thirty years, was thirty. Edward Winslow, gentleman, scholar, diplomat, was but twenty-five. John Alden was twenty-one. Capt. Myles Standish was a soldier still in his first strength and probably about thirty-five.

The Pilgrim migration was a venture on the part of young people and people in early middle life. Septuagenarians would not have deemed it prudent to cross a wide and trackless ocean when autumn ruled the North Atlantic. The *Mayflower's* cargo included not only *"laws,* truth and freedom," but the germs of the Young Men's and the Young Women's Christian Associations, of the Young People's Society of Christian Endeavor, of the Student Volunteer Movement and of every noble enterprise which in these three hundred years has appealed to the daring and devotion of high-minded youth.

All this from the standpoint of 1620. But if we go back a dozen or fifteen years to the period when the little flock of independents was being harried out of England, we find that the future governor of the Plymouth Colony was then only a lad in his late teens trudging over from the neighboring village of Austerfield to join the Scrooby group that met in secret at Brewster's Manor House. Other of the *Mayflower* passengers and many whose association with the Pilgrims took them no further than Holland were noticeably young, maturing early, to be sure, in the hard school of discipline, but not losing the buoyancy and adventuresomeness of youth.

All the way down the track of Pilgrim history we see those who at the moment when the tides of vigorous youth were coursing through their veins, dedicated themselves to the service of the church and the state. The great scholars and the statesmen, the prophets and the missionaries, the founders of churches and of the colleges, the philanthropists and the reformers and a secret multitude of uncanonized every-day saints with but few exceptions have been those who began early to follow Christ in the path of serious and unselfish living.

Has the mood of youth changed? You would think so if you judged youth by the fact that in many a Christian house of worship on Sunday morning the ratio of old people to young people and children is ten to one. Has the church become impotent to mediate religion to youth? That would be the conclusion from the fact that forty-seven per cent. of our Congregational churches last year failed to receive any new members on confession of faith.

But, thank God, that is not the whole story. One can pass from Sunday assemblages made up almost exclusively of gray heads into the Church School and find the malleable human material ready to be shaped into the men of the kingdom of God. But even through this instrumentality, is the church reaching and holding the children and the young people of the community? In this field devoted teachers and experts are working. Yet the supply is not adequate. The attitude of the church toward modern methods and teaching material is not always hospitable.

We cannot duplicate exactly in the young people of today the type of religious experience of a former generation. They sometimes disappoint us. They often puzzle us. At times, as when war stirs their deepest impulse, they surprise us with their display of self-forgetfulness. At other times they appear supremely self-centered. They go their fathers and their mothers one better in absorption in the things that are seen and temporal. They need the sympathetic approach, the wise, patient treatment based on the confidence that beneath external indifference, and even revolt, the heart of youth dreams and aspires and can be moved toward God and god-like character. Above all, youth needs today examples, not in biography and poetry only, not even in the Bible only, but incarnated in flesh and blood, of the life that is hid with Christ in God and which is at the same time driven by the impulse to spend itself for others.

These Tercentenary days carry a double appeal. All who have to do with the shaping of young lives must see again in the Pilgrims and in their descendants what youth can do and become when it learns from Christ what life is for and what are life's secure and everlasting foundations and life's most worthy goals.

Youth itself must heed the challenge of the Tercentenary. It calls to you, young men, because you are strong. Freshen this stale, dejected world with your hope and enthusiasm. Pour into business and politics the cleansing streams. Put the vast reservoir of power that you control into great constructive tasks. Be in your own way and place true sons of the Pilgrims.

H. A. B.

WHAT THE CHRISTIAN WORLD IS DOING

A New Dean

Rev. James A. Beebe, D. D.

IN succession to Dr. D. J. Birney, who has just become a Methodist bishop with headquarters at Shanghai, Rev. James A. Beebe, D.D., was installed Dean of the School of Theology at Boston University Oct. 27. An unprecedented and exceptionally valuable program was carried out morning, afternoon and evening. Representatives of twenty theological schools and of about as many universities, colleges and fitting schools, as well as high dignitaries of the Methodist church were present, many of them in academic costume. A number set forth the relationships of the modern theological school to other educational institutions; and of course inspirational addresses were not lacking. The new dean comes from the Iliff School of Theology in Denver. He is a man of force and charm, modern yet sufficiently conservative. His inaugural address on the Authority of the Preacher put the emphasis where it belonged, depicting the theological school as designed first of all to "prepare competent interpreters of the Christian truth, who can state their faith in terms that will compel the assent and co-operation of their hearers."

A Strong School of the Prophets

ANY strengthening of the teaching and administrative force at the Boston University School of Theology such as that just noted has some bearing upon the Congregationalism of New England, and indeed of the rest of the country. The school has nurtured in the past leaders in our body like Charles E. Jefferson and Charles R. Brown and many of its graduates have become pastors of Congregational churches. Members of the present student body often supply our churches or serve as pastor's assistants. Though distinctively Methodist in its affiliations, its three thousand graduates have served nineteen different denominations. The enrollment this year is 244, and the faculty includes fourteen full-time professors and instructors, besides fifteen special lecturers and sixteen part-time professors. In the School of Religious Education are three hundred more students. Certainly Boston University, under the direction of Pres. L. H. Murlin, is doing much toward supplying the religious leaders of the future.

The Pilgrims' Book

THE Pilgrim Tercentenary Celebrations are directing our attention to the fact that the Pilgrims were pre-eminently people of one Book, first of all. They have been noted for their emphasis upon an all round education but they began with the Bible, the great Source Book. Almost every effort made to commemorate the coming of the Pilgrims takes note of this fact, even to the new Tercentenary half dollar which, by the way, is a coin of beauty and of artistic and historic worth.

Frank H. Mann has an informing article in the *Church School* for November on "The Open Bible Three Hundred Years after the Mayflower." He calls attention to the fact that the American Bible Society is urging the celebration of Mayflower Universal Bible Sunday, Nov. 28. To help in the observance three booklets have been prepared. The first is "In the Name of God, Amen," the second, "The Pilgrim and the Book," these are furnished at 25 cents each. The third is called, "A Little Journey to Plymouth" and is furnished free in limited quantities. These may be ordered of the American Bible Society, Bible House, New York.

As indicative of the interest in the Bible the *American Magazine* has a popular article in the September number urging Bible reading under the title, "Do you use the World's Best Text Book?" The Tercentenary year is a good time to place a new emphasis upon the study of our great Source Book. Its teachings gave the Pilgrims a religion that was ethical and rational and the religion of this age needs the same sources of inspiration.

Christian Endeavor Progress in Massachusetts

ONE of the largest state Christian Endeavor conventions ever held in Massachusetts closed Oct. 24, in Worcester. Nearly two thousand delegates were present, and the enthusiasm and devotion to the cause has seldom been surpassed in any state. A full-time field secretary, Rev. Frank L. Freet, was chosen, and money raised for his support. Mr. Freet has a notable record in Ohio as a Christian Endeavor leader, and is already extremely popular with the young people. Dr. H. L. McClusky of Worcester, who has served the cause well as president for two years, gives way in this office to Mr. Asa H. Burgess, a young Congregationalist of Plymouth, who has long been prominent in the state board of Christian Endeavor. Since the depletion and distraction caused by the war have been overcome, Christian Endeavor has made large gains in Massachusetts, except in certain Congregational churches. In the Baptist churches and in other denominations, aside from the Methodist, where of course the Epworth League prevails, the society is stronger than ever before in its history. The same thing is universally true throughout the country, as the recent great state conventions in Connecticut, New York, Pennsylvania, Maryland and other states, north and south and east and west, have proved. Nearly a dozen new state field secretaries are desired, and money has been raised for their support when the right men can be found.

Camp Roosevelt

CHICAGO is justly proud of the system of physical-military training developed in connection with her public schools during the past two years. Each boy is enabled to receive ten months of corrective and instructive work in physical upbuilding. Proper conception of law and order is instilled and yet the plan does not seek to make finished military men. Capt. F. D. Beals, U. S. A., with the co-operation of the Board of Education, has been able to work out this scheme of handling boys in large masses with the greatest amount of efficiency and convenience. A large camp has been established near Muskegon, Mich., and has been named Camp Roosevelt in honor of Colonel Roosevelt, the statesman-soldier. The remarkable success of this plan is mirrored by similar efforts in other cities. The camp is proving a splendid force, not only in building up the physique of the boys, but in Americanization and the development of the democratic spirit.

Big Methodist Building in Chicago

WITH characteristic aggressiveness the Methodists are planning to erect a twenty-story building in Chicago on the site of the present First Methodist Church, Clark and Washington Streets. Rev. John Thompson, for some years Superintendent of Methodist City Missions, has just been made pastor of First Church and to him will be committed the supervision of the planning and the building of this great structure. Ground space of 80 feet on Washington Street and 182 feet on Clark has been secured through the purchase of a leasehold at a cost of more than a half million dollars.

The lower stories of the building will house the activities of the Sunday School Board, the Epworth League, and other departments of the church in the Chicago area and there will be social and recreational rooms. The building will furnish also a great number of offices and rooms for many business enterprises and will have an auditorium that will seat 3,000 people. It is planned to make it a center of evangelistic and reform movements. It is expected that a number of the large denominations will locate their offices in the new building which will furnish restaurant and convention room privileges. The First Methodist Church was organized in 1833 and has held the present site since 1834.

A Research Secretary

THE Social Service staff of the Federal Council has been augmented by the appointment of a woman secretary in the person of Miss Agnes H. Campbell, who graduated from Wellesley College in 1917, having specialized in economics and sociology. Miss Campbell will be assistant to Rev. F. E. Johnson, and is well fitted for her work by the positions she has filled. For one year she was assistant in the library of Congress, making a special study of social and industrial problems among the blind. Until January, 1920, she was connected with the Woman's Bureau of the United States Department of Labor, doing research work on the tabulation of labor laws, compilation of industrial studies and industrial statistics. The early part of this year she has been research assistant in the Washington office of the Industrial Relations Department of the Interchurch World Movement, making special investigations on child labor, on the deportation and importation of aliens and assisting in special studies of coal mining and railways. All the various denominational social service groups are co-operating with this bureau of the Federal Council, and the appointment of Miss Campbell will make the work of the department more valuable to the Congregational churches by furnishing to its ministry accurate information about social conditions in our country. Miss Campbell's salary is met by the Congregational Education Society. The Research Bureau is at present conducting an investigation of the conditions which led up to the street car strike in the city of Denver, the results of which will be published at an early date. The Episcopalians have contributed $2,500 toward the support of this Bureau of Survey and Research, the Baptists $2,500, and it is expected that the Presbyterians will follow in due time, so that together with the contribution of the Congregationalists in Miss Campbell, the foundation has been laid for an Interchurch Bureau.

Agnes H. Campbell

Northfield Schools Popular

AT the recent annual meeting of the Board of Trustees of the Northfield Schools, the president, Mr. W. R. Moody, announced the completion of a special fund of $100,000 which the Trustees early in the year set out to raise to meet the cost of some additions to the plant and other expenses. The attendance in the schools during the past year has taxed them to their full capacity. In Northfield Seminary there were 538; in Mount Hermon, 739; a total of 1277. In the latter case the larger attendance is due to the half-year added by the summer term, which has steadily increased in attendance during the past twenty years, reaching this year 415. The student body has representatives from not only every section of the United States and dependencies, including even the Canal Zone and the Virgin Islands, but also from 38 foreign countries. At Mount Hermon 104 of the students are of foreign birth, and at Northfield Seminary 38. Many of these students purpose returning to their own countries. During the year 12,058 persons have contributed $112,831.92 toward the general expenses of the schools, $21,122.70 of which was contributed by 2685 former students. This is the largest amount ever contributed by former students in any one year.

The War's Effect on English Sunday Schools

THE *Sunday School Chronicle*, an English weekly, states that during the past year Anglican Sunday schools have lost 7,741 teachers and 103,406 scholars, while the Free Churches have lost 1,661 teachers and have gained 20,160 scholars. A comparison with the figures for 1914 shows that since the outbreak of the war the Church of England has lost 39,845 teachers and 630,669 scholars and the Free Churches 41,156 teachers and 284,519 scholars. This means that during the past six years nearly one million children have been withdrawn from religious instruction in excess of the number who have joined the schools during that time. Reports during recent months have, however, shown a substantial increase in numbers.

Christian Endeavor Holiday Homes

THE British Endeavorers have set about solving the vacation problem in a practical way by establishing eight or nine "Christian Endeavor Holiday Homes" in different parts of England and Scotland. That there is a holiday problem every one will admit who visits the present-day summer resorts and sees young people given up to nightly dances in public dance halls, to the dime-novel movies and other unwholesome amusements. They often go back to business or school less fitted for their work because of the vacation. These Holiday Homes in Great Britain are not money-makers, though they are on a strictly commercial basis. Preference shares are sold on a five per cent. basis, and the vacationists pay on the average about $10 a week for excellent food and a bed in a comfortable room, each room in the dormitories accommodating from two to six or eight. Some of the "homes" are beautiful buildings with attractive grounds, some are school buildings that afford excellent accommodations. All are in charming locations. Though the plan has been in operation for several years, none of them have failed to pay the guaranteed interest on the money invested and to lay by a considerable sum each year for the improvement of the premises. The applications for entertainment cannot all be filled by any means, and by one of them 1,200 applicants had to be refused this year. A genuine holiday is enjoyed by all, not constant meetings or study classes, but wholesome sports and games, excursions to points of interest arranged every day for those who desire them; Sunday services and a simple song and prayer service at bedtime. An international feature has been added by the visits of French, German and Scandinavian Endeavorers who are often entertained for a week, free of expense. There are few more important philanthropies (not charities) than to provide wholesome and happy holidays for self-respecting young people, who wish to pay their way, but who cannot afford ordinary hotel prices and who enjoy something besides midnight dancing and lolling on hotel piazzas. Who will help in such an enterprise?

Japanese Christians Take a Progressive Stand

THE Federation of Churches in Japan has just sent to the Federal Council of the Churches of Christ in America resolutions passed at their recent annual meeting showing their keen interest in Christian internationalism. The Christian body in Japan, while small numerically, is influential, numbering many from the educated and the official classes. The resolutions state, in regard to the Korean affair, that they "unhesitatingly acknowledge that among the policies adopted and carried out by the authorities there have been many things which we cannot approve," and express the hope that Japan shall guide the Korean people with justice and humanity. The Japanese Christians hope for better relations with China, after admitting that their attitude toward China has not been altogether open and impartial, and reaffirm their intention of returning Tsingtau "in the proper time and in the proper way." The resolutions go on to deny that Japan is a militaristic nation, and hail the League of Nations as the best hope for international peace.

EDITORIAL

The Republican Triumph

The "Why" of It is Clear—

First and foremost was the tremendous eagerness for relief from Democratic mismanagement, incompetency and autocracy at Washington, real and suspected. Even if the Republicans framed too severe an indictment, the undisputed and painful facts were sufficiently glaring to provoke popular resentment of colossal proportions.

Second, the handicaps under which the Democratic campaign labored. One was a second-rate candidate, whose violent speeches and previous affiliations with the "wets" lost him many votes. Another was his inevitable though perhaps not altogether just association with the methods and policies of the man whom he aspired to succeed and the *régime* which he was bound to defend. Another was the general belief, in the North at least, that the Democratic party is not so competent to administer public business as is the Republican, and that it is more of a sectional than it is a national party, with undue preponderance in the government, especially during the last eight years, of the section whence its presidential votes chiefly come. Still another was the defection because of their antipathy to the League of so many Irish voters usually counted safe for the Democratic ticket.

Third, the impossibility of segregating absolutely a single clear-cut moral issue from a great complex of considerations which helped to determine the voters' choice. This split believers in a League of Nations into two opposite camps, imposed upon conscientious men and women the task of thinking their way deliberately out of a muddle and led ultimately to a cleavage between members of the same household, who following alike scriptural precedent and the genius of genuine democracy, did ultimately what seemed to them right in their own eyes.

Fourth, the superb organization of the Republican party, behind which were wealth, brains, enthusiasm and hard work, not only on the part of paid officials but on the part of tens of thousands of voluntary workers, including a host of women. That Indianapolis Presbyterian layman, Will H. Hays, whom the National Republican Committee had sense enough to select as its chairman two years ago, proved himself the man for the task. The result shows what organization can accomplish with the voters of this country, provided the organizer has any kind of a just cause.

The very dimensions of the Republican triumph are sobering. May all who had a share in it exhibit that same fine spirit of humility which Mr. Harding showed when on Tuesday night he said:

> It is all so serious, the obligations are so solemn that instead of exulting I am more given to prayer to God to make me capable of playing my part, and that all these calls to responsibility may meet the aspirations and expectations of America and the world.

Even such a victory as this is not a mandate for the Republican party to allow its policies to be controlled by men of the type from whom Theodore Roosevelt revolted in 1912, or to permit our national attitude toward the League of Nations to be shaped by Senators Borah, Johnson, Brandegee, Moses and other "bitter-enders" rather than by men of international sympathies within the Republican party like Elihu Root, Ex-President Taft and A. Lawrence Lowell. Mr. Harding's intention seems to be to try to reconcile conflicting elements. In view, however, of the complex character of the great electorate which has lifted him to power, which comprehends many friends of Irish freedom, many who are more loyal to Germany than to America, many materialistically minded native Americans out for business and pleasure only, and on the other hand, many high-minded citizens, including not a few sincere champions of a League of Nations, Mr. Harding will have to prove to the country that he can be firm and fearless as well as friendly and irenic. At critical times in the four formidable years that are before him, he will be upheld in every clean-cut decision for righteousness and human brotherhood by that plain Vermonter, Calvin Coolidge, whom Massachusetts long ago learned could stand like a rock in the whirl of politics and in whom it continues to have faith that when elevated to the vice-presidency he will stand for the best ideals of old New England.

These men only need to do their best in order to win and hold the confidence of many who have seen fit to oppose them at the polls. These men, with the advisers whom they will summon to their side, are capable of leading America forward in the right path. They will need, and we believe they will seek, the wisdom that cometh from above. They need, and they should have, the prayers and the co-operation of all Christian people in this country and the world over.

* *

The fact that Japan is not a Christian nation was emphasized last week in the worship at a shrine just opened in Tokio of the late Mikado Mutsuhito at which great crowds gathered to worship his spirit. The present emperor and empress had their special time of worship, the whole city was illuminated and public exhibitions of theatrical shows and geisha dances were given on open air stages in all the wards of the city. But the fact that Japan is not a Christian nation is all the more reason why we should send Christian witnesses and teachers to Japan.

Holding the Standard High

Shall we make Christian faith effective by lowering, or by lifting its unique claims upon the attention and obedience of men? Is Christ to be less, or more, to us and to the world as the years go on and the changes come? May it not be possible to pay too great a price in betrayal of high quality in seeking popular support? On our answer to this question depends, we believe, the future of the churches in our own communion and of all the organizations and individual members of the Universal Church. In service and in relation to all earthly honor Christ is willing to take the lowest place. But in his relation to his followers he claims not only leadership but the authority of a leader whose word is not to be lowered or set aside. It was not out of character for him to say, with a view into the future of humanity, "And I, if I be lifted up, will draw all men unto me."

An English newspaper, The *Saturday Westminster*, speaks this warning in view of certain tendencies of the day and of new estimates which are urged upon us of relative importance in our thinking:

> In the age that is coming the Christian faith will have to make either much bolder or much lower claims. If the pitch is reduced many more will join in—but only for a time. A Christianity, which is willing to abdicate its royal dignity and take its place as one interest among many will not greatly interest mankind.

It is a good test both of pulpit work and every-day thinking to ask whether we are giving his rightful place to Christ, his promises, his companionship, his purposes. We do not really widen the scope of our individual or church life when we let down the bars and see Christ crowded out of the place of his supreme authority. Our faith so diluted will cease to be strong and active enough to serve as an effective solvent for the troubles of our confused and difficult world. For people will not then be interested enough to pay it the compliment either of attention or hostility. A faith that makes no demands and arouses no opposition is certain to become of little use to the world.

* *

We have no news as we go to press of the result of the California referendum on alien ownership of land. As a preliminary to the vote the Acting Secretary of State issued a warning that the people of California have no power by legislation to overthrow Federal statutes or treaties, which are the supreme law of the land. Under-Secretary of State Davis said:

> The movement in California to recast the State laws affecting alien land tenure has been receiving since its inception the close and interested attention of the Department of State. The relation of certain treaty provisions to the proposed measure is being discussed clearly and ably in California and will doubtless prove an

element in the State's decision as to the adoption or rejection of the proposed measure.

In the meantime the department has had numerous discussions of the most friendly and candid nature with the Ambassador of Japan and it is believed he thoroughly realizes, as we have sought to make clear, that no outcome of the California movement will be acceptable to the country at large that does not accord with existing and applicable provisions of law, and what is equally important, with the nation's instinct of justice.

The Parables of Safed the Sage

The Parable of the Contented Conductor

The Conductor who took up my Ticket had upon his arm many Golden Stripes. And I said unto him, I perceive that thou hast been long upon the Road.

And he said, Forty and two years have I been a Passenger Conductor, and before that I ran a Freight, and before that I was a Brakeman.

And I said, Thou dost not look it.

And he said, If I still have Vigor for a man of mine age it is because I have learned two things. The first is to think first what is best and endeavor to attain it. The next is to be content with what I get. For how shall a man do otherwise and profess to trust his God?

Now, in about two hours the rear Truck of the Tender of the Locomotive jumped the track. And the Train was going fast, so that before it stopped it ran for more than its length, and the deep cuts of the Derailed Truck showed in the Ties behind the Train. And it was lucky that we were not Piled in an Heap.

And I walked forward to the Locomotive and stood beside the Conductor as he directed the Train Crew. And he gave them few orders, but when he spake they got busy and did as he said.

And I inquired of him, saying, Is thy Philosophy working well?

And he answered, Sure thing. We have everything to be thankful for. No one is hurt. The Truck is uninjured. The day is fine for outdoor work. And I have a Train Crew that can coax a recalcitrant Truck back on the track like Mary's Little Lamb.

And even as he spake, the Flanges returned to the Rails, and the Whistle blew for the Flagman, and the Conductor said, All Aboard.

Then did the Conductor come back and speak unto me, saying,

Thou art a Scholar. I am a Roughneck. But if I had thine Ability and thy Pulpit, then would I stand and speak unto men and women, saying,

Hearken unto me, and take good heed. Thine Imagination can depict no Heaven fairer than this Good Old World might be if ye would only take it at its best, and Trust God, and stop worrying. For which is worse, to be an Atheist and believe in no God, or to profess to believe in God and then distrust his care? Surely if there be any sin against the Holy Ghost is it not this, to profess to believe in the Guidance of God, and then to worry as if the Devil Owned the Planet and was keeping it for Home Consumption?

And I said unto him, Though thou call thyself a Roughneck, yet dost thou preach a Mighty Practical Gospel.

And he said, yea, and I live it. Therefore have I on mine arm these many stripes, and in mine heart the song of youth and the joy of life. And it costeth very little, and the wealth of rubies is not to be compared unto it.

Now the Train had lost but Forty Minutes, which is not much more than it sometimes taketh to replace a Punctured Tire. But the Train sped on its way, and we pulled in On Time.

And I bowed before him as I left the Train, and shook his hand. And he said, A quiet mind tendeth to a level head. Therefore do we the more quickly get back upon the Rails, with good courage, and good steam pressure, and here we are.

And there we were, even as he said.

* *

We like the schooner race in which the Gloucester fishing boat Espéranto won over its Nova Scotia rival much better than the America's Cup races of the summer. For one thing the boats that raced at Halifax in November were not afraid to go out to sea when the wind was blowing.

In Brief

Now that the election is off our hands, let's get busy about church work.

* *

Gear the local association up to the local church. The automobile can be made helpful at this point.

* *

Are you starting on your program for Forefathers' Day? It is well to be seasonable both in preparation of sermon material and in securing speakers, for anyone who has anything worth while to say about the Pilgrims will be in demand.

* *

Vice-President-elect Coolidge has kept his record of political victories clean. Seventeen times he has run for office since he was first elected a member of the City Council of Northampton, Mass. He might repeat to-day the remark with which he answered the congratulations of a personal friend and political opponent who said: "I didn't vote for you, Cal." "Well, said the future Vice-President, "somebody did."

* *

Curious what trifles sometimes sway voters. As for example in the case of that Massachusetts voter who turned down Cox for the presidency "because he had put a ban on hunting." This new voter, who did not happen to be a woman, had confused the Republican candidate for the governorship of Massachusetts with the Democratic candidate for the presidency. Evidently Nimrod figured in his thought more mightily than either of the Coxes.

* *

The Executive Committee of the Congregational National Council has just fixed the next meeting of the body at Los Angeles beginning July 8, 1921, and going on presumably for a week as heretofore. This moving forward of the time from the last week in June, which had been tentatively selected will enable ministers and educators to close up their year's work in season for the long journey which Eastern delegates will have to make across the continent.

* *

It is good for your widow that you should be a British subject if you are going to be killed by brigands in Mexico. The widow of Mr. Benton, killed by Villa, has secured a lump sum of $10,000 and a pension of $2.50 per day. And she has behind her the British government to see that it is duly paid. Mr. Benton was killed in 1914 and his widow is a Mexican, but the special public interest in the decision is that the delay in settlement has prevented a British recognition of the Mexican revolutionary government.

* *

The death of King Alexander of Greece, of blood poisoning resulting from the bite of a pet monkey, has resulted in an offer of the throne to his younger brother Paul. This offer is, however, contingent on a declaration of the new king repudiating the claims of his father, the former King Constantine, and his older brother to the throne. King Paul, if he accepts these conditions and gives himself entirely to his people and not to family interests, will be a king of the British type, a monarch who rules and does not govern. With such a king and continued advance under the leadership of Venezelos and wise successors, Greece should be able to unify the large territories which have come to her under the peace settlements and their century-long separated peoples of Greek race and tongue.

* *

In the unhappy Irish situation, with an apparent stopping of all wheels of progress toward mutual understanding and a satisfactory settlement, we note with satisfaction the appeal published in the London *Times* for special prayer. The appeal, which is signed by fifteen bishops, Irish and English, and by many other Christian leaders of England, Scotland and Wales, and in which the friends of England and Ireland in America might well join, says:

> The trouble deepens as the weeks roll on. Nothing has been done by man's wisdom so far to improve the situation effectually. Surely the time has come for a great united effort of prayer to Almighty God for help, on the part of all the Christian Churches and Fellowships in Great Britain and Ireland. With the utmost humility, therefore, we venture to appeal to all our fellow-citizens in the Christian community to join in such an effort of prayer for the restoration of good will and mutual confidence by the realization of Christ in the hearts of us all.

OUR "CAMINO REAL"

Southern California Conference

In 1887—31 Churches—1,549 Members—
Budgets $71,262
In 1919—113 Churches—18,233 Members—
Budgets $394,798

Value of Church Property	$2,075,500
Average Pastor's Salary	1,500
Pilgrim Memorial Fund Quota	$154,000
Pledges	166,873
Emergency Fund Quota	75,000
Pledges	35,536
Estimated	40,000

LOS ANGELES CONGREGATIONAL CHURCH
EXTENSION SOCIETY
Organized 1912—Nine New Churches, with
Membership of 922

Total Number of Churches in Los Angeles	26
Membership	5,548
Sunday School Membership in New Churches	1,029
Total Sunday School Membership	4,456

Seven New Church Buildings

* *

The above statement, printed on a large cardboard, attracted considerable attention at the exhibit at the International Council in Boston. It reveals a remarkable growth in the thirty-two years since the Southern California Conference was organized.

Not so long ago, it was declared that Congregationalism could not be propagated west of the Hudson River; and, later, that it had reached its Ultima Thule at the Chicago River. Beyond that were the insurmountable Rockies and the great American desert. But, while Congregationalism has been stationary or only slightly advancing in its original habitat, it has flourished in the Golden West and by the western sea. In competition with numberless sects, fads and fancies, it stands in the forefront of the denominations. The fourfold growth in churches and the twelvefold increase in church membership in thirty-two years promises well for the future. Last year, while other denominations reported net losses throughout the country and our own denomination only a slight gain, the Southern California Congregational churches made a net increase of 395.

Los Angeles is now the first city on the Pacific Coast not only in population but in the number of its industries and the value of its industrial productions. The marvelous development of Los Angeles is due not to the addition of populations by annexation, but to its unexcelled climate, its abundant supply of good water, and the "open shop," as well as to its admirable location on the ocean, the rich ranching and fruit country about it, and to the production of oil and gas in the immediate vicinity.

In this great and growing country, churches with Congregational affiliation have a special opportunity, free as they are to adopt their own by-laws and elect their own officers without interference, to baptize by immersion or affusion, to be either high or low church, broad and never narrow, with three gates on a side and four sides. In the midst of the perplexities and frictions of life, these churches with their democratic origin and polity will hold fast to that which is good, seeking to make democracy safe for the world; will take courage at the opportunities offered them, making the most of their independency and ecclesiastical freedom; and yet will play the game with all the other churches and denominations.

In the face of economic profiteering, social unrest, political chicanery, ecclesiastical competition, what shall we do? In the face of numberless calls for men and money, for social service and religious ministry, what shall be our answer? With the various candidates appealing to us for our suffrage and platforms for our loyalty, to whom shall we go and where shall our citizenship be? There can be but one answer: Our loyalty is and must continue to be to Jesus Christ, and to his cause. And the Congregational churches must show the way.

G. F. K.

FROM·OUR·WESTERN·WINDOW

The Congregational World Movement

Congregational folk the country over have been watching with some anxiety for the response of the churches to the demands to be made upon them for our work for the year 1921. As before indicated in *The Congregationalist,* the Congregational World Movement quota is to be merged with the apportionment of the churches. This means that the apportionment figures, instead of being $2,000,000 are $5,000,000. This is exactly the amount of the combined apportionment and the Congregational World Movement quota for 1920. The apportionment for 1921 should have been $6,000,000 adequately to care for the missionary work of our churches, but the unanimous feeling was that $5,000,000 was all we could hope to raise. This cut of a million dollars will undoubtedly seriously handicap some of our work.

The response of many of the churches so early in the campaign is exceedingly encouraging. Many of our states have accepted the apportionment assigned with little change and are setting about raising it with good courage. Illinois furnishes an example of the feeling that permeates the churches. The Apportionment Committee of this state, together with the Apportionment Committee of Chicago Association, the latter representing about 150 churches, met and decided that the amount assigned by the Congregational World Movement, $500,000 was more than the state could hope to raise and it was unanimously voted to apportion to the churches of the state $400,000.

The committee having the matter in charge in Chicago Association called together the pastors of 20 of the largest churches, churches that would have to pay 86 per cent. of the total apportionment of Chicago Association. These men voted unanimously to ask the Apportionment Committee to assign $500,000 to the Illinois churches and they agreed to do the best that they could to have their churches accept and raise the full amount. The Apportionment Committees have unanimously voted to follow the suggestion made by these pastors.

* *

Subsequently two large, enthusiastic meetings were held in Chicago to consider raising the apportionment and Dr. Cornelius Patton was the speaker. To the first meeting were invited pastors and leading laymen of all the churches save the 20 largest. After the presentation of the case by Dr. Patton and the spreading before the representatives of the figures that would apply to their church, they enthusiastically agreed to do their utmost to go over the top. The other meeting was made up of nearly a hundred representatives of the 20 largest churches. The note struck was one of courage, of faith, of belief that the thing could be done, and of determination on the part of pastors and laymen to do their utmost to make the apportionment for 1921 a success.

The apportionment figures were taken to an Association Meeting down state, an association that has no large churches. In quite a number of these the apportionment for benevolences for 1921 amounts to more than the pastor's salary. The amounts were so large that some of the pastors were "jarred" when they first considered them. After conference over the matter it was the consensus of opinion that the association ought to accept the apportionment assigned and pastors and laymen agreed to heartily support the Movement and do everything possible to raise the full amount.

* *

When it is taken into account that the regular apportionment of the State of Illinois heretofore has been only $200,000 and that the state has never raised of that apportionment more than $150,000, the results of the meetings noted above are most encouraging. It has to be taken into account also that Illinois subscribed last year on the Congregational World Movement of her quota of $290,000, only $125,000. Leaders who have been in touch with the present movement in Illinois believe that there is a spirit that will carry the state near to the goal of $500,000 next year. If this is done it will be a great achievement. For the most part the leaders of our churches in Wisconsin, Iowa, Nebraska, and other states are tackling the problem with just as much courage as has been exhibited in Illinois. The great success of the Pilgrim Memorial Fund, of the Mid-West Education Fund, and of the Congregational World Movement, together with the belief that our full apportionment for 1920 has been subscribed, has given our people great courage. There is a new feeling of optimism. We are surely not downhearted. The great American Board Meeting at Marietta added to our enthusiasm and set many of our people on fire. We believe that the $5,000,000 ought to be raised, that it can be raised, and we are willing to sacrifice ourselves to raise it.

* *

The committee of laymen appointed by the National Council to secure increases in ministers' salaries with Mr. Frank Kimball as chairman has brought about great results. A large number of churches have responded nobly to the call. Apparently many more should take this matter to heart. Dr. Joseph B. Hingeley of the Board of Conference Claimants of the Methodist Episcopal Church has lately made a report of the survey of ministers' salaries in the leading denominations of America. This reveals that in 16 denominations 4,829 ministers receive less than $500 a year; 14,423 others receive between $500 and $1,000; 12,873 draw salaries between $1,000 and $1,500. The average of salary lists for seven denominations are as follows:

Episcopalian	$1,242
Presbyterian (North)	1,177
United Presbyterian	1,096
Reformed Church (Dutch)	1,170
Methodist Episcopal (North)	1,176
Congregational	1,042
Baptist (Northern)	950

The average salary of Congregational ministers in America is a little over $1,000—what of the men who are at the lower end of this scale? In 1919 65.5 per cent. of our ministers received less than $1,500 and 30 per cent., less than $1,000. Our churches and our missions at home and abroad are suffering greatly because of the lack of leaders. Does not our difficulty in geting strong men and women to give themselves for leadership in the work of the Kingdom go back in some measure to our niggardly methods in dealing with them? If we expect to go forward our giving ought to go up to the standard which we are now setting for it and if we maintain this standard in benevolences our more generous attitude there will be reflected immediately in greater generosity in dealing with our pastors.

R. W. G.

Chicago, Nov. 2.

Vis-a-Vis with Dr. Cadman

Reactions from His Summer in England

"Splendidly fit" for another busy and productive year—his twentieth—at his big church in Brooklyn, for the Sunday afternoon work which he has been carrying on at the Brooklyn Y. M. C. A., for a number of years, and for a few of the many opportunities for lecturing here and there throughout the country which are at his disposal the year around, is Dr. S. Parkes Cadman, after an interesting summer in England. As I sat with him for an hour the other day and listened to his unstudied, rapid-fire, but extremely discerning comment on men and things on both sides of the Atlantic, noted the erectness of his carriage and felt the firmness of his handclasp, I said to myself, "Here is one metropolitan minister who doesn't scant his parochial duties either, and who keeps up his studies during vacation days, with whom hard work evidently agrees." The accident which deprived him for a time of the use of his right arm and at the same time deprived the International Council in Boston of his anticipated address, has left no traces of the temporary embarrassment it caused him. He is already plunging into the autumn round and is giving his congregation a series of sermons on immortality, striking a note which he considers important both as a corrective of fanciful views and as a real stimulus to Christian faith.

Dr. Cadman, as was to be expected, creditably represented America at Tercentenary celebrations in Plymouth and elsewhere. He spoke of the interest which dignitaries of the Established Church and officials of the government have taken in the commemoration, particularly on its civic side. To them the outcome of the Pilgrim adventure is the America of today with all its resources. The Archbishop of Canterbury, with whom Dr. Cadman took tea at Lambeth Palace, jokingly remarked to him, "I suppose if the Pilgrims had found on board the *Mayflower* an Anglican bishop, he might have lost his ears." But he found this highest official of the English Church, as well as the Bishop of Winchester, with whom he had a long conversation, most urbane and cordially appreciative of the motives that led the men of the *Mayflower* to cut loose from England and gracious in their attitude toward the non-conformity of today.

* *

This led me to ask Dr. Cadman about the Lambeth proposal emanating from the Bishops in conference, and looking toward a reunion of Christendom. His attitude corresponds to that of many of our English brethren, who welcome the overture as a step in the right direction. Dr. Cadman himself would not object to being one among other non-conformists to receive a supplementary ordination. And when I asked him if he considered it consistent for one who did not feel that the rite carried any special additional grace to receive it at the hands of one who felt that it did, he replied, "I should look upon it as a good man's blessing, like the hand of Lincoln upon me, for example, that would broaden my opportunities and usefulness in the Christian Church." Dr. Cadman has been thinking seriously of late concerning the future of Independency pure and simple, and has promised to write an article for *The Congregationalist* embodying his views on this subject in connection with the Lambeth Proposal.

Dr. Cadman's Sundays abroad are appropriated to such an extent by congregations who wish to hear him preach that he heard only one sermon. This was preached by Dr. Orchard of London, with whose intellectual virility he was impressed, as well as with the fact that the response of the London public to the ritualistic elements in his service shows a genuine craving for symbolism on the part even of those who class themselves as non-Anglicans. He feels that Dr. Orchard in his blending of broad theology and the sacramentarian element in worship is too far ahead of the rank and file to be as influential as he might be in that particular.

Taking up the mooted question of whether the English preaching is more evangelical than American and more pronounced in its emphasis on Christ, Dr. Cadman was not inclined to institute a contrast unfavorable to America. He feels that the English preaching is different, but not necessarily more Christocentric. He thinks that Christ is so glorious and many-sided that there is room in the pulpit for stressing varied aspects of his personality and message. But he has little sympathy with a pulpit that emphasizes solely the human Jesus, any more than he has with a pulpit that makes a shibboleth of "the deity of Christ"—a phrase which he thinks should be interpreted by every preacher or theologian using it. A third mis-emphasis in his opinion is to preach Christ from the semi-materialistic point of view, as do the premillenarians in their advocacy of a theory which history has utterly discredited. These points Dr. Cadman is amplifying in the new book soon to appear entitled, "Ambassadors of God."

Dr. Cadman

* *

Naturally our talk drifted on toward social and political conditions abroad. He thinks that organized labor has lost rather than gained in its appeal to public sympathy during the years since he was in England. The growth among trade unionists of class consciousness and of a group dictatorship, the revelations concerning the subsidy which the Russian Soviet government paid to the labor organ, *The Daily Herald*, have made the public at large more critical. It is suspected that organized labor, for example, wants the mines nationalized not so much for the nation's sake as for its own sake, and that at heart labor may be as selfish as is the grasping capitalist. Dr. Cadman believes that the old type of industrial worker such as his father employed in Middle England, who was restrained by religious convictions bred in his sires by the Wesleyan movement, has largely disappeared from English life. It is a scramble now, and the old order is changing, but Dr. Cadman cannot conceive of a new order which can dispense with the services of men of exceptional ability and initiative.

Though an ardent champion of America's entrance into the war, even before our country seemed as a whole ready for it, Dr. Cadman, through what he learned in England this summer, declares plainly in favor of a generous treatment of Germany. He finds little hatred in England toward the fallen foe. Moreover, the situation on the continent should arouse the pity of the world. According to Mrs. Bramwell Booth's figures, there are a million starving or undernourished children in Germany, another million in Austria and two million in Poland. The Berlin hospitals are full of children with broken bones due to little falls which would not harm a properly nourished child.

Dr. Cadman sensibly parries the newspaper man's queries as to what is going to happen in England and the world. Not a wholesale admirer of Lloyd George, he nevertheless thinks that he is the only man in sight now for the leadership of England. He is not sure that either in England or America we have reached the bottom of the valley or fully learned the outstanding lesson of the war, that God's will must be done on earth as it is in heaven.

H. A. B.

W. H. M. A. Meets in Boston

The semi-annual meeting of the Woman's Home Missionary Association was held with the first annual meeting of the Suffolk Alliance in Mt. Vernon Church, Boston, Oct. 27. With a stirring challenge that we live up to our highest Christian ideals, Mrs. George W. Coleman urged our special attention to the critical racial and capital versus labor conditions in our land.

Pleasant Hill Academy on the Cumberland Plateau in Tennessee was vividly portrayed by its "Dr. May" Wharton. What a field for the harvest! Handsome, strapping youth, willing to tackle any problem, however difficult, but equally ready to play marbles, and give up for a week's rest, sitting on the porch, after three days' work on the farm. How shall such as these be persuaded that three months' schooling is not a thorough education! Why shouldn't a baby snuff tobacco? "Isn't my grandfather's diet as good as your grandfather's?" But the power of suggestion is wonderfully contagious and even though we are hopelessly unemotional in our religious observances, repeated questions among the five-year-olds, "How many drank coffee for breakfast this morning?" bring encouragingly fewer hands.

In 1891 a young Schauffler graduate entered the boarding house of some mill workers in Braddock, Pa., to invite them to a Protestant service. Strange as it may seem, they went; made fun of the service; but stranger still, they went again and again. They began to read the Bible and truly feasted on it. Then they formed the first Slovak Congregational church in the world with twelve members. One of these young men, Andrew Gavlik, was encouraged to go to the Slavic department at Oberlin College and for twenty years has been pastor of the Slovak Congregational church at Duquesne, Pa.

The day was replete with expressions of great opportunity, the country over, crowned with the vision of our "templed hills in Massachusetts," brought by Rev. John J. Walker. Equally strong was the evidence of courage and faith to improve the opportunity.

Pilgrim Celebrations in America

Speakers in Sixty Cities

By Linley V. Gordon

For several months plans have been going ahead for mass meetings to be held under the auspices of the American Mayflower Council. In sixty cities churches, educational institutions, clubs, chambers of commerce, historical societies and other groups are combining their energies in an effort to make these mass meetings the outstanding event of the winter season. At each meeting there are to be two speakers: one from the other side of the sea, the other an American. Eminent preachers, professors and journalists are leaving New York and other cities to participate in the campaign. Among the American speakers are Dr. Samuel A. Eliot, Dr. John H. Finley, Dr. J. Percival Huget, Dr. Charles E. Jefferson, Dr. Frederick Lynch, Bishop William F. McDowell, Dr. Richard Roberts, Dr. Herbert L. Willett, Dr. Talcott Williams, Rabbi Stephen S. Wise, D. E. L. Powell and Dr. Gaius G. Atkins.

The British delegation is made up of Rev. R. C. Gillie, Canon E. A. Burroughs, Rev. Alexander Ramsay, Mr. E. Harold Spender and Mr. P. Whitwell Wilson.

Mr. Gillie is the minister of the Marylebone Presbyterian Church, one of the most influential congregations in London. He is President-designate of the National Free Church Council of England. He is one of the foremost speakers of England and is keen on questions of social reform.

Dr. Ramsay is preacher of the largest English Presbyterian Church in London. He was a delegate to the recent World Conference on Faith and Order in Geneva and to the conference of the World Alliance for International Friendship in St. Beatenberg, Switzerland.

Rev. Canon E. A. Burroughs is Fellow and Chaplain of Trinity College, Oxford; Canon of Peterborough Cathedral; Chaplain to His Majesty the King and Examining Chaplain to the Bishops of Liverpool and Exeter. He came into prominence during the war for his work among the soldiers. Canon Burroughs has been a prominent member of the Mansfield Conference, which during the last years has been discussing the questions of intercommunion and interchange of pulpits between the Church of England and the Free Churches.

Mr. E. Harold Spender is well known as author, journalist and lecturer. He is the author of noted biographies on Herbert Henry Asquith and Lloyd George and has written numerous other books and magazine articles.

Mr. P. Whitwell Wilson, now representing in New York the *Daily News* of London is well known to Americans. He was a member of Parliament from 1906 to 1910 in London and representative of the *London Daily News* for twelve years. His books "The Christ We Forget" and "The Church We Forget," are of striking originality and have gone into many editions.

The French Government is sending Gen. Robert George Nivelle, Commander-in-Chief of the French Army, Dec. 1916–May 1917, and M. André Monod of Paris, Secretary-Treasurer of the United Protestant Committee for War Relief in France and Belgium. M. Monod has long desired that the Protestant Committee of France might co-operate in the Tercentenary Celebrations.

What follows is the schedule of the Mayflower Council mass meetings. Dr. Jefferson and Dr. Ramsay will speak in Albany, Nov. 15; Syracuse, Nov. 16; Auburn, Nov. 17; Rochester, Nov. 18; Buffalo, Nov. 19–21; Bridgeport, Nov. 22; New Haven, Nov. 23.

Canon Burroughs will be in Trenton, Nov. 15; Baltimore, Nov. 16; Washington, Nov. 17; Pittsburgh, Nov. 18; Harrisburg, Nov. 19–21; Scranton, Nov. 22. The Canon's speaking companion in the first three cities will be Bishop William F. McDowell, and in the last three, Talcott Williams, Dean of the School of Journalism, Columbia University.

Dr. Samuel A. Eliot of Boston and M. André Monod of Paris will be in New Orleans, Nov. 14; Houston, Nov. 15; Dallas, Nov. 16; Oklahoma City, Nov. 17; Little Rock, Nov. 18; Wichita, Nov. 19; Memphis, Nov. 20.

Mr. Harold E. Spender will speak in Springfield, Nov. 15; St. Louis, Nov. 16; Kansas City, Nov. 17; Topeka, Nov. 18.

General Nivelle's schedule is as follows: Chicago, Nov. 14–15; Milwaukee, Nov. 16; Madison, Nov. 17–18; Indianapolis, Nov. 19–21; Louisville, Nov. 22; Cincinnati, Nov. 23; Lexington, Nov. 24.

Dr. J. Fort Newton and Rev. R. C. Gillie will address the meetings in Detroit, Nov. 15; Pontiac, Nov. 16; Akron, Nov. 17; Dayton, Nov. 18; Columbus, Nov. 19; Cleveland, Nov. 20–22.

Dr. J. Percival Huget and Mr. P. Whitwell Wilson are to be in Portland, Nov. 15; Providence, Nov. 16; Manchester, Nov. 17; Worcester, Nov. 18; Springfield, Nov. 19; Hartford, Nov. 20.

Live University Pastors and Incoming Students

Preparing for the Spiritual Education of American College Men and Women

Many parents will be as intensely interested in the character-building preparations now on foot in the colleges as they are in the personnel of the faculty and the line-up of the football team. In the great majority of institutions a definite, planned work is going on. We publish below a number of communications upon efficient church work in our American student bodies. These communications will serve also as a clearing house for the most effective, up-to-date methods of work among our college men and women—the leaders of tomorrow. We shall be glad to receive other such communications from college pastors and pastors in college towns who are doing an aggressive work for students. The following communications are among the first received. Others will follow.—EDITORS' NOTE.

Religious Work at New Hampshire State College

By Rev. Vaughn Dabney

Durham, N. H.

As there is no other place, either at the college or in the village, where the thousand young men and women of the New Hampshire State College may worship save in the historic old Congregational Church in Durham, the members make it known through the pastor at the opening convocation that the students are not only wanted and needed in the Community Church but urged to join its associate membership.

On the first Friday night of the college year the several hundred members of the entering class pour into the church vestry for the annual Freshman Frolic. Here they learn the college songs and cheers, get acquainted, do "stunts," eat whatever ice cream the jealous sophomores haven't borrowed (?) from the kitchen below, and listen respectfully to words of welcome and counsel by pastor and college president.

Comes the first Sunday: Before morning worship faculty members conduct student Bible classes. As the hour for the church service draws nigh, student activities increase. Junior girls slip downstairs to make ready for the kindergarten that tired mothers may worship in peace of mind; members of the college glee clubs may be heard rehearsing the morning anthem; student ushers drawn from some college fraternity are busy carrying chairs into the church; a group of upper class men meet with the pastor for a short prayer service. In the Church school, which meets after morning worship, the plans call for student classes and student teachers for village children. In the afternoon a delegation from the college Y. M. C. A. starts off with the pastor to conduct services in a near-by schoolhouse. At seven in the evening the Student Forum meets in the vestry.

The plans for the first Sunday will be carried out during the entire year, varied with afternoon vesper services by the orchestra and glee clubs. On a Sunday a student may find at the church anything from a tea to a prayer meeting. Throughout the college year various socials and pageants are given at the church, and in June a strawberry sociable for the seniors corresponds to the freshman frolic.

The church shares in the planning and execution of campus religious activities. In Durham the work of such splendid organizations as the Y. W. C. A. and the Y. M. C. A. is considered as an extension of the work of the church, so strongly has the idea of a community of worship and service taken hold of the students and townspeople. The new college Y. M. C. A. Secretary is associated with the minister as an interdenominational student pastor. Plans have been made by both of these organizations together with the associate members of the church for an intensive campaign this next year to enlist the students in Bible study, in discussion of such books as Holt's "The Bible as a Community Book" and Rauschenbusch's "The Social Principles of Jesus," in community service and in the Student Volunteer Movement. With the inspiration of the Des Moines convention, the Stitt Wilson meetings of last spring, and the summer conferences at Northfield, Silver Bay and Camp Maqua, the Christian students are ready for a busy year. It is the prayer of the church that the number of New Hampshire students now thinking of entering the ministry may be greatly increased this year, thus justifying the conviction of the president of a Western theological seminary that the State Agricultural College is the most promising recruiting station for the Christian ministry.

At Iowa State College

By Rev. H. H. Lindeman

College Minister, Ames, Io.

Our work for the students this year will fall into two divisions: (1) General religious and social work by churches and "Y" associations co-operating; (2) Our own Congregational work.

1. As churches and "Y," we welcomed incoming students at trains and helped them locate; made a hard drive on "All-out-to-church" Sunday, the first Sabbath of the year; had an all-college rally on the second Sunday, in the interest of church attendance and affiliation. We are to hold special rallies on the first Sundays in the second and third quarters, under the leadership of Dr. Ozora Davis and "Dad" Elliott. A parting urge will be given in May during a two days' visit of Dean Brown of Yale. There will also be combined and co-ordinated socials, and mid-week Bible discussions and prayer groups.

2. Congregational activities: All-Congregational "Mixer" second Friday night; Freshman Mixer, with our faculty members present; every freshman entertained in a Congregational home before Thanksgiving; about twelve general socials during the year; open house for group gatherings every Friday and Saturday night; as many as possible enrolled in Sunday morning Bible classes at the church and at Frisbie House, also in our Frisbie Fellowship at the college and Christian Endeavor at the church; evening service especially planned for students; lunch served for students just preceding Endeavor; social half hour following evening service; large student chorus leads the singing and furnishes good training for its members; Tercentenary pageant in November; frequent contact with students by bulletin, letter, phone or call.

The city minister, with the college minister, and their wives, are always on the alert to help all students in any way needed. We make the church and Frisbie House just as interesting and homelike as we know how, and we drive strong on religion!

For Our Congregationalists at Wisconsin

By Rev. J. E. Sarles

Congregational University Pastor, Madison, Wis.

Nearly five hundred new Congregationalists have entered the University of Wisconsin this fall.

After their addresses were obtained, fifty members of our Congregational Students' Association Cabinet called upon them, welcomed them to our University Congregational circle, and offered to accompany them to church. Those who are church members were invited to become associate members of the First Church, Madison. This they can do without discontinuing their home membership, giving them local church relations during university residence, at the same time strengthening the cause at the campus by declaring in large groups their loyalty to the church. About 200 joined the Madison church in this way last year.

Later, a canvass for a working fund will be made through the entire Congregational student body, conducted by the students themselves. The fund will be divided, a part going to First Church, Madison, in which the students worship, a part used to defray the expenses of the Congregational Students' Association, and 20 per cent. will go to Congregational benevolences.

Opportunity will be given students to become members of the large First church chorus, one of the finest in the country, conducted by Prof. E. B. Gordon of the University.

Our student organization, the Congregational Students' Association, comprises seven departments; Church, Music, Publicity, Religious Education, Social, and Social Service. The activities are planned by the cabinet, and all Congregational students are members.

Our Congregational churches maintain at the University of Wisconsin a University Pastor, who is virtually the associate pastor of every church from which our young people go to Madison and who is constantly in the service of our students. For housing our activities at the campus our Congregational churches have provided the University Parish House. This is the University Pastor's residence, and affords a home atmosphere in which the work is carried on. Each Tuesday evening, cabinet members will assist Mr. and Mrs. Sarles in entertaining groups of students at the Parish House with games, singing and refreshments. In this way we plan to come into social contact with all our new students during the year. On Sunday evenings, Professor Gordon will conduct a song hour at the Parish House. On Wednesday evenings, Mr. Sarles will lead a group in the study of the Bible in the light of modern scholarship. At other times he will hold personal conferences with the students in the Parish House study. Later on, Dr. D. S. Robinson, of the Philosophy Department at the University, will give a series of Sunday noon lectures similar to his course, "Religion and Life," that was so enthusiastically received last year.

During the year, two or three banquets will be held, the speaker for each being one of our foremost denominational leaders. It is planned to have these men remain for another day, address large student audiences, and hold conferences.

We are striving to do all we can for our Congregational young people who come to Wisconsin, to keep strong their religious interests, and help them develop in this as well as other departments of thought. But we believe that a vast deal can be done for them by giving them experience in actual service. Thus, by the laboratory method, so effective in fitting students for successful careers in other lines, we plan to send out in our graduates young men and young women who will be capable leaders in the church of tomorrow.

Does Prohibition Pay?

In his annual report just issued, the clerk of the Municipal Court in Boston, Edward J. Lord, states that the arrests for drunkenness in 1920 have decreased by nearly 18,000 when compared with the previous year, when 31,630 persons were arrested. He testifies that there has been no great increase in the use of drugs.

The Commissioner of Internal Revenue states that instead of the enormous falling off in the country's revenue predicted as a result of prohibition, the revenues are over $1,500,000,000 greater than last year. The net cost of collecting this enormous sum, moreover, was considerably less than last year.

The Iowa Supreme Court has refused to acquit a grocer charged with the sale of flavoring extracts of high alcohol content, ruling that it is not material whether or not the article is intended for use as a beverage, as long as they are potable and contain alcohol in measurable proportions.

As the result of prohibition in Toronto, only six persons have applied for admission to the city shelter homes, as compared with 181 in the year 1914, the last normal year. In the same year, 103 families were supplied with groceries by the city authorities; this year only 38 have made application for such aid. Applications to the city relief officer have been reduced by more than 50 per cent. since the advent of prohibition.

OUR PILGRIM PULPIT

The Measure of a Man

By Rev. Charles E. McKinley

Central Church, Galesburg, Ill.

"Which of you by taking thought can add one cubit unto his stature?"—Matt. 6:27.

To add a cubit to one's stature is indeed a marvelous thing. But it is one of the marvels that is constantly taking place; just like the marvel next mentioned by our Lord, the marvel of the glorious apparel of the lilies.

It is the marvel of the child that becomes a man. The infant adds a cubit, two cubits, even three cubits, to his stature. The child that stands eighteen inches high when he begins to walk may readily become a six-foot man.

But he does not do it by taking anxious thought. That is the point. He does it in quite another way, the same way that the lilies get their gorgeous raiment, by just growing.

What Jesus had in mind throughout this passage was growth according to an inward law of being implanted by the Creator in the child and in the lily. The stature of the man in the one case, the beauteous clothing of the lily in the other, can be acquired only on the terms that God has prescribed in their respective laws of being.

Now suppose we understand "stature" to refer not to height of body nor length of years, but, as is suggested by the translation, "the measure of his life," to the *size* of the life that a man lives.

Instantly the question takes a corresponding form: Which of you by being anxious can add anything to the bigness of his life? Which of you can add a single cubit to the breadth of your mind, the reach of your vision, the capacity of your heart, the measure of your manhood? Which of you by being anxious, by taking strenuous thought, can do a single thing to make himself a larger man?

That is a very searching question for all who are interested in education. We are taking much anxious thought to get some bigger men and nobler women out of our schools and colleges. But young people have to come to their larger intellectual, moral and spiritual life just as the infant comes to possess the stature of a man and the meadows adorn themselves with the beauty of the lilies. There is a law within, a law of growth and development, and there is no way under the skies to attain the desired end but just to fulfill that law.

All the additions to the measure of life that really add anything, the things that

"Swell the man's amount,"

that make for larger manhood, that build up a personality that is broad visioned and large minded, that make one a moral force and a leading spirit, are things that come not by anxious thought but by complete obedience to the Creator's will: "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you."

It Will Pay You to Read

THE RUSSIAN DEBACLE, by LEONHARD HORST, from the *Cologne Journal* (*The Living Age, Oct. 16*). A vivid and interesting account by an eye-witness of the retreat and reception at the German border of the Russian troops who were recently interned in Germany after their defeat by the Poles.

THE SMALL ENTENTE, by MAXWELL H. H. MACARTNEY (*The Fortnightly Review, October*). An interesting study of events, personalities and policies which have united Rumania, Czecho-Slovakia and Jugo-Slavia in an alliance which may affect the history of Europe and the world.

Lake Mohonk's Semi-Centennial

Its Work for Dependent Races and for Peace

By Rev. A. E. Dunning, D.D.

There is only one Lake Mohonk Mountain House. No imitations have yet succeeded in reproducing it. This seems to be the testimony of about all the many thousands who have visited it. It is not a hotel. Its proprietors have always called it The House. It combines the values of a family with guests, a club and a resort for those who are looking for recreation of body, mind and spirit. Lake Mohonk is the realization of an ideal.

The House has attracted public attention, however, mainly by its service to our country in two directions. Fifty years ago, when it was first opened to guests, the condition of American Indians was appealing strongly to the sympathies of Christian people. The movement of emigration westward from the North Atlantic Coast and the Middle States was invading the territories the Indians claimed as their own. White men were hunting their game, prospecting for gold, silver, copper, coal and iron, building railroads through their reservations, settling on their lands. Indians were fighting whites, tribes were fighting one another, missionaries and teachers, Catholic and Protestant, were colliding in their efforts to civilize and Christianize the Indians. The United States Government made treaties with Indian tribes as "nations." These treaties were misinterpreted and misunderstood by the contracting parties, federal legislation was crude and some of it unjust in its treatment of Indians. Societies were organized to protect their interests and Congress, responding to appeals from these bodies, appointed a Board of Commissioners of Indian Affairs.

The founder of Lake Mohonk House was one of its members, appointed in 1879. Albert K. Smiley belongs to the Society of Friends. He was a man of kind heart, wise head, inventive genius, and a practical philanthropist. In the autumn of 1883 he invited the members of the Board, together with a number of persons well informed concerning the condition of the Indians, to be his guests for several days, to discuss measures for their improvement. The conference proved so successful that it became a national institution. The number of invited guests increased annually till the carefully selected list rose to three hundred or more. Members of Congress, governors of states and territories, jurists, editors, presidents of universities, clergymen Protestant and Catholic, government agents, teachers, missionaries and Indians assembled on the mountain-top by the lakeside and threshed out differences of opinion, undisturbed by spectators, uninfluenced by popular pressure from without.

Mr. Smiley's hospitality was unlimited. From Tuesday, on leaving the train at New Palz, N. Y., till their return on Saturday after their six-mile ride down from the mountain they were entertained without expense to themselves. The afternoons were given up to recreation. Horses, carriages and boats were placed at their disposal. The sturdy and benevolent personality of the host was felt everywhere. In such an atmosphere it was difficult for differences to become acrimonious. It is within the bounds of truth to say that the larger part of the beneficent legislation on Indian affairs by Congress, the appointmnt of Indian officials, and the general conduct of agencies have been determined in the Lake Mohonk Conferences during the last thirty-five years.

Many will remember the scandals formerly connected with the administration of Indian affairs. Many more who were once excited over them have forgotten them. Able commissioners have sought against great obstacles to secure education, just distribution of property, and citizenship for the Indians. Hon. Franklin K. Lane, just after resigning his position in the Cabinet as Secretary of the Interior, said, "The Bureau of Indian Affairs has in the last seven years handled hundreds of millions of dollars belonging to the Indians—more money than had ever before passed through its hands. It has been the only seven years in our history in which there has not been a scandal in that very delicate department of public work."

This was a well-deserved compliment to Commissioner Sells for his wise and competent service. It was made possible in no small degree by the support given to his predecessors and himself through the Mohonk Conferences. These Conferences have been interrupted since 1916 because of the World War. The present management of the Mohonk House in this year's bulletin announced that another conference would be held in October. For various good reasons it was found best to postpone this meeting. But the Board of Indian Commissioners met there Oct. 19 and spent three days considering important matters in their care.

After our war with Cuba, when Hawaii, the Philippines and Porto Rico had come under the care of the United States the Mohonk Conference in 1904 was enlarged to include "other dependent peoples." Representatives from these countries, official and other, attended, and their affairs were annually discussed by them and by representatives of the United States Government.

Several years before the League to Enforce Peace was thought of, and four years before the first Peace Conference was held at The Hague, Mr. Smiley assembled the first Mohonk Conference on International Arbitration. It was held in June, 1895. Year after year this mountaintop attracted men and women of eminent authority in international law, from all parts of the United States and Canada, from South America, the nations of Europe and the Orient. All invited guests were entertained by Mr. Smiley at his own expense. This conference has exerted a much wider influence than the other. Extended reports of discussions, and of resolutions adopted were given by the press of this and other countries. The minutes of each conference, stenographically reported, were issued in full till the outbreak of the war suspended the meetings. The last one was held in May 1914.

Since the death of Albert Smiley the Mohonk House has been owned and administered by his younger brother Daniel Smiley and his family. The same beneficent spirit pervades it as from the beginning. The ideal of the older brother is being enlarged and extended by those who have inherited it. The latest addition is a boarding school for boys. It was opened in January, 1920. The fall term began Oct. 1 with a faculty of five teachers and a goodly number of students, who are eligible from ten years of age till they are prepared to enter college. A portion of the house will be open during the entire year, in order that parents and friends of the pupils may visit them for longer or shorter periods. Girls in such families living in the house will be received as day scholars.

It would be difficult to imagine a more attractive home school for growing youth. Outdoor life is emphasized. The estate includes eight square miles of mountain, forest, lake and farms. Its waters have lately been stocked with fish. There are sixty miles of fine private roads and twenty-five miles of bridle and footpaths. The lake affords fine skating in winter, and tennis courts, ball field and golf links are all that could be desired. It is easily accessible, about fifteen miles west of Poughkeepsie. Lake Mohonk's Mountain House is now entering on its second half century with assurance of still larger success in its mission for our country and for the world.

Atlanta University Pageant

The pageant called "The Open Door," which is to be staged in Symphony Hall, Boston, Tuesday evening, Nov. 16, for the benefit of Atlanta University, is a unique and vital little morality play which grew up in and through the school life of Atlanta University. Mrs. Alice Holdship Ware, the author, is the wife of Edward Ware, President of Atlanta. With the creative insight of an artist and a musician she has caught the deeper meanings of the life of the Colored people and throughout the play has given the spiritual interpretation to their history, building the story around the beauty of the old Negro spirituals.

To Nathaniel Dett's Juba Dance the Wild Men of Africa perform their rituals, before King Ignorance. Greed leads to the throne the

The Wild Men in Atlanta University Pageant moaning slaves. Hate, with her urn of tears, and bringing Prejudice her son, pays her vow to Ignorance. In this darkest hour, comes Education dispelling Ignorance and all his ugly train. Even Prejudice is astounded and abashed when Education lifts the bandage from his eyes and he sees the truth.

The lighter parts in the pageant are taken by such characters as Indolence, Foolish Smattering, and Gay Philander, who lead some of the eager youth back by the way that Ignorance has gone! Finally three heralds in graceful and reverent rhythm bring the Star of Aspiration to Education, and summon all youth to enter the Open Door.

"The Door is open, there need be no dark,
Behold the Star! The Star will lead you on."

At their bidding the chorus of a hundred people, who have given a concert of the Spirituals before the pageant began—to tune our heart to its meanings—rise, and to the glorious strains of James Weldon Johnson's hymn, "Lift every voice and sing," pass up onto the stage and through the "Open Door."

The pathetic slave songs and the marvelous old Negro "spirituals" are rendered under the direction of an authority on this form of native music, Edward Boatner, and a Negro orchestra will be led by another specialist in Afro-American music—Clarence Cameron White, who has spent years in getting down in notation the precious old traditional, unwritten melodies of his race. There will be ceremonial dances and "interpretive rhythms" to Coleridge-Taylor's music.

But behind all these notable artistic effects is the consciousness of a deprived race pleading its cause with the dominant race. What the Negro is asking through this pageant is the chance vouchsafed to the wretchedest immigrant from the Old World—an education. Now that the General Education Board has offered to give $10,000 for necessary repairs to Atlanta University if an equal amount can be raised by friends of the institution, this gives incentive to help push this pageant. In Savannah and in Atlanta the spectacle has already been given with success.

What Books I Read With My Children

By Howard J. Chidley

I approach this subject, I confess, with great trepidation. We have all had the experience of recommending to a friend some book which thrilled us, only to find that it met no response from him. I remember some years ago recommending Butler's "The Way of All Flesh" to a parishioner who was having some difficulty in bringing up a rather obstreperous boy, thinking that she might find help in it for her own problem. She not only got nothing out of it, but berated the author for having written it! My bump of caution was enlarged by that incident.

I am equally sure that I shall be slain by some reader of this article for the sin of omission. He will lay it down saying, "Why he didn't even mention ————'s book, the most wonderful children's book ever written." I plead guilty in advance to the omission, but I am writing on "What Books *I* Read with *My* Children." For the sake of orientation, let me say these particular children happen to be girls seven and a half and six years of age.

Frank W. Boreham tells somewhere of a home he visited in Australia where the children invariably ask their father at supper time if it is to be a "Slipper Evening." A slipper evening means an evening when he is to be at his own fireside. A "boot evening" is one in which he has an engagement out of the home. The slipper evenings are the children's delight, for they know their father will read with them. I believe in slipper evenings. My own time for reading with my children is the half hour before they go to bed. We draw up the big chair before the fireplace these fall evenings, and, with a girl on either arm of the chair, we read together. Sometimes we vary this with a story-telling evening. The children furnish the characters, each suggesting one or two characters, as the case may be, and I am supposed to make up the tale. With four characters, such as a dog, a bear, a wolf and a lion, the plot, as one can suspect, is sometimes complicated. But imagination is allowed to run riot and the suspense is breathless. But usually we read.

Three Hundred Years Ago

Red Letter Dates in The Pilgrim Calendar

To help make more real the famous voyage and landing which is being commemorated this month and next in many parts of the world, the following dates should be at hand for frequent reference. This Pilgrim Calendar starts with the first sight the *Mayflower* passengers had of land and follows them along their way during the two eventful months of November and December. The reckoning is New Style rather than the Old Style of the Julian Calendar, which prevailed among Protestant nations in the days of the Pilgrims. Inasmuch as for many years the anniversary of their landing at Plymouth has been observed on Dec. 21, New Style, it seems desirable to conform the earlier dates to the same style of reckoning:

Nov. 19. *Signs of land.*
20. *Discovered Cape Cod (somewhere about Truro).*
21. *Cape Cod (Provincetown) Harbor. Go ashore to cut wood. Compact signed in cabin.*
22. *Sunday. All on ship for rest and worship.*
23. *The shallop put ashore for mending. The women land and wash soiled clothes.*
25. *First exploring party of sixteen starts.*
27. *The party returns with Indian corn and report of Indians.*

Dec. 1. *Weather turns cold and stormy.*
6. *Second exploring party of 34 (nine sailors) goes ashore. Peregrine White born.*
8. *Expedition returns with corn. Eighteen men remain on shore over night.*
13. *Much illness from exposure.*
16. *Third exploring party seeks a harbor for settlement. Eighteen—including Standish, Carver, Bradford and others—with ship's mate, who has been at Plymouth.*
17. *Mrs. Dorothy Bradford drowned.*
18. *The exploring party lands in the night on Clarke's Island, Plymouth Harbor.*
21. *Twelve Pilgrims landed from shallop at Plymouth and explored. (Forefather's Day as we celebrate it.)*
23. *Return to the* MAYFLOWER *at Provincetown Bay.*
24. *The* MAYFLOWER *sails for Plymouth.*
26. *Anchors in Plymouth Harbor.*
27. *Sunday. All stay on ship.*
28. *Exploring parties out on shore.*
30. *Town site determined.*

The Peter and Polly books have been great favorites. There is a series, "Peter and Polly in Spring," "Peter and Polly in Summer," "Peter and Polly in Autumn," and "Peter and Polly in Winter." These books have developed interest in country and outdoor life. Then, of course, there are Grimm's Fairy Tales, Stevenson's "Child's Garden of Verse," "Flower Children," "The Uncle Remus" stories, Kate Dickinson Sweetser's "Book of Indian Braves," diluted and retold in simple language, John Martin's books, and "Alice in Wonderland."

Peculiarly enough the children have become interested in The Canterbury Tales. The reason, I suspect, is because of a beautifully illustrated edition which they like to look through and have the stories of the pictures told. These stories are also diluted and expurgated when told them! They also like to be told about Bunyan's Pilgrim, although they are not old enough to have "Pilgrim's Progress" read to them. Two other books, parts of which they enjoy, are Laura Richard's "The Golden Windows" and "The Silver Crown." In the matter of strictly religious stories I have found "The Bible Story," Dean Hodges' "When the King Came," and certain books of children's sermons very useful.

I believe also in reading to them the Bible straight, choosing the stories which will appeal. They do not understand all of it, but they will catch the majesty of its diction and the sonorousness of its phrases and the flavor of its spirit. For this Bible reading I have found "The Soul of the Bible" useful. We read it for morning devotions. I had great delight two years ago writing up the stories of their dolls for these two children. The titles ran somewhat like this, The Doll with the Crimson Hair, The Doll the Puppy Worried, The Clown Doll, Teddy Bear, The Doll That Swallowed Her Eyes, etc. This volume of stories has never seen the light of day in print, but it is worn ragged, not because of its literary virtues, but because it speaks to the child's own experience. There is a valuable hint for parents in that.

But far beyond what these children may get from these excursions into bookland I prize chiefly the opening companionship of my mind with theirs in the fellowship of good books. We stand on a common ground there. It gives me a new hold upon them, to which I hope they will look back with pleasure across the years.

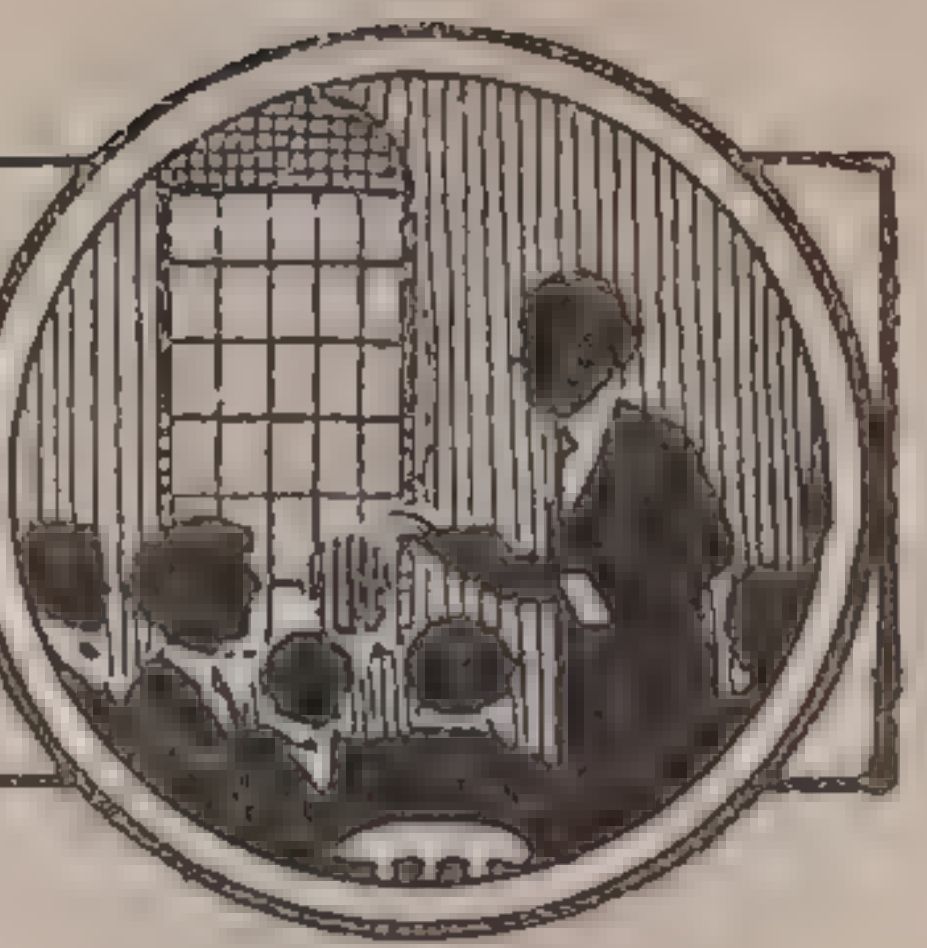
I firmly believe in the cultivation of a child's taste for good books. I wish mine to grow up in the atmosphere of books. It will be an antidote to the hurry of life. Children today seem to be restless for excitement. They wish to be entertained. The moving picture has sophisticated them without educating them. The automobile has given them the gadding habit. Beyond what books may do for them in the way of unlocking the doors of imagination and storing their minds with worth-while information there will be the salutary lesson of learning to sit still and the art of entertaining themselves.

Then there is the matter of the child's own library. I have tried not to let their library become a repository merely for the hazard of gift books. They have their own bookcase in their day nursery which is slowly being filled with books chosen with discretion and of which they are the owners. They are taught to respect books and to care for them.

I am heartily in sympathy with Children's Book Week. I hope it will stimulate parents to buy books discriminately for their children and that it will enrich American children by giving them the pride of ownership in good books which will go with them through life. We need more "slipper evenings." We need more children's books in the home.

Winchester, Mass.

IN THE CHURCH SCHOOL



DR. DAVIS' BIBLE CLASS

The Twelve Sent Forth

International Sunday School Lesson for Nov. 21. Matt. 10: 5-8; 29-31; 37-42.

The sending out of the Twelve marks the beginning of another stage in the work of Jesus. He had himself always felt the pull of the neighboring towns and was not willing to remain content with a permanent residence or unchanged group of friends. Now he begins to send his comrades afield also. Their work may be studied under three phases:

1. *A Mission.* They were sent out under the stress of a commandment and the urgency of an inner conviction. The call of the crowd sounded in their ears; but also the thrust of their own deep love and purpose sent them on. The Christian religion always has been marked by the missionary motive. It has been unwilling to remain in the boundaries of its own achievements or be content with its gains. And it is so today. The Christian people think of their faith as meant to embrace and conquer the whole world. They will not stop short of realizing the promise that every knee shall bow and every tongue shall confess that Christ is Lord.

This missionary passion and purpose is not shut up to the men and women who go to foreign lands as the heralds of Christ. Every Christian must respond to this obligation. If he cannot go himself he can help send his representative. He can think in the terms of the world-wide gospel and he can love and pray in the light of the universal Kingdom. This consciousness of the Christian mission is a fine test of the reality and vitality of the faith of the individual and of the church. It measures accurately the depth and genuineness of our loyalty to our Master. Do you feel this pull and drive of the missionary motive? Does it make you want to do something personally in behalf of Christ's gospel?

2. *A Message.* It is given in v. 8. They are to declare that the Kingdom of Heaven is near at hand. The Christian gospel is a message, as distinct from a mere proposition or interesting literary statement. It is not something to be discussed; it is something to be proclaimed. The messenger does not stay to argue about his message. He speaks it out with forthright conviction as to its genuineness and importance. This matter of the Kingdom of God is good news. It means that there is a better world in the making and that God is not going to fail in his program for humanity. When Jesus came into the world and began to teach men and women how to live it was the greatest event that ever happened. His words were full of new and majestic meaning. They were not uncertain either in their content or their form. Those who speak in his name have the right to affirm as positively and courageously as he did the whole truth about God's relation to the world. It is a message. It is good news. It brings life and joy and power.

3. *A Passion.* There is no better word that we can find to describe this sense of urgency and this glow of love which marked the work of the first disciples of Jesus as they went everywhere telling the people that they were sure of good news for the individual and for the people. They had found the Christ. They had also found the springs of a new life for themselves and for their comrades in their friendship with him. He had made a new world for them and they were living in it with such peace and joy and consciousness of power as they never had known before. They were dead in earnest about this. They wanted every one to know it and they affirmed that it was true without any least hesitation.

This is one of the most important factors in the success of their work. They were positive and they were sure. Men and women like to hear some one speak who knows what he is talking about and backs every statement he makes by the assured results of the truth in his own experience. Men who saw the first disciples of Jesus marked the difference in their lives which their contact with their Master was making. Then they heard the words of these enthusiastic witnesses. There was no conflict between their testimony and their character.

How can we restore this sense of *mission*, *message* and *passion* to our Christian experience and practice today? Nothing is more vital. Every disciple of Christ now is as much under obligation to make his life a mission as were the first friends of Jesus. How can it be accomplished now, in your community and church?

Ozora S Davis

Chicago Theological Seminary.

The New Missionary Education Chart for Church Schools

Four years ago The Tercentenary Chart was devised to provide a course of missionary education centering in the work of our Congregational societies. Over 1,800 schools have been using it with results that justify its continuance with some changes and improvements.

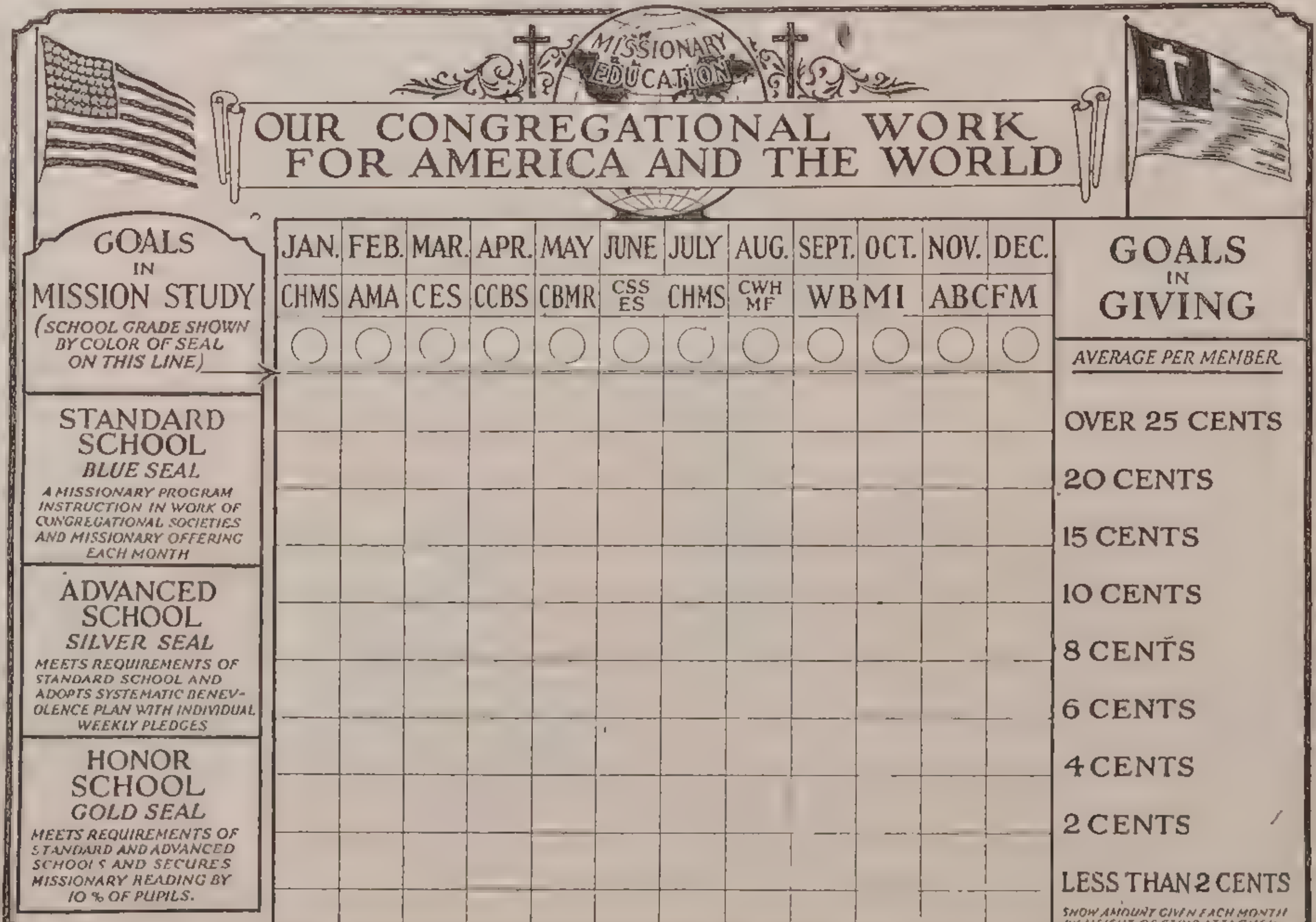
The new Chart for 1921 is shown in the accompanying illustration. It is designed to present, in concrete and graphic fashion, the record of the school's attainments in mission study and in giving. The graded requirements and instructions appear on the chart itself in such a manner as to make it tell its own story to anyone who may observe it.

There are three grades for which the schools may qualify. The *Standard School* is one that conducts at least one missionary program a month, gives regular instruction in the work of the Cngregational missionary societies, and gives something each month to their work. The *Advanced School* meets the requirements of the Standard School and, in addition, adopts the systematic benevolence plan with individual pledges payable weekly or at regular intervals. The *Honor School* meets both the Standard and Advanced requirements and also secures the reading of at least one missionary book a year by ten per cent. or more of the *Pupils* enrolled in all grades above the Primary Department. The grade attained each month is indicated by affixing a seal of the proper color in the space provided at the head of the column for that month.

The lower part of the central space provides for a graphic record of the gifts of the school from month to month. This is made by affixing a strip of colored paper in the column for the month, long enough to reach from the bottom up to the cross line representing the average gift per member, as indicated in the space at right of chart.

Full information and instructions for enrolling will soon be sent to all schools.

H. W. Gates.



MISSIONARY EDUCATION
OUR CONGREGATIONAL WORK FOR AMERICA AND THE WORLD
GOALS IN MISSION STUDY
(SCHOOL GRADE SHOWN BY COLOR OF SEAL ON THIS LINE)
STANDARD SCHOOL
BLUE SEAL
A MISSIONARY PROGRAM INSTRUCTION IN WORK OF CONGREGATIONAL SOCIETIES AND MISSIONARY OFFERING EACH MONTH
ADVANCED SCHOOL
SILVER SEAL
MEETS REQUIREMENTS OF STANDARD SCHOOL AND ADOPTS SYSTEMATIC BENEVOLENCE PLAN WITH INDIVIDUAL WEEKLY PLEDGES
HONOR SCHOOL
GOLD SEAL
MEETS REQUIREMENTS OF STANDARD AND ADVANCED SCHOOLS AND SECURES MISSIONARY READING BY 10 % OF PUPILS.
JAN. FEB. MAR. APR. MAY JUNE JULY AUG. SEPT. OCT. NOV. DEC.
CHMS AMA CES CCBS CBMR CSS ES CHMS CWH MF WB MI ABCFM
GOALS IN GIVING
AVERAGE PER MEMBER
OVER 25 CENTS
20 CENTS
15 CENTS
10 CENTS
8 CENTS
6 CENTS
4 CENTS
2 CENTS
LESS THAN 2 CENTS
SHOW AMOUNT GIVEN EACH MONTH BY HEIGHT OF STRIP ATTACHED IN THE PROPER COLUMN

Christian Education Not Apart

The Christian education of children is not something apart from the rest of their education; it consists rather in the Christian motive and spirit which animates the whole of their upbringing. There is no phase of the life and training of children which we have discussed together in the present course, which has not its direct bearing upon the development within them of Christian character. Even sound physical nurture, to quote Bushnell again, is a means of grace. The forming of right habits, the expansion of life through play, work and study, the companionship of good books and friends, growth in unselfishness and in the capacity and disposition to serve, all are important elements in their training for Christ. Enlistment with him involves the whole of life.

Luther A. Weigle in the *"Church School"*

THE HOUR OF PRAYER

A Task for the Churches

Comment on the Midweek Prayer Meeting Topic for Nov. 14-20

BY RAYMOND CALKINS

Topic: Christian Internationalism—A Task for Our Churches. Phil. 1:1-11, 27-30; 2:5-11.

God's Love for Mankind. The original Hebrew conception of the state was exclusive and provincial. The Hebrews were the special children of God. He was their Protector against all other peoples. Other nations were to be subordinate and subservient to the Hebrew nation. See how this idea is brought out in such passages as Isaiah 61:4-6.

The later prophets rose to a much higher and truer conception of the Hebrew state in its relation to other nations. According to this conception, the Hebrew people were to be the instrument and agent of God in establishing his kingdom on earth, and in disseminating the knowledge of the true God. The glory of the Hebrew nation was not to consist in possession of the special favor of God, but in the propagation of the knowledge of his love for all mankind. Study in this connection such passages as Isaiah 49:3, 6, and the book of Jonah.

Should Seek to Minister. When Jesus taught that men ought to love one another, there is nothing to show that the law of love was changed or abrogated as the size of the human group to which it applies was enlarged. In a word, the law of service applies to nations as well as to men. It was the unflinching application of this principle to the national life that caused the first recorded conflict between Christ and the leaders of the Jewish people. He insisted that the Jewish nation should find its life in losing it; should seek not to be ministered unto but to minister. This idea ran counter to the chauvinistic ideas of the time and brought Jesus under the charge of being unpatriotic and a traitor to the national ideals. See St. Luke 4:18ff, St. Matt. 20:28.

State as Helper of Other States. The New Testament reiterates Jesus' teaching with respect to the state as a servant of God and the helper of other peoples and nations. When St. Paul announces the truth that he who ascended was he who first had descended (Eph. 4:9), it is probable that he was thinking of the difference between a Roman and a truly Christian imperialism; the first of which was built on power, the second, on service.

Thus Christian internationalism is simply the reproduction in our modern world of the idea of prophets, of Christ, and of the Apostles, of the state as the servant and helper of other states.

How has this idea been flouted and ignored by modern diplomacy? What instances can you point out of an attempt to realize it in the political history of any modern state? To what course of conduct would the application of such a principle lead America at the present time? What does it teach us about the League of Nations, about assuming a mandatory of Armenia, and other issues before our nation at the present time?

REFERENCES: Frederick Lynch, D. D., The Christian in War Time; Charles E. Jefferson, D. D., What We Have Learned from the War; William Pierson Merrill, D. D., The Christian Nation.

Closet and Altar

THE SYMPATHETIC HEART

Bear ye one another's burdens and so fulfill the law of Christ.—Gal. 6:2.

Christ sympathized because Christ understood. His present sympathy is built upon a full understanding glorified by perfect love. He rejoices with us because he sees the prospect of our victory. And so we may rejoice with men as victors yet to be.—*I. O. R.*

When thou seest a poor man, my brother, an image of Christ is set before thee. And in the weak behold the weakness which he took upon himself.—*Francis of Assisi.*

No jewel out of setting shows
As in its own fit nook. So let us learn
To look upon these various lives, that turn
To one illumining center. Lo, each glows
In the full brotherhood of Christ's dear face,
And is, by that relationship divined—
The bond that glorifies your life and mine—
Forever lifted out of commonplace.
—*Lucy Larcom.*

If we could harness the Niagara of sympathy, and set it to work in educating the ignorant, in helping the helpless, in nursing the sick, in reclaiming the fallen, what gracious revolutions would be worked in a day! Feeling is worth nothing if it bear no tangible fruit. Our Master wept, but he also bled. "He that goeth forth weeping," not he that stays at home weeping, "shall doubtless come again, bringing his sheaves with him."—*William L. Watkinson.*

Wheresoever thou findest the least trait of Christ's image, if thou lovest him, thou wilt honor it; or if there be nothing of this to be found in him thou lookest on, yet observe what common gift of any kind God hath bestowed on him, judgment, or memory, or faculty in his calling, or any such thing; for these in their degree are to be esteemed, and the person for them. And as there is no man so complete as to have the advantage in everything, so there is no man so low and unworthy but he hath something wherein he is preferable even to those that in other respects are much more excellent.—*Robert Leighton.*

Teach us, O Lord, that sympathy with the needs and hopes of others which will make our lives like thine. Help us to be alert to discover in the ways of men the traces of thy thought. Keep us from centering all our wishes on our own advancement or enjoyment. Enlarge our vision of the world until it is as wide as opportunity and hope. Forgive us our sins of inattention and neglect and help us to be joyfully aware of all the claims of brotherhood and all thy purposes of giving and of aid which may be fulfilled through us. And to thy name be glory through our Lord Jesus Christ. Amen.

—*Isaac Ogden Rankin.*

The Thankful Life

Comment on the Christian Endeavor Prayer Meeting Topic for Nov. 21-27

BY CHARLES ERNEST WHITE

Topic: The Thanksgiving Habit. Ps. 103:1-22. (Thanksgiving meeting.)

Light from the Bible Passage

This is a selection from the "songs of a thousand years." This is a song of gratitude, not for material things chiefly, but for spiritual. Pardon for sins and redemption are more wonderful than bountiful provision for our bodily needs. Real thanksgiving demands the participation of all of the faculties of mind and soul. It is more than a mere enumeration of benefits that may have come our way. God's remembrance of us is perennial and immeasurable—infinite is the thought (vs. 11 and 12). The thankful *life* links us with the hosts of heaven.

Leads for the Leader

It is evident from the topic of this meeting that it is intended that this shall be something other than an occasion for cataloging our blessings on one particular day in the year.

Emphasize the call to observe Thanksgiving in some more significant way than physically. Are eating an unusually large meal and watching a football game sufficient to express our thanks?

What is the effect of the thankful habit on our use of our time and resources?

Consider this habit and a wider use of prayer.

Thoughts for Members

A thankful heart means a thankful life.

Thinking thanks may be quite different from saying them.

We may not be able to list our blessings in just the terms of this psalm, we may not have had these experiences at all; but the habit of tracing the blessings of life to their first cause in God is the best way of making this mood of personal exultation permanent.—*Cleland B. McAfee.*

O God, I thank thee for each sight
Of beauty that thy hand doth give—
For sunny skies, and air, and light;
O God, I thank thee that I live.

That life I consecrate to thee;
And ever, as the day is born,
On wings of love my soul would flee,
And thank thee for another morn—

Another day in which to cast
Some silent deed of love abroad,
That greatening as it journeys past
May do some earnest work for God—

Another day to do, to dare,
To tax anew my growing strength,
To arm my soul with faith and prayer,
And so reach heaven and thee at length.
—*Caroline A. Mason.*

A Moment of Prayer

O Thou who givest us all things which we enjoy, impress upon our oft indifferent minds the obligations we owe to thee and to thy children, of grateful thinking and living, that at all times, from the depths of our souls, we may bless thee. Amen.

AMONG THE NEW BOOKS

Men and Events

The Paths of Inland Commerce, by Archer B. Hulbert (Yale University Press). There is no more interesting and picturesque narrative in the admirable Chronicles of America than this (Vol. 21) which deals with the historical aspects of our inland transportation from the days of the Indian trail and the pack-horse to the time of the steamboat and the railroad. Here is the history of road-making with its toll-gates and bridges and the famous conestoga wagon, an American invention which "must forever be remembered with respect." There is a chapter on The Flat Boat Age, "the riverman, his art, his language, his traffic, seem to belong to days as distant as those of which Homer sang." Then came the steamboat, the development of commerce on the Great Lakes, the building of canals and railroads. It is a wonderful story and well told.

The Agrarian Crusade, by Solon J. Buck (Yale University Press). This excellent monograph (Vol. 45 in the Chronicles of America) is prepared by the Associate Professor of History at the University of Minnesota. It deals with that phase of history which began with the Grange, passed through Greenbackism and Populism and culminated in the free silver campaign in 1896. A concluding chapter on the Leaven of Radicalism covers, all too briefly, the farmers' movements of more recent years, referring in a paragraph only to the Nonpartisan League. But for the ground which the book covers there is no better popular history. It is well written and very interesting.

Crowding Memories, by Mrs. Thomas Bailey Aldrich (Houghton Mifflin). A reservoir of good stories is this volume of reminiscences. Funny things have a way of happening for people blessed with a sense of humor as were Mr. and Mrs. Aldrich. How they enjoyed life! It was by no means all amusing, either. The beginning of the book deals with the sorrows of Edwin Booth and his more unhappy brother. Of course the horizon steadily widened for this interesting young couple. Their first visit to Europe is naïvely rehearsed. It is easy to see them dining out in London and pretending that the august butler is really the king. There are queer little touches like that which describes Browning as clutching his crush hat and sitting on it through dinner. In later years they receive in their own home, Dickens, Bret Harte, Mrs. Stowe and Mark Twain and other distinguished guests. Many have described such experiences but not from the same angle. These records are unique.

Westward with the Prince of Wales, by W. Douglas Newton (Appleton). A vivid and entertaining account of the journey of the Prince of Wales, in the fall of 1919, from Newfoundland, across Canada to the Pacific and back again, concluding with his visit to Washington and New York. Everywhere the Prince was given a truly royal welcome. Mr. Newton was authorized correspondent on the journey and writes not only with accuracy but also with charm and humor.

Reminiscences of Daniel Bliss, edited and supplemented by His Eldest Son (Revell). These reminiscences were written after the veteran missionary and educator was more than eighty years old and have been ably and sympathetically edited. The book is interesting reading from the standpoint of a real revealing human document, as a study of Christian missions in Syria for more than half a century, as the intimate history of the Syrian Protestant College and as an example of the broad faith and abundant labors of the American foreign missionary. Amherst men will enjoy it for its story of his college days. It is the kind of a life story to read aloud before the fire this winter, and to let sink into your soul—when you are worried with the world's crass materialism.

Frank Higgins, Trail Blazer, by Thomas D. Whittles (Interchurch Press). Here is a hero story worth while. Frank Higgins, who lived for and served and saved the lumberjacks of the Northwest, is a man's man all right and manly Christianity incarnate. It is a good thing to have this biography in short popular form. It will grip 'teen-age boys as well as red-blooded men. "I would give twenty years of my life if I could have the devotion of men as Higgins has it," said a man who witnessed the results of his work. Higgins gave the last full measure of his devotion as the price of that influence—and he passed on and up before he was fifty.

Revell

Rev. Daniel Bliss

Shepard of Aintab, by Alice Shepard Riggs (Interchurch World Movement). Here is a hero story to stir the blood, written by the daughter of Dr. Shepard and including the recollections of his son, his sister and his wife. There are stories of summer outings and hunting trips, of bandits and facing the furious mobs, and of modern miracles of the surgeon's knife. It is full of thrills and adventure. It is full too of devoted faith, of the love and sympathy of a "friend to man." In itself it is a great argument for medical missions. "Shepard of Aintab" deserves a place on the world's honor roll and this tribute of his daughter puts him there.

Fellow Laborers, by T. H. Walker (J. McKelvie & Sons). This volume contains the "Lives" of seven leaders of Congregationalism in Scotland and really constitutes a contribution to the religious history of Scotland during the latter half of the nineteenth century and the beginning of the twentieth century. The honor roll consists of William Adamson, Alexander Brown, Robert Craig, William Dunlap, George Gladstone, James Ross and Ambrose Shepherd. The writer, who was a delegate to the International Council at Boston, shows a fine gift of appreciation and sympathy in his work.

Elsie Inglis, The Woman with the Torch, by Eva Shaw McLaren (S. P. C. K.). The story of a woman physician who gave her life to the poor of Edinburgh, to the work for the women of Scotland, and to heroic service in Serbia and Russia during the war. "By her knowledge she cured the wounds of the Serb soldiers. By her shining face she cured their souls. Scotland hardly could send to Serbia a better Christian missionary."

Mystery Stories

The Peddler, by Henry C. Rowland (Harpers). One of the best stories of the season in plot, interest and character-drawing. The Peddler, a returned army officer, traveling in a van and selling all kinds of handy articles, is an adventurous, mysterious, capable and entertaining character. It will not be fair to the reader to explain the plot of the story, but it is thrilling and entertaining from beginning to finish.

Bull-Dog Drummond, by Cyril McNeile (Doran). A scoundrel of the deepest dye concocts a plot which threatens England. Murder is a commonplace in his methods. Bull-Dog Drummond, worthy of his name, looking for excitement, finds himself involved in an adventure which calls for all his ability and energy, and in a romance which will satisfy the most exacting. It is a rushing story, with plot and counterplot.

The Pointing Man, by Marjorie Douie (Dutton). A remarkable mystery story, located in a Burmese city. A boy has disappeared and is supposed to have been murdered. The English police are baffled but a secret service agent is called and with great skill unravels the mystery. The Oriental atmosphere lends much interest to an unusually good story.

The Summons, by A. E. W. Mason (Doran). A story of superior merit in literary value, plot and human interest. It is a war-time story and combines romance and mystery. There are German spies, English secret service men, plot and counterplot, fair maidens and brave men.

The Devil's Paw, by E. Phillip Oppenheim (Little, Brown). A typical Oppenheim war-time story. Certain labor leaders in England are plotting to bring about secretly a peace favorable to Germany. How this is discovered and thwarted makes a stirring tale. The characters are well drawn and the story is well told, as usual.

The Green Eyes of Bast, by Sax Rohmer (McBride). A mysterious and rather gruesome story of a series of murders, and connected with them all, the appearance of a strange woman who, at night, has luminous eyes, shining in the dark like the eyes of a tigress. The police are baffled for a long time and, in fact, never wholly solve the mystery.

No Clue, by James Hay, Jr. (Dodd, Mead). A detective story with an intricate plot and well concealed solution.

WITH THE CHILDREN

Tales of the Mayflower Children

II. Keen Eye is Faithful

By Pauline Carrington Bouve

What Happened in the First Installment—John Billington has made a friend of Keen Eye, the nephew of the Indian chief, Corbitant, who is unfriendly to the settlers at Plymouth. Keen Eye leads John deep in the forest as a test of the ability of a white boy to follow a long trail. They meet Corbitant, who challenges John to bear the test of Sackima—to be taken blindfolded into the forest and with bow and arrows, hatchet and knife, with which to get food, to be left there till the chief sends for him. John accepts.

The feeling of loneliness that fell over John Billington like a pall was paralyzing in its effect upon the boy. Never before had he felt entirely helpless, and for an hour or two he sat leaning against the trunk of a great pine tree, almost in a stupor. How could Keen Eye, who had seemed his friend, leave him in this way? Was all the Indian race treacherous? This was the first bitter thought in his mind. No, Samoset and other chiefs had been friendly and even generous to the white men, he reflected.

It was not strange that these tribesmen remembered the treatment they had received at the hands of the cruel Englishman, Hunt, who some years before had kidnapped some of them and sold them in Europe. These unfortunate warrior slaves had finally made their way back to their native American shores. While living in Cornhill, London, with John Slanie, a merchant, they had learned to speak a little English. Some of the red men, too, had picked up a smattering of broken English from the English fishermen at Monhiggon, in Maine. It was this knowledge that had so astonished the Pilgrims when Massasoit, the great Sagamore, held out his hands and said in rough, gutteral accents: "Welcome, Englishmen! Welcome!"

Keen Eye had seemed his friend. Under Corbitant's influence, would he now betray him? This question came to his mind again and again, and yet he certainly thought he had caught a note of protest, nay, almost defiance, in the Indian lad's voice as he spoke to his uncle in a language John did not understand. As the hours passed and no sound broke the stillness save the cries of birds and hooting of owls, all hope left his heart, but a dogged resolve to make an effort to get back to the clearing, from which point he was sure he could find his way home, gradually formed and grew in his mind.

It was now too dark to find his way without the aid of a light, but he did not dare to strike his tinder-box lest he might set fire to the pine underbrush, for a fresh, cold breeze had risen. He must wait until morning, he decided, before venturing forth; and the best thing to do would be to climb into some tree, which would not only afford protection from prowling wild beasts, but would be a warmer and dryer place of refuge than the sodden earth.

Though stiff and weary, he yet managed to climb far up among the friendly branches of a large oak, and, where three limbs branched out, found a resting place which might have been comfortable enough in daylight and for a short time, but was not a pleasant place for an all-night vigil. For hours the boy half sat, half leaned in his leafy perch, straining his eyes and ears as the sound of crackling twigs and wind-swayed branches broke the forest stillness. But even danger cannot always keep a tired boy awake, and, as the night wore on, John dozed, only to awaken with frequent starts. He shifted his position often, for he knew it would not do to fall sound asleep, and he also tried to keep awake by counting over to himself all the geese and ducks he had shot since the landing of the *Mayflower*, and the number of times he had gone fishing with Keen Eye. Try as he would, however, his eyes would close, and at last all memory of his day's adventure, from his meeting with Keen Eye to his being left alone either to starve or find his way back to the colonists' settlement, faded from him.

How long he slept in his forked nest among the branches he never knew, for the sun was shining when he was aroused from a dream of his mother calling him to light the fire. He sat up so suddenly that he almost lost his balance, for he did not at first recollect where he was, so vivid had been his dream. As he rubbed his eyes he heard a low chuckle, and looking down, saw Keen Eye under the tree, looking up at him.

"Come! I will lead you to the village of the Manomets," said the boy. "The chief wishes to trade skins to the white men for knives and a copper chain such as they gave to Massasoit, and will welcome you and feed you. Come!"

"Right gladly will I follow any trail that leads to food and fire," said John, as he swung himself from his perch, "for I am fairly perished with cold and hunger. But what said Corbitant about your coming for me?"

Keen Eye cast a swift glance about him and touched a brown finger to his lips.

"Corbitant knows only that I have gone to trap a fox. Keen Eye is the son of a warrior, and warriors let not their friends die for want of food. Take and eat." Taking a piece of dried venison and a bit of maize cake from his leathern pouch, he handed them to John, who seized the food and ate it ravenously before he thanked his friend, for he was half famished.

"The meat and bread have put new life in me," he said, "and I thank you, and will ever remember this day's kindness. Now indeed I be ready to go to the end of the world with my faithful friend. Let us hasten, for I am stiff with cold."

It was about noon when Keen Eye struck a plainly marked trail, and two hours later they reached the shore, where the smoke from a large fire rose before a group of about twenty wigwams. The squaws were busy roasting venison and baking maize cakes on flat rocks heated in the coals. The savory odor of the food made the hungry boy dizzy. Keen Eye advanced boldly, and it was clear that his story of the white boy's adventure pleased and interested his listeners, for the chief and the young braves came forward and by their gestures made John understand that he was welcome. They piled a birch-bark platter with food and set it before him, making motions with their fingers to their mouths, an invitation which he accepted with more promptness than good manners, perhaps. The simple savage folk nudged each other and grunted with satisfaction as they saw the food disappear before the hungry boy's attack. Then an old squaw said something to the chief, who led his guest to a wigwam, and, pointing to a pile of deerskins, said, "Sleep! Sleep!" And John Billington, with no thought of anything save his weary limbs, threw himself down and in three minutes was sound asleep.

When he awoke, another day had dawned, and his Indians friends were gathered about him with garments of leather, bead necklaces, and all the articles of their native dress, which they made him understand he was to wear in exchange for his own muddy and sodden homespun clothing. Thinking it wise to accept what was offered in a spirit of friendliness, he made haste to put on the strange garments. The chief then led him to a pool of water, and, as he was looking at the reflection of himself with something very like admiration, Keen Eye came running to them crying out, "White men come! White men come!" as he waved his arms toward the sea. For a moment the face of the chief of the Manomet village darkened, but it quickly cleared as he bade both lads follow him to meet the strangers.

An odd feeling came over John Billington, for he knew that these were his friends, and he felt that his appearance would not please them. There was nothing to be done, however, but go forward in all his savage finery.

There was subdued excitement in the village, but the Indians soon assumed a stolid air as if it were no unusual happening to have visitors from Plymouth Towne, and the chief went forward to the water's edge, where the little shallop from Plymouth was making ready to anchor.

The Chief of the Manomets received the white men with great dignity. "The son of the white chief is safe," he said. "Will not the white braves smoke the peace-pipe and eat deer's meat with their red brothers, that there may be friendship between them and the Manomets?"

"Right gladly would we do that, were it not that the boy's absence hath caused great alarm, and we may not tarry," answered John Alden, who was spokesman. "We thank thee for the care and protection given him, and we have brought these knives and this fustian cloth as tokens of our gratitude and friendship," and he placed before the Indian chief the articles enumerated as he stepped ashore. "Bring the lad hither."

The stalwart chief beckoned to Keen Eye to fetch the white boy. But as John ran eagerly forward, John Alden motioned the canoe in which he had been paddled ashore from the shallop to be turned back toward the little vessel. "Nay, lad," he said as John stood before him looking shamefaced, though his heart was full of joy at the thought of home and his mother's face. "Nay, thou hast given trouble enough. Foot it through the water in thy gewgaws as thou art. I trow thy coming in this gear will make such holiday show for all the maids and lads in the settlement that thou wilt be slow to put thy betters to so much pains again soon!"

With a burning cheek and a sore feeling in his heart, John Billington thanked the Indian chief for his hospitality, said farewell to Keen Eye, and waded out to the waiting shallop while the sailors jeered and shouted that a strange sea beast was bearing down upon them. Their jibes were bitter to bear, John thought, after the dangers he had borne, but Master Alden and Captain Standish and the Governor had much on their side, too, and at all events there was comfort in the thought that his mother would be glad to see him, no matter what clothes he wore, and that Keen Eye—the friend in whom he had believed—Keen Eye had been faithful!

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IN THE CONGREGATIONAL CIRCLE

What Women Have Done

Best Achievements of Church Women's Societies

Exhibit and Cake Contest

By Rosa H. Banks

We are a small, rural community, our church numbering about 150 resident members. This summer, at the annual midsummer bazaar given by the Ladies' Sewing Society of this church, in addition to the usual booths for fancy work, candy, ice cream, bread and cake, general utility articles and children's department, two new features were introduced.

One of these features (originated by one of the members) consisted of a "National Exhibit," presided over by Uncle Sam and Aunt Columbia. The idea consisted of 48 ladies, each choosing one state in the Union and procuring at least one donated article from that state, to be, if possible, typical of the state, these articles to be on sale. Each lady chose a state in which lived some friend to whom she could write for assistance. It was left to the originality of each lady to work up the exhibits of her state. Quite a rivalry existed among the ladies in making their states excel both financially and in attractiveness. The states were judged on various points—attractiveness, amount of money received and variety of exhibits.

Here are just a few of the states with their most typical exhibit: Texas, fresh figs; Nevada, copper dish; Maryland, canned tomatoes; Arkansas, bag of rice; Maine, salt codfish; Colorado, a ring containing one of Colorado's gems; Ohio, two carving knives; Iowa, bunches of grains and packages of Quaker Oats; Virginia, peanuts.

The lady having Vermont in charge converted the pail of Vermont maple sugar into little cakes, thus doubling its value.

Connecticut, our own state, was worked up in rather an original manner. Only articles beginning with letters in the word *Connecticut* were solicited. These are a few of the articles representing the letter C: A sack of Cracked Corn, donated by a local merchant; articles of China, Cash (a bottle containing $11 donated in ten-cent pieces). For I was Ice Cream, donated by an ice cream manufacturer. An Umbrella, donated by a store, represented U. Several pounds of nutmegs stood for N and eggs for E. These are just a few of the articles on this table.

There were souvenir post cards from each state. Some of these were sold in sets, one from every state. The collections representing the state capitol buildings were very interesting.

The National Exhibit alone brought in over $200.

The other special feature consisted of a cake contest. Three prizes of ten, seven and five dollars were offered for the best cakes, judged on the following points: appearance, texture, lightness, flavor and baking. The cakes were sold after being judged. This contest proved a great advertisement for the bazaar. Many delicious cakes were entered, some with ingenious decorations.

The whole bazaar netted $450, $530 having been taken in.

Greenfield Hill, Ct.

A Fair-less Church

By Mrs. Thomas O'Hallaran

The best achievement by a church Women's Society that I know about was that achieved by the women of the First Congregational Church of San Diego, Cal. The church is fairless, sales-less, dinner-less, tea-less, social-less, dinners, teas and socials being given frequently but entirely in the interest of the social life of the church, not to raise money. When any charge is made it is only to cover the cost of the food, not for profit. How is it done? Do they live without money? No. Like all women, they simply *must* have money. Including their pledges to the Women's Missionary Boards, the women adopt a budget each year of from twelve to fourteen hundred dollars. Regular gifts of money to five local charities are made monthly. They also meet their share in the expense of janitor service, telephone, furniture and furnishings for the church interior.

Several weeks ago we asked our readers to send us short stories, telling what has been accomplished by some of our most successful church women's societies and explaining just how they did it. The replies are varying and all of them suggestive, making it difficult for us to decide which of a number of good articles is the best. The prizes have been awarded to: (1) Mrs. Rosa H. Banks of Greenfield Hill, Ct., who writes on "A National Exhibit and a Cake Contest;" (2) Mrs. Thomas O'Hallaran, of San Diego, Cal., whose article is entitled "Expending Energy in the Right Direction;" and (3) S. Irene Barbour, of Huntington, Ind., who describes how her Woman's Society made possible the education of a young woman ambitious to become a missionary. We are also publishing one other article submitted in the contest, which, with several others we shall print later, deserves honorable mention.

How *do* they get the money? For they do, and for some years have been the envy of such women's church societies in this city as are still plodding along with fairs, sales, etc., in the old benighted way.

If a body of women agree to do a thing, look for its accomplishment. First, the women agreed—agreed that they had spent too much for what they got in the old manner of "raising money," and so they agreed to *give* it in pledges, paid monthly. In the fall of each year, each woman, using her conscience, gives an extra gift of money, equal to what a fair or sale always cost her, as a thank-offering that she is released from the labor and perplexities that attend the "getting up a fair." One woman said, "Well, it always cost me $10 anyway, but I am not going to give any such sum." But there have always been "slackers," and there always will be, and likewise there have always been the loyal ones, and always will be (and they outnumber the former many times). These measure their pledges and their extra gift in love and gratitude, and love, we know "never faileth."

"But it is so sociable to meet and make things for a sale. It creates and increases social intercourse," is heard on every side.

Perhaps—but granting it, cannot women be as sociable, when meeting to sew for needy children, as for a "sale," as do the women of this society once every month? But the materials, they cost money, how are they provided? Californians like "showers," and two are held each year for this department. There things new and old, and "siller and gold" are "showered" onto the tables, made ready in faith that they will be filled, and the Children's Homes, Red Cross, Associated Charities, and individual needy cases of the city are not strangers to the product of the busy hands and hours spent in happy comradeship in achieving this truly Christlike service.

San Diego, Cal.

Educating a Future Missionary

By S. Irene Barbour

A church in Huntington, Ind., found in its midst a young woman, motherless, and whose father saw no good in college education, especially for girls. He, therefore, made all manner of objections and quite refused to help make it possible for her to go farther than through high school. To the girl this was so great a grief that to her pastor's wife, who had the good fortune to be of a sympathetic nature, she came saying, "I cannot give it up. I think of it days and dream of it nights. How can I be a missionary without an education? And how can I give that up when it has been the hope of my life?"

The Mistress of the Manse pondered the matter in her heart until finally wisdom seemed to be given, as she thought why should not our Woman's Union adopt Margarita and send her to college? The first thing must be an outfit of sensible substantial clothes. We can help make many of them. Some who cannot make clothes will donate money with which shoes and other necessary things can be bought. Money for board and tuition must also be raised but with a church as large as ours, that can easily be done, once the people are interested. So the telephone was busy as one and another was informed.

It was my good fortune to be in the midst during these days and election returns are not watched any more closely than were these returns to this appeal. A Sunday school class would get a good wool serge and see that it was becomingly made. A young married woman who had many pretty clothes would gladly turn over a few for such a good cause. A pretty evening gown was thus assured. One never-to-be-forgotten day 20 or more ladies met at a country home where our college-girl-to-be was doing her part toward supplying future needs by helping through the summer vacation (?) with the housework. Busy were the fingers and happy the hearts as one garment after another was ready to be started, then assigned and finally finished. But happiest of all was the girl who saw her dreams coming true. And when a day or two later, I, an unseen listener, heard her say to the instigator of all this, "I hugged and kissed everything that was made," I felt this surely is the beginning of the best achievement by a church woman's society and this is the story of its beginning. The end will be as the Father wills, for it has all been done in his name and for his cause.

Huntington, Ind.

Carpeting the Church

By Abbie L. Bancroft

Among the many notable achievements by Plymouth Church Women's Society, Worcester, Mass., the most unusual, perhaps, was the method of recarpeting the auditorium.

The following circular letter was sent to members of the church and congregation and to former members living in other cities and towns and even in other countries:

> As may be known to you, The Woman's Association of Plymouth Church have assumed the large responsibility of recarpeting the auditorium, together with other necessary repairs.
>
> This entails upon them the necessity of raising a sum of more than sixteen hundred dollars.
>
> The Association faces the situation with undaunted courage, but have the feeling that many would consider it a privilege to assist in the good work. With this in mind we suggest the following plan. The carpet, made and laid, cost us $1.90 per yard.
>
> If you would consider it a favor to pay for one or more yards of carpet (or even less) in the house of the Lord, your own church, kindly fill out the following slip and mail or hand to our Treasurer, Miss Mary L. Taylor.
>
> A reply not later than Oct. 15 would be greatly appreciated, that our first payment may be a prompt one.

The slip accompanying the letter was as follows:

> I hereby signify my willingness to assist your Association in its effort to recarpet our church, and inclose $...... to pay for .... yards, at $1.90 per yard, ½ yard 95c.
>
> Signature ....

The Woman's Association hoped that $500 might be realized by this plan, and were made glad by the receipt of more than $1,100. The remainder of the sum required was quickly secured by entertainments of various kinds.

Students and graduates and other young people vied with each other in buying half a yard or one or more yards of carpeting and the great value of the achievement was the spirit of loyal, affectionate co-operation in beautifying and enriching the House of the Lord—Plymouth Church, in particular.

Worcester, Mass.

New Secretary for Rocky Mountain District

Rev. C. H. Harrison, a successful pastor for some years in the college town of Pullman, Wash., has accepted the call of the Church Building Society to the Secretaryship for the Rocky Mountain Region, with headquarters at Denver, and has taken up the work. Mr. Harrison is a Canadian and had his training at Bangor Seminary, Dartmouth College and Yale Divinity School. He had a pastorate at Portland, Me., was Professor of Philosophy in the New Hampshire State College, and then served nine years at Pullman. Here he led in the erection of a commodious church building and made the church in a very real sense the church home of many students. He served as a "Y" Secretary in France for about a year and on his return to this country helped in the solicitation on the Pacific Coast for the Pilgrim Fund. The District which he will serve extends from Washington to Texas.

Honors to a Woman Worker

When a Congregational woman has gone about the country in the interests of a great enterprise so constantly as has Mrs. Ida Vose Woodbury of the American Missionary Association, it is a signal honor when one of the hundreds of churches which have been profited by her entertaining and forceful setting forth of the Negro problem makes a special recognition of what she has done. It happened that her first address as Field Secretary of the A. M. A. outside of New England was delivered at First Church, Elyria, O., 25 years ago. Since then she has been repeatedly in a large majority of all the states of the Union, but returned to Elyria, Oct. 22, at the invitation of pastor and people, who desired an anniversary visit and gave a reception and supper for her at which were present a considerable number of officials of the Ohio Women's Home Missionary Union, as well as personal friends from Oberlin and Sandusky. Rev. J. H. Grant presided. Songs in Negro dialect were sung. The minutes of the meeting held 25 years ago were read by Mrs. John G. Percy, Corresponding Secretary of the Home Missionary Union of Ohio, while Dr. F. Q. Blanchard represented officially the A. M. A. To all of these sincere and cordial words Mrs. Woodbury fittingly responded. A close personal friend, who is a member of First, Elyria, presented through Mr. Grant a check for $1,000, to be devoted to some distinctive mis-

A CHALLENGE

The present situation in Paris is a real challenge to the American people. Big business is sending over thousands of employees to assist in the rebuilding of France, and in the Latin Quarter of Paris is a great body of American students pursuing special courses at the University and at the art and music studios.

The need of meeting places for social and religious purposes was never greater, but the provision is very inadequate.

The American Church in Paris

is making a tremendous effort to meet these conditions and is challenging the people of America to stand back of its enlarged program.

An adequate Building and Endowment Fund must be raised immediately here in America, and this appeal to our Christian people is made that these young business men and students shall come under the most wholesome influences while in Paris. When they later return to America, they must come

Strong in Mind, Body and Spirit

fitted to be constructive leaders in the finer life of our Nation.

Two million dollars will be needed for new sites and buildings and the carrying on of a broad and comprehensive social and religious program. Generous contributions and assurances already indicate that $500,000 will be given by the various denominational boards of America, $500,000 will be raised for Endowment by 500 churches. Many very generous contributions to the above have already been received. This one million dollars is payable over a period of three years, but *$1,000,000 must immediately be pledged by individuals* to provide for present urgent needs.

This Is Where You Can Help

We need large gifts but we also need small gifts. Complete information of the whole program gladly furnished on request. Send just as generous a check as you can to the Co-Pastor, REV. STANLEY ROSS FISHER, 14 Beacon St., Boston.

Make checks payable to SAMUEL W. THURBER, Treasurer.

The Enlarged Program of the American Church in Paris has the endorsement of the Federal Council of Churches of America and the support of the leading ministers and laymen of the various denominations.

sionary work carried on by the A. M. A. in Mrs. Woodbury's name.

Churches Organized

That Congregational work is growing is evident from the fact that new churches are being organized in various parts of the country. Among the youngest members of our group are the churches at Trail City, S. D., and at Groveland Park, St. Paul, Minn.

First, Trail City, S. D., was organized Oct. 10, with a charter membership of 10. Two years ago Assistant Supt. H. C. Juell started services at this place. Since that time this work has been ably cared for by Mrs. Esch of Mobridge, who has gone there once a month. A year ago Mr. F. L. Reetzke of Chicago rendered helpful service to the people during the summer months. It was finally felt that conditions were ripe for organizing the work, so Superintendent Juell went on the field and organized the church. Trail City, though still small, is growing. Indications are that this will be quite a town in the near future.

Groveland Park is a rapidly growing section of St. Paul, Minn. The St. Paul Congregational Union last February purchased choice lots for a church site, and during the summer a chapel was erected at a cost of $6,000. The dimensions of the building are 26 by 48 feet with full basement for social activities. It is so constructed that later it may become a part of a larger building. The chapel was opened Oct. 10 and a Sunday school was organized the following Sunday. The work so far has been under the auspices of the St. Paul Union, the Superintendent of the Twin Cities, Rev. J. P. Miller, directing the details of building and of canvassing the community. Mr. Paul B. Bresnicker, assistant to the pastor of Olivet, will be in charge. The name of the new daughter in the St. Paul fellowship is "Grace."

A Successful Midweek Meeting

A rather unusual midweek meeting has been held during the past year by Westchester, White Plains, N. Y., of which Rev. W. D. Street is pastor. It is called a "Community Church Night." The meeting opens at eight o'clock with half an hour of community singing; this is followed by an address or stereopticon lecture on some topic of general interest, lasting until 9.15, the volunteer choir practice taking place at the same time. At 9.15 the meeting resolves itself into a social gathering, at which all those present have an opportunity to become acquainted and light refreshments are served. Committees of the church are urged to hold their meetings at any time during the evening, the intention being to bring together all the executive forces of the church for conference on this one evening, giving an opportunity for both business and sociability. Dr. Street reports that the plan is meeting with encouraging success.

These Wednesday night "Community" meetings are being held in the new parish house, which was added to the equipment of the White Plains Church this fall at a cost of $40,000, practically all of which has already been subscribed. The purchase was made possible at this time through the generosity of the owner of the property, Mr. B. H. Fancher, who offered it to the church at much less than the market price, making at the same time a liberal subscription of his own toward the expense.

Pilgrim Sermon Topics

In response to our request in the issue of Oct. 7, these lists of topics of sermons on the Pilgrims have been received. Other lists were published Oct. 21 and Nov. 4.

(*Rev. J. Burford Parry, Hope Church, Springfield, Mass.*)

The Pilgrims of the Old World.
Great Characters in the Adventure of Democracy.
The Separatists and Civil Liberty.
The Separatists and the Open Bible.
Elizabeth's Challenge and the Answer.
The Adventure of Faith at Leyden.
John Robinson. The Pilgrim Pastor.
The Adventure of Faith in America.
Pilgrim Democracy and Social Liberty.
Pilgrim Virtue and Abhorrence of Impurity.
Pilgrim Morals in Home Preservation.
Pilgrim Reflectiveness in National and State Issues.
The Pilgrim's Unrestricted Path to God.

(*Rev. L. B. Goodrich, Trinitarian Church, Taunton, Mass.*)

The Pilgrim—A Voyager into the Unknown.
"The Women Who Dared the Perilous Sea."
The Pilgrim Founds a State.
The Pilgrim at Worship.
The Pilgrim's Thanksgiving.
The Pilgrim as a Friend and Neighbor.
The Pilgrim Church—Congregational World Work.
Carrying on the Pilgrim Idea.
The Pilgrimage of Life.

Have Lively Discussions

This fall Mt. Vernon, Boston, Mass., Rev. Sidney Lovett, pastor, is holding a helpful series of young people's meetings at which the topics discussed are live and thought-provoking. Some of them which are proving of exceptional interest are as follows:

The Open Road.

What are the marks of a "Seven-day-in-the-week Christian?" 1. Have you ever known one? 2. Can twentieth century Christianity involve anything less? 3. What most imperils one's Christian life?

Where do you and the Church part company? 1. Can you keep up with it, or is it too slow for you? 2. From what standpoint should all criticism of the Church arise? 3. Can a person be a Christian and not a church member?

Who is to blame for the present industrial unrest—the employer or the employee?

A "square deal" for the foreigner in America. 1. Who is "the foreigner"? 2. Will Americanization or assimilation cure race prejudice? 3. Your part in the "square deal."

The moral value of individual decision. 1. "Every man's life a plan of God." 2. Does this preclude the necessity of decision? 3. The power of example in individual decision.

From West to East

CALIFORNIA

The Church as a Social Agency

The charge that the church is wholly out of step with modern social and political movements cannot be substantiated at least as far as First, Stockton, is concerned. This church has a wide-awake Social Service Department, which is conducting a night school for Syrians in the foreign districts of the city. In four months' time, meeting only twice a week, women who were totally illiterate completed the first reader and could write legibly. Not only was the school managed by the Department, but the teacher selected was one of the church members.

It is, however, in other activities of the community that the church shows up as a social agency. Stockton is famed as the home of the Coffee Club. The originator of the movement and the present Social Service Director is a member of this church, as is also one of the Board of Directors. The Country Farm Adviser, the Director of the City Playground Commission, the City Director of the Camp Fire Girls, the Representative in the State Legislature, are all members of First and the new City Librarian is soon to become a member. This church furnishes the Executive Secretary, the Physical Director and three members of the Board of Directors of the City Y. M. C. A. When the Stockton Boy Scout Council made up its Executive Committee two members were selected from this church and the first Scout Executive became a member during his term of office. When Uncle Sam made up his Draft Board, which has recently been disbanded, he selected, as one of the three the President of the Board of Trustees of First.

To a member of this church the city owes its gratitude for the promotion of a successful day nursery and one of the physician members is physician to the City Clinic, while another has served recently as City Health Officer and is Secretary of the local Red Cross Chapter. Five public school teachers and two nurses find their church fellowship with this church, as does also the president of the City Women's Missionary Union and the Secretary of the County Sunday School Association, the vice-president of the Ministerial Union and the president of one of our prominent women's clubs. Six members of the church are members of the Rotary Club, one of whom is president at the present time.

D. J. S.

KANSAS

Wichita Church Sends Out Christian Workers

Fairmount, Wichita, is cherishing an ideal born of a desire to meet the crying need of Christian workers at home and abroad. It has several already in their respective fields, among them Rev. and Mrs. J. H. Jones who are working on a man-sized job at Rosedale, Kan. A service was held on Sunday evening, Oct. 3, for the consecration of four other of its young people to the work of the Kingdom, two at home and two abroad. Rev. and Mrs. M. N. Isely are now on their way to Constantinople for the work of the American Board. Mr. Isely was graduated from the Yale School of Religion last spring and his wife is a trained nurse. Mr. and Mrs. Hugh Cronin have taken up the duties of the General Secretaryship of the Y. M. C. A. in McPherson. These six young people were members of the Fairmount Church and all are graduates of Fairmount College.

Both the church and the college see the vision of a constant stream of well-equipped young people going out to swell the ranks of the workers both at home and abroad and count it a privilege to send out such workers. C. B. W.

MISSOURI

St. Louis Ministers Have "Painting Bee"

A little Congregational mission church in St. Louis county sprang into the limelight recently in a way that surprised all the participants. The Congregational Ministers' Union of St. Louis abandoned the regular Monday morning program of reports and addresses in favor of a "lark" in the country. Fourteen of the ministers, equipped with paint brushes, wearing overalls and provided with dollar contributions from their churches to pay for paint, assembled at the village church of Sappington and proceeded to paint the meeting-house. Seven hours later

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the building was marvelously transformed in appearance, the thirsty shingle walls not having tasted paint for the past 16 years.

Meanwhile the ladies of the Sappington church had served a chicken dinner on tables under the trees and staff photographers from two metropolitan dailies had appeared to give local immortality to the scene. Their pictures and stories were prominently displayed in four editions of these papers, the *St. Louis Star* and *Globe-Democrat*, with six large cuts aggregating more than one page of space, giving an altogether surprising degree of advertising to a simple act of Christian fraternity. For a Monday holiday, the "Painting Bee" is commended to all ministerial bodies.

MINNESOTA

No Longer Federated with Methodists

GRANADA, after three years of federation with the M. E. Church, now goes alone, the Methodist Conference having broken the federation. This action was so much against the wishes of the Methodist people that 15 of them have withdrawn from their own church to unite with the Congregational Church. The pastor was recently given a $300 increase in salary.

INDIANA

Whiting Takes Rapid Strides Forward

During the past five years WHITING has weathered the storm of industrial unrest and strikes. The membership today is four times larger than in 1915, and all the members are factory people. A religious day school was opened Oct. 1, with more pupils than can be accommodated. The pastor, Rev. C. E. Trueblood, was given a purse, a raise in salary, and an assistant pastor on his fifth anniversary as pastor of this church. Miss Lily Best of Black River Falls, Wis., has been called to be Director of Religious Education.

ILLINOIS

First, Waukegan, Redecorates Church

FIRST, WAUKEGAN, whose building was dedicated before the Civil War and whose congregation was organized many years before that, has during the past few weeks been redecorated and cleaned throughout at a cost of about $1,500. A reconsecration service was held on Oct. 10, when Rev. C. S. Laidman, pastor-at-large of the Chicago Congregational Missionary and Extension Society, preached in the morning and assisted in the communion service which followed. In the evening a splendid musical service was rendered by the choir. Practically the whole amount necessary to cover the expense of the repairs had been pledged by the close of the services on Sunday. The church is now entirely self-supporting and is looking forward eagerly to a most successful church year. Rev. J. H. Barnett is pastor.

Dr. Burhans Pastor of Trinity, Chicago

TRINITY, CHICAGO, is prospering under the leadership of Rev. F. D. Burhans, who came to the pastorate the latter part of the summer. Dr. Burhans is not new to this part of Chicago and so began his work at once with efficiency. He was for several years pastor of Washington Park, Chicago, and then, after a pastorate at Dallas, Tex., served Park Manor on the South Side. During the 12 years' service at Washington Park he received 900 members and in the four years at Park Manor 400. Since his pastorate at Park Manor he has aided in the raising of the money for the Graham Taylor Hall at Chicago Seminary. Trinity is the only English-speaking church in a community of 20,000 people and thus offers an unusual opportunity. Twenty-six members were received at the last communion service and the audiences have more than doubled since Dr. Burhans came. The organization has a good building, but it is not large enough adequately to care for a community of the size to which it must minister. Dr. Burhans will, therefore, find himself facing almost immediately a building proposition.

Waveland Ave., Chicago, Reports Progress

A new program for use in the young people's department of the Church school has been adopted by WAVELAND AVE., CHICAGO. It has in mind a more concrete plan of education in worship; worship in song, Scripture reading and prayer. Waveland Ave. has for the past six years been conducting a Juvenile Chautauqua, and the number of children being instructed through this hour of story-telling increases from year to year. This has been the best year in the history of the church in the way of benevolences, the total amount contributed by all organizations being $1,500. Sixty-six new members were received during the year.

A Daily Vacation Bible School was conducted during the month of August. Three new organizations have been organized the past year: the Hoxie Club, a young ladies' club to promote an interest in missions; Waveland Ave. Church Athletic Association for young men; and Girl Scouts.

Rev. E. L. Reiner has just begun the ninth year of his pastorate with Waveland Ave. On a recent Sunday morning Mrs. Reiner was asked to come to the platform and she and Mr. Reiner were presented with beautiful bouquets as an expression of the love and esteem in which they are held by the parish.

OHIO

Congregationalism in Cleveland

Cleveland and Ohio Congregationalists have cheerfully undertaken to meet the challenge of the Congregational World Movement, and raise $275,000 for 1921, which is three times the amount of Ohio's apportionment in 1919. The canvass will be made in November and December, and each church has been assigned its appropriate share of the amount. In recent

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years the Ohio churches have gradually adjusted their machinery to the calendar year, gathering all their funds for benevolent work and current expense in the same canvass in the weeks before Jan. 1. The plan has worked so happily that they were reluctant to give it up for the spring date. Moreover our churches have devoted the period between Jan. 1 and May 1 to recruiting the church, by various forms of evangelism, and have not favored financial campaigns that would take the edge off from that supreme effort culminating at Easter.

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When Sunday Comes

By John Andrew Holmes

A man may miss a sermon in January, and go wrong in June, yet there may be a causal connection between the two facts.

The Cleveland churches are preparing for an active winter. East View and United, our most recent organizations, only two miles apart, and located in a rapidly growing section to the southeast of the city are to have the single pastorate of Rev. John Kuyper, formerly of Denison Ave. Church, where he accomplished a wonderful pioneer work.

Archwood Ave., in its new prosperity as it begins its second century, has called Rev. T. D. Preston to be associate pastor and Director of Religious Education with Dr. R. B. Blyth. Archwood, in one of the most populous districts of the city, is taking a leading place in our denominational life.

Rev. F. E. Gravener of West Park has just resigned to go into business. He is the fourth of our young pastors to leave the ministry to engage in work that will adequately care for the needs of their family. The other men are Rev. R. E. Whitney, Rev. Chester Bucher and Rev. W. W. Tuttle. All of these men were successful pastors, and had attained distinction in the work of the church. They are achieving great success in welfare and other work. The churches need to examine themselves carefully as to whether it is worth while to recruit able men for the ministry if they cannot be held after they have been carefully trained.

Pilgrim surrenders its associate pastor, Rev. F. L. Brownlee to the Educational Secretaryship of the A. M. A. Mr. Brownlee has earned this promotion by hard work and leaves a distinct contribution to Pilgrim Church in its organization and equipment for the difficult years just ahead. The new Community House, costing nearly $100,000 all provided for, equipped with bowling alleys, a gymnasium and other facilities, is largely due to his persistent effort.

Steps are being taken to gather a new Sunday school and congregation on Madison Ave. in Lakewood. The Federated Churches under the plan of Comity have assigned this rapidly growing district to our people and the Congregational Union has purchased a lot for the new enterprise.

The Congregational Club opened its season's work with an address by Rev. Rhondda Williams of London, on Oct. 18. A great gathering of Congregationalists is planned for the evening of Dec. 21, to celebrate the landing of the Pilgrims—all of our Congregational organizations uniting in the festival.

Euclid Ave., our cathedral church, has enriched its service to the people by the addition of a great organ worth nearly $40,000, built by the Austin Company of Hartford. The organ, with its 3,505 pipes and five keyboards, is erected to commemorate the patriotism of the young men and women who served their country in the World War, and was duly dedicated in a notable recital. Euclid Ave. has just installed the central panel to complete the Bradley Memorial window, designed and executed by the J. & R. Lamb Co. of New York. The three panels represent three scenes in the life of Jesus, and the window is the gift of Mr. and Mrs. M. A. Bradley, in memory of Mr. Bradley's father, mother and sister, members of the church. Euclid Ave., under its busy pastor, Dr. F. Q. Blanchard, never faced a year of service more unitedly or resolutely. The mid-week Forum draws a large audience.

The Old Stone Church which has refused to be budged away from its incomparable location on the Public Square has just celebrated its 100th anniversary. Standing facing the greatest market-place in the West, it has stood all these years for the best things of the spirit. Though Presbyterian under the old Plan of Union, of its five pastors, four were Congregationalists, and its laymen were also largely of New England extraction. The notable achievements of the church have been gathered in a remarkable history prepared by Dr. A. C. Ludlow of Cleveland.

The Congregational Union of Cleveland held one of its best meetings in the Olmsted Falls Community Church which is a combination of the Methodist and Congregational churches of the village. The two feeble organizations have become a single happy unit with self-respect and self-support, under the tactful pastorate of Rev. Albert Secord. The main address of the meeting was made by Dr. Thomas Graham who has just succeeded Prof. W. J. Hutchins as Professor of Homiletics at Oberlin Seminary. Dr. Graham instantly commanded the attention and won the confidence of Cleveland Congregationalists.

D. F. B.

ALABAMA

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A new denominational consciousness was awakened in the state by the Congregational World Movement and there is now a ready response to suggestions of progress in things touching our larger denominational program. The new apportionment is accepted and will be raised.

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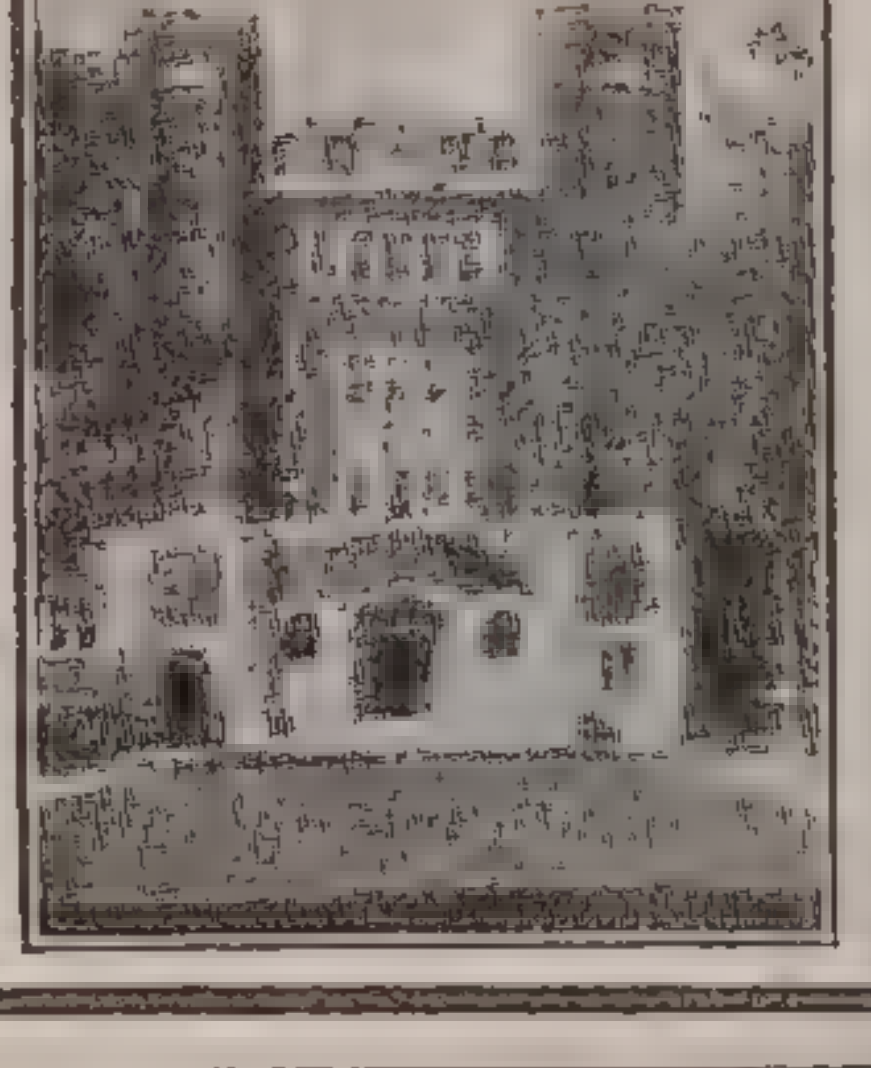

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ment. The new sawmills in the county bring migrant workers who lowered the moral tone of the community and adversely affected the work of the church. To meet this condition a mock trial was held at the church on Saturday evenings, with subjects that involved prevalent manners and customs that were objectionable. The church was filled, indifferent people interested and the tone of the community decidedly improved.

Under the leadership of Rev. J. N. Graham, representing the Extension Boards, a Rural Life Center has been established at Thorsby. The Extension Boards, Education Society, Alabama Conference, Thorsby Academy and the local church are co-operating in the work of making the larger parish plan an illustration of the forward-looking work of our denomination. L. H. K.

NEW JERSEY

Becomes Pastor of Waverly, Jersey City

WAVERLY, JERSEY CITY, has recently welcomed to its pastorate Rev. F. S. Ritter, who began work the first of September after a successful pastorate of two eventful years at Ventnor, N. J., a suburb of Atlantic City. During his service at Ventnor, in the face of great difficulties, he founded a Congregational Church, where there were no Congregationalists; gathered a membership of between 60 and 70; secured and thus far has met payments on the most valuable church site in the city, costing $30,000, but now worth considerably more; and erected fine parsonage apartments above the auditorium, thus increasing the value of the property. He is thus fitted to handle the difficult problems of Waverly, in the face of the changing conditions of that congested part of Jersey City. An ecclesiastical council met Oct. 1 and installed Mr. Ritter. There was a general feeling that with his active ministry, strong preaching and ability to enlist the business men, he is the man for a critical hour in the history of Waverly. H. E. C.

NEW YORK

Among the Brooklyn Churches

At TOMPKINS AVE., BROOKLYN, Dr. J. P. Huget reports a most encouraging opening of the fall work. Dr. Huget himself will be absent from his pulpit during November, taking part in the program of the Mayflower Council for the Pilgrim Tercentenary.

Dr. Cadman of CENTRAL and Dr. Boynton of CLINTON AVE., recently returned to their pulpits, after extended vacations in England and on the continent. Dr. Boynton was a prominent member of the various religious conferences held during the summer, and Dr. Cadman made a number of addresses in celebration of the Tercentenary.

At FLATBUSH, Dr. L. T. Reed, pastor, considerable new work is being planned under the direction of the supervisor of religious education, Rev. J. B. Hanna. On Thursday evenings a twelve weeks' course in religious education is being given by Prof. E. P. St. John of Hartford and Rev. H. H. Field of the Flatbush Presbyterian Church. Prof. St. John's course is divided into two periods; one upon "Psychology of Conduct and Character," and the other on "Methods of Teaching." Collateral with this latter course, Mr. Field is conducting a series of studies in "The Life and Teachings of Jesus, as Recorded by Matthew." The courses are attracting many general students of the Bible, as well as those directly interested in teaching. Flatbush Church is also planning for an experiment along the line of week-day instruction, starting with the children of the Junior Department on Wednesday afternoons from 3.30 to 4.30. The instruction will differ materially from the Sunday morning program, reliance being placed upon stories, map-drawing and modeling, dramatization of Bible stories, and the generous use of the stereopticon and the moving picture machine.

PARKVILLE, Rev. C. J. Allen, pastor, is rejoicing in the possession of a fine new Austin pipe organ, which will add greatly to the pleasure and inspiration of the church worship. The organ was installed during the summer at a cost of $6,500. Formal dedication services will be held during November. B. A.

CONNECTICUT

Columbia Church Two Hundred Years Old

The two hundredth anniversary of the church at COLUMBIA was celebrated Oct. 23-24. On the preceding Sunday the pastor, Rev. T. N. Owen, preached a historical sermon, reviewing the advance in religious thought during the 200 years. Saturday evening the Ladies' Aid Society served a supper, where a feature was the seating at one table of all members of the church who were members 50 years ago when the 150th anniversary was celebrated. The church was organized 86 years before the town was incorporated. C. S. L.

MASSACHUSETTS

Eliot, Newton, Observes Anniversary

ELIOT, NEWTON, celebrated its 75th anniversary, Oct. 22-25. The exercises began on Friday evening with the celebration of the Lord's Supper and a sermon by Dr. Wolcott Calkins, the only living former pastor of the church, whose presence in the 90th year of his age, added much to the anniversary services. Memorials were unveiled to the soldiers from Eliot who died in the Civil War and in the World War. Sunday morning Dr. H. Grant Person, pastor of Eliot, preached the historical sermon, and Sunday evening three sons of former pastors were the speakers: Mr. Edward A. Davis of New York, Hon. Arthur Holbrook Wellman, of Boston, and Dr. Raymond Calkins of Cambridge.

At the anniversary dinner Monday night the gift was announced of a new organ as a memorial to Mr. Frank A. Day, who died in 1914 and who had used his wealth and his position so largely in service through the church. Among the relics presented to the church were the mammoth key to the first building and the copper Maltese cross which was rescued when the second building burned 33 years ago. On the cross is this inscription, "*Laus Deo Cruci.*" An organ recital and the address by Dean Brown on "The Place of the Church in Social Rebuilding," concluded the formal exercises. The following Sabbath the pastor, with the old Maltese copper cross beside him, preached from the text, "God forbid that I should glory save in the cross," in which he summarized the influences of the anniversary and expressed the hope that Eliot Church might always stand for the things the cross signifies.

President Lowell Speaks on League

At the Boston Ministers' Meeting Nov. 1, a quartet from Northland College, Messrs. Smith, Fortier, Hornigold, and Giersbach, with Mr. Greene, accompanist, delighted the audience with several selections. These students, with

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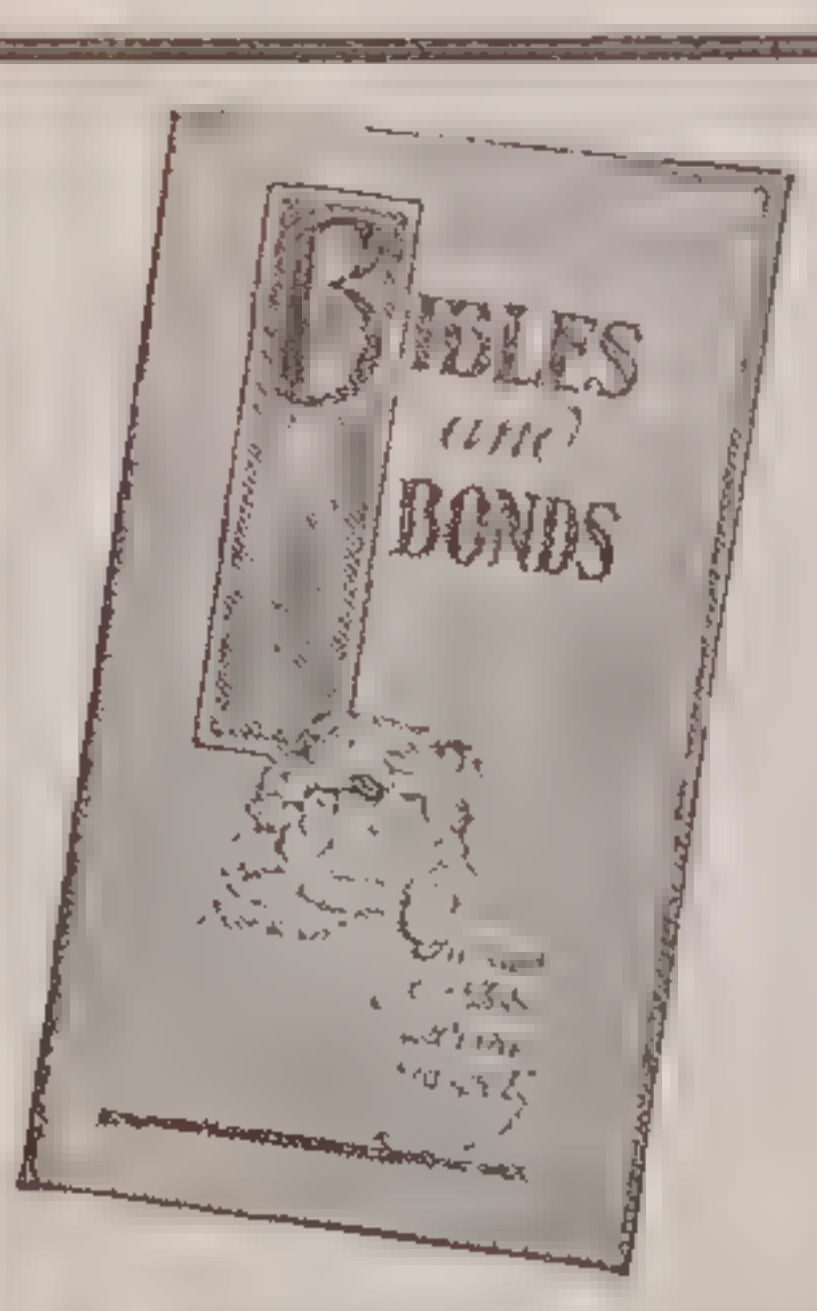

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President Brownell, are making a tour in the interests of the college.

The program of the day was the address of Pres. A. Lawrence Lowell of Harvard on "The League of Nations under the Existing Political Conditions." The large attendance showed the interest in the subject and the influence of the speaker. President Lowell said that it was his opinion that the majority of the American people desire the League of Nations. The League of Nations could not be carried if either of the great parties was solid against it or appeared to be solid against it. Neither party can pass the League alone. In regard to Article X President Lowell said that at first he thought it would be harmless, although theoretically wrong, but after seeing how Europe is carved up he believes it is practically injurious and it may be positively immoral. By it we are under obligation to carry out this pledge in some way.

Central, Worcester, a Century Old

Central, Worcester, Dr. Shepherd Knapp, pastor, fourth oldest church in Worcester, celebrated its 100th anniversary during the week beginning Oct. 17. The anniversary sermon was preached at the opening service by Rev. E. M. Chapman of New London, Ct., who was associate pastor from 1892 to 1900, at the time Dr. Daniel Merriman was pastor. At this time greetings were also brought from the three Worcester churches in existence at the time Central was organized—First Unitarian, Old South (First) Congregational, and First Baptist.

The centennial exercises also included a centennial program carried out by the Woman's Association on Tuesday afternoon, at which was presented an historical pageant, "Central Church Ladies' Meeting of Olden Time," written by Mrs. Mary Angell Lincoln. Many of the historical characters of the church, with settings of former days, were introduced. The scene was laid in the home of Daniel Waldo who built the first church. On Wednesday evening a reunion supper was held. An historical review was presented by U. Waldo Cutler who has written the history of one hundred years of Central Church and whose work has been published in book form. The concluding service was Sunday morning, Oct. 24, when the pastor preached a sermon on "What the Future Holds," and a communion service was held at which all the pieces of the silver service presented to the church by Stephen Salisbury and his wife in 1828 and 1848 were used.

Central, first called Calvinistic Church, was an offshoot of Old South (First). It attained definite recognized standing in a council Aug. 16-17, 1820. Its first house of worship was built by Daniel Waldo on his own land at a cost of $14,000 and was first occupied Oct. 15, 1823. On the same day the first pastor, Rev. Loammi Ives Hoadly, was ordained and installed, Dr. Lyman Beecher preaching the sermon. Three years later the property was made over to the trustees of the Calvinistic Society. A later gift of $5,000 from Mr. Waldo established what is now known as Central Church. The present beautiful and thoroughly equipped building near Armory Square was erected in 1885 during Dr. Merriman's pastorate. Seven pastors have served the parish. Dr. Knapp, the present pastor, has completed 12 years in the ministry of Central. F. D. T.

Church and Ministerial Record

Calls

Hacke, A. C., formerly in industrial welfare and service work in Ludlow, Mass., to become university pastor, Athens, O., in co-operative work representing Baptist, Christian, Methodist, Episcopal and Presbyterian Churches. Accepts and is at work.

Hale, M. W., Cabot, Vt., to Centerbrook, Ct. Accepts and is at work.

Martin, T. H., Searsport, Me., to Brooks. Accepts and is at work.

Randall, W. S., North Deering, Portland, Me., to position with Near East Relief. Declines.

Root, J. B., Cambridge, Mass., to South Braintree. Accepts to begin Dec. 1.

Turner, J. M., Copenhagen, N. Y., to North Evans. Accepts.

Resignations

Denney, O. H., St. Luke's, Elmira, N. Y.

Gravinor, F. E., West Park, O.

Prince, J. C., First, Bellows Falls, Vt. To be field secretary for Near East Relief.

Dismissal

Campbell, W. J., Williston, Portland, Me., Oct. 25.

Installation

Ritter, F. S., *i.*, Waverly, Jersey City, N. J., Oct. 1. Sermon by Rev. C. H. Wilson; other parts by Rev. Messrs. J. H. MacMillan, J. H. Robinson, C. W. Carroll, T. A. Moffat, H. L. Everett and W. W. Coe.

Personals

Turner, J. M., who has been pastor of Copenhagen, N. Y., for the last four years, was given a reception by his many friends and the members of the church on Oct. 14. The occasion of the reception was his departure to his new field at North Evans near Buffalo. His wife shared with him in the honor of the evening and also in the purse of money that was given them.

Eaton, E. D., Secretary *ad interim* of the National Council, is established with headquarters in the National Council offices at 289 4th Ave., New York City, also with an office in Room 506, 14 Beacon St., Boston. From either of these offices he can be reached directly by all of the many interests which demand his attention. Assistant Secretary Truman J. Spencer will be in the New York office continuously.

Firgua, G. A., recently of the Evangelical Lutheran Church at Anselm, N. D., is supplying the Congregational churches at Max and Plaza, and has joined the Congregational Conference.

Events to Come

American Missionary Association, Annual Meeting, Springfield, Mass., Nov. 17-18.

Federal Council of the Churches of Christ in America, Quadrennial Meeting, Boston, Mass., Dec. 1-6.

National Council of Congregational Churches, Los Angeles, beginning July 8, 1921.

Railroad Young Men's Christian Associations of North America, International Conference, Richmond, Va., Nov. 18-21.

Red Cross Sunday, Nov. 14.

Woman's Board of Missions, monthly meeting, Pilgrim Hall, Dec. 3, 10.30 a. m.

State Conferences

Kentucky, Evarts, Nov. 27-28.

Tennessee, Soddy, Nov. 23-24.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Advertising Department, The Congregationalist, 14 Beacon St., Boston.

DWIGHT—In Philadelphia, Oct. 26, 1920, Mary Woolsey Dwight, daughter of the late William Theodore and Elizabeth Loockerman Bradford Dwight. Interment at Andover, Mass., Nov. 1.

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Secretary Brownlee

Rev. Fred L. Brownlee of Cleveland, the new Secretary of Missions under the American Missionary Association, comes to the large work which he must administer with special fitness for it. When, following his graduation at Ohio State and his theological training at Union Seminary, he returned to Columbus to organize a new church in the suburbs of the city, he was challenged at once by a task calling for patient attention to details and clear understanding of the development of church life in a large city. A few years later when he resigned this work for further study, he had not only placed the church in an assured position of strength, but had carried it through a substantial building enterprise.

Rev. Fred L. Brownlee

His mind and heart, however, had been turning to the importance of the work of religious education and he gave up the active pastorate to return to Union and devote special study to this subject. At the Seminary and at Columbia he carried on his studies for two years; then he accepted the position of Director of Religious Education with Dr. Carl Patton in Columbus. A few years later he yielded to the earnest entreaty of Pilgrim Church in Cleveland, with its exceptionally large school and great foreign constituency, to become associate pastor. For the past few years he has been devoting himself in this church to the development of the work in religious education and at the same time has had charge of the administrative details of Pilgrim's large institutional enterprise. In a certain sense his work has been crowned by the building just completed at an expense of $75,000, which as an addition to the already fine equipment of Pilgrim Church, makes the equipment in plant second to none for a ministry to every phase and need in community life. His ability has been recognized outside the church by his appointment as special lecturer by Western Reserve University in the Department of Religious Education.

Trained both in the realm of difficult administration and in the field of religious education, Mr. Brownlee enters upon the greater enterprise of the A. M. A. with an experience which peculiarly prepares him for the task which he has to administer. He is just coming to middle life and combines much of the enthusiasm of youth with the judgment of full maturity. The same principles which he has studied for their application in the church school are at his hand for use in the directing of the schools and colleges of the Association. With keen and trained judgment he is able to face the questions of education, but he does so not simply as the trained educator but as one who believes profoundly and fundamentally in the importance of religion as the supreme factor in education. F. Q. B.

As a Missionary Sees Japan

Dear Mr. Editor:

I am passing on to you and your readers an extract from a letter from a missionary who from twenty years' close observation of the Japanese has formed a very definite opinion as to the trends of sentiment in Japan. The letter follows:

A. W. B.

Things are anything but quiet in this part of the world. Japan is the leader in material development and money and war power, far in advance of all other peoples of the Far East. But she has failed in some strange way to make friends anywhere. That to me is the most significant feature in the whole situation. The Japanese are in many ways a likeable people, The government, however, is little and petty, ruled and absolutely controlled by the military. It is not the Japanese, but the fatal mistake they have made in copying the Hun that makes them disliked by all their neighbors. As yet they are not in the game to help, but to get for themselves China and the leaders of China are even more bitter against them than Korea, and that is saying a good deal. Japan will either get out from under the military control or else go down as Germany has gone. Let us hope she will see in time, and cast out her own devils of war.

It Will Pay You to Read

Plymouth's Debt to the Indians, by Lincoln N. Kinnicutt (*Harvard Theological Review, October*). The author concludes with these words, "On a tablet at Plymouth should be written the names of Massasoit, Squanto and Hobomok, Indians only, but men worthy to be in company with Carver, Bradford, Miles Standish and Winslow." A statement amply justified by the preceding account of the faithful and vitally important services rendered by these Indians to the infant colony.

In the Land of the Magyars, by Dr. J. Poltera from the Swiss *Liberal Republican Daily* (*The Living Age, Oct. 16*). An account of a visit of investigation made by a Swiss student of history and social affairs to Hungary under the present régime. Dr. Poltera had introductions to high officials, traveled up and down the land, often on foot, interviewed all classes at his leisure and gives a well-grounded and well-considered estimate of the effects of recent events and contests and of the present situation.

Mesopotamia and Persia, by Robert Machray (*The Fortnightly Review, October*). A careful study of the situation in these two lands as it affects the British Government in the task it has undertaken of helping one and governing the other as mandator.

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Old South, Boston, Forum

The Old South Meeting House in Boston, which rang with the booming eloquence of Samuel Adams 150 years ago, and which, during the Revolution did all that it could to fight the issue to a successful finish, will this year concern itself in its Forum meetings with the pressing problem of putting the Great War behind us. Perhaps a new social order, based on economic justice to all classes and an intelligent cosmopolitanism which carries with it a sympathetic understanding of the needs and problems of all races and of all nations, is what Americans must attain before they can successfully put the war behind them. At any rate, it is with something of this idea that the meetings for the current season have been planned.

These meetings come on Sunday afternoons for the distinct purpose of reaching the conservative, church-going constituency who prefer to be in their homes on Sunday evenings. They begin in every case with a half hour of classical music rendered by good artists, and this year, as for many years previous Grant Drake will be in charge of the musical programs.

The meetings are entirely free and are financed by the Old South Association of Boston, Richard W. Hale, Courtenay Crocker, George W. Coleman and Miss Katherine P. Loring, being the Committee directly responsible for the meetings.

The Old South Meetings began their fifth season Nov. 7, with a talk by S. K. Ratcliffe of London on "America's Mission to Mankind." Other speakers in the Old South series will include Otto H. Kahn, the well-known New York banker; Norman Angell, on "The Menace of a New Order in Europe and America"; Mrs. Florence Kelly, on "The Place of the Agitator in the World of Today"; Senora Agresti, the niece of Dante Gabriel and Christina Rossetti, on "Recent Developments in Italy"; Prof. Irving Fisher of Yale, on "Helping the Dollar to Come Back"; Dr. John Lovejoy Elliott of New York, who has just returned from three months in Central Europe, on "America and the People of Central Europe"; Bishop Edwin H. Hughes on "What Prohibition has Done"; Rabbi Stephen S. Wise of New York; Pres. *Emeritus* Charles W. Eliot of Harvard University, on "Educational Reforms and the New Perils of Democracy"; and Alvin T. Simonds, President of the Simonds Steel Mills, Fitchburg, Mass., on "What Is Labor's Share?"

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Favorite Poems

Our "Favorite Poem" this week is sent in by R. Gibbons, of Strongsville, O. The author is Edwin Markham, the California poet, whose best known poem is perhaps "The Man with the Hoe."

When, in the dim beginning of the years,
God mixed in man the raptures and the tears
And scattered through his brain the starry stuff,
He said: "Behold!" yet this is not enough,
For I must test his spirit to make sure
That he can dare the vision and endure.

"I will withdraw my face—
Veil me in shadow for a certain space,
And leave behind only a broken clew;
A crevice where the glory glimmers through;
Some whisper from the sky,
Some footprint in the road to track me by.

"I will leave man to make the fateful guess;
Will leave him torn between the 'No' and 'Yes;'
Leave him unresting till he rests in me—
Drawn upward by the choice that makes him free;
Leave him tragic in lonesomeness to choose
With all in life—to win or all to lose."

—*Edwin Markham.*

Brooklyn Congregational Club

The Brooklyn Congregational Club held its first fall meeting on Oct. 25 at the Brooklyn Chamber of Commerce, the speaker of the evening being Hon. R. B. Fosdick on "The League of Nations." The attendance was large, forty new members being added to the roll.

The December meeting of the club will be held in Manhattan with the Congregational Club of New York and will be in celebration of the Pilgrim Tercentenary. Dr. R. C. Gillie, President-elect of the National Free Church Council and minister of the Marylebone Presbyterian Church, London, will speak from the English point of view, and Dr. C. E. Jefferson of Broadway Tabernacle, from the American.

League of the New Day

Next Week's Readings and Prayers

Week of Nov. 15–21

Monday. The Joyful Message. Isa. 61:1-11.

Tuesday. The Married Land. Isa. 62:1-12.

Wednesday. The New Heavens and Earth. Isa. 65:17-25; 66:18-24.

Thursday. Paul to Titus. Titus 1:1-16.

Friday. Christ's People. Titus 2:1-15.

Saturday. Maintaining Good Works. Titus 3:1-15.

Sunday. The Children's Friend. Mark 10:1-16.

Object for Intercession

For the President-elect and His Counselors:

O God, in whom we trust, even as our father trusted, grant to thy servant who has now been chosen to be the leader of our people wisdom and grace for the great office to which he has been called and strength of soul and body for its difficult requirements. And may he find the help he needs in the wise counsel of those whom he shall call to his aid and before all things in the presence and guidance of thy Holy Spirit. —*R.*

A Busy Man's Bible

Dear Mr. Editor:

I wonder whether Mr. Gallagher, who writes the letter in your issue of Sept. 30, knows of "The Shorter Bible: The New Testament Part," translated and arranged by Professor Kent and four collaborators, published by the Scribners. It answers his need to a great extent, I am sure, if not entirely. It is just the book to put into the hands of people who want just what they need for practical living today. I find it a great treasure.

A. M. Wilcox.

Lawrence, Kan.

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Each week this paper goes into over twenty thousand Congregational homes. It is read by those earnest people who form the very backbone of our denomination. Our classified columns offer exceptional opportunities for those who have something to sell or are looking for something to buy, for positions wanted or to be filled, together with many other wants. Classified rates are four cents per word each insertion, including initials and address. Keyed ads. (care *Congregationalist*, 14 Beacon St., Boston) cost fifteen cents additional.

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By Nov. 15 or earlier, woman for plain cooking and general housework (no laundry), in family of three adults (occasionally four) and child. A comfortable home is offered and moderate wages with people in moderate circumstances. Box 319, West Medway, Mass.

Good reliable woman, who can cook and take entire charge of house for small family, adults. Someone who will take interest, and who wants comfortable home in country town. Address Box 123, Laurel, Del.

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MISCELLANEOUS

Wanted—Permanent free home for splendid, healthy boy of ten. Country location preferred, but not necessary. Home desired within 100 miles of Boston. N. E. Home for Little Wanderers, 161 South Huntington Ave., Boston.

For Sale—Benefit Smith College Fund. The Ready Reference Cooking Guide, an ideal gift for the busy housekeeper or bride-to-be—artistic, wonderfully convenient—75c. postpaid. Ward, 146 Massachusetts Ave., Boston.

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Japanese goods consigned for church bazaars. Japanese Art & Novelty Company, 100 Prescott Ave., New York.

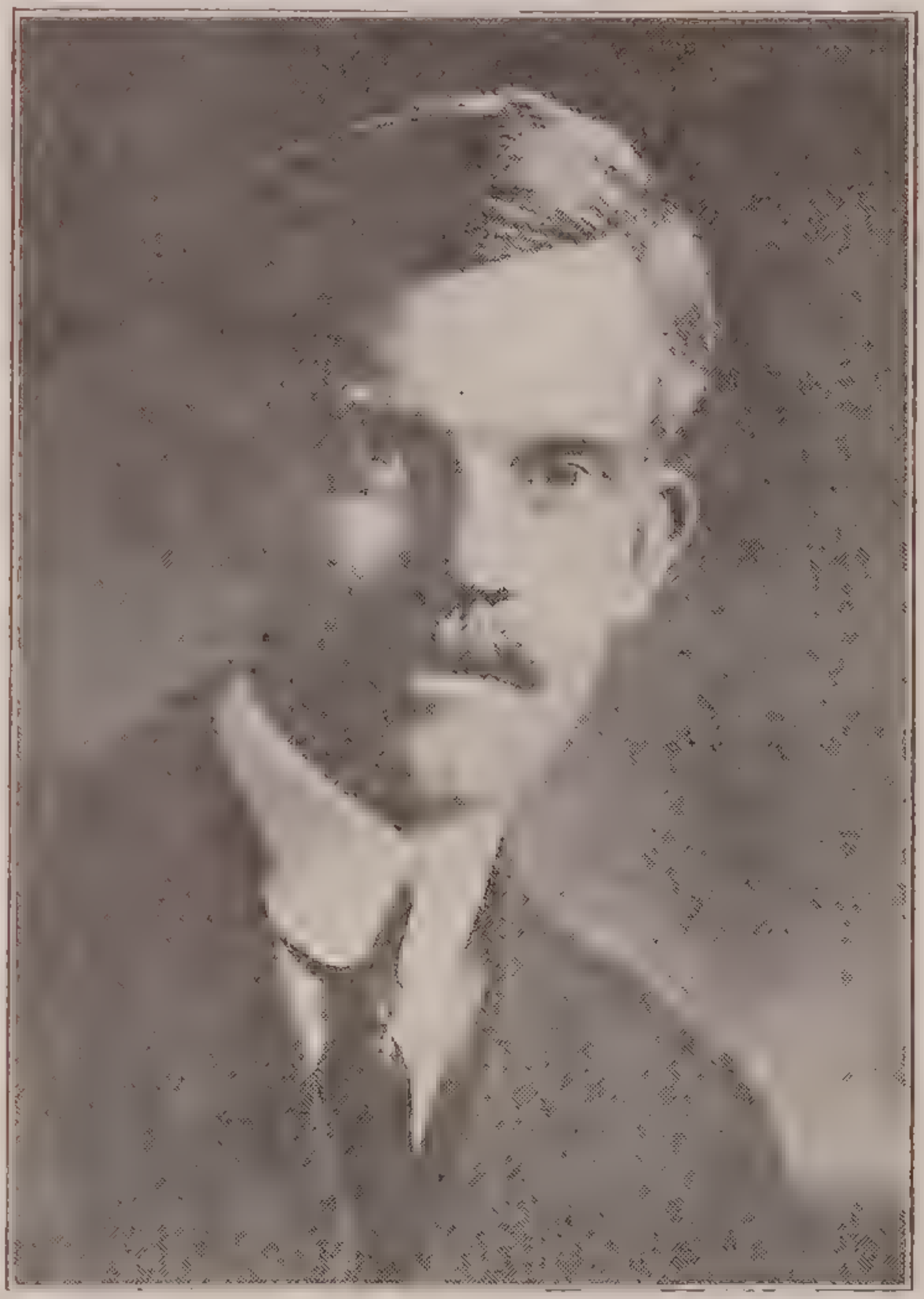
With the Schools and Colleges

Inauguration of President Hutchins

The gorgeous autumnal glory of the mountains formed an appropriate setting for the inauguration of William James Hutchins as President of Berea College Oct. 21-23, in the presence of a throng of educators from all over the country. President *Emeritus* William Goodell Frost, whose administration of 28 years closed last June, had the joy of welcoming a former pupil, the successor of his own choice, to the largest educational institution in Kentucky, where no one is turned away because of ignorance or poverty. More than 2,100 of the 2,560 students enrolled last year came from the mountains of Kentucky, Tennessee, the Carolinas, the Virginias, Georgia and Alabama. The program was filled with allusions to the special problems of Appalachian America. On Thursday and Friday a Pageant of the Mountains was staged in the Tabernacle, portraying the historical significance of the mountain people in the struggle for freedom. Saturday morning was devoted to a conference on mountain problems.

The inauguration ceremonies were replete with expressions of hope and dedication. The representatives of other institutions were received by Dr. W. E. Barton of the Board of Trustees. The address of welcome to them was given by Prof. James W. Raine, and an inspiriting response to this welcome was made by Pres. H. C. King of Oberlin. Pres. F. L. McVey of the University of Kentucky, welcomed President Hutchins to the state. The mayor voiced the welcome of the community. The inaugural prayer was offered by Rev. R. G. Hutchins, father of the new president and pastor of the Union Church in Berea. The retiring president thrilled the great audience as he welcomed his successor in the name of the founders and donors, declaring with prophetic fervor that "Berea College was founded to breed reformers."

The ringing note of courage which pervaded President Hutchins' inaugural address gave assurance that the ideals which have made Berea distinctive will find an adequate champion in her new President. After a vivid portrayal of the challenge of the hour, he said: "Grant all that has been said regarding the changing time, Berea's essential task is changeless. It is this: Within the bounds of our enlarging equipment to put within the reach of each of these mountain boys and girls who need it most the opportunity of finding and forming friendships with the best that is in the world; the opportunity of finding oneself in one's work; the opportunity of binding oneself in friendship and in toil to the friendly Power behind the world. We shall continue to keep the path from the cabin and cottage to the college wide and easy. No boy or girl shall be excluded because of poverty. The student who flaunts his prosperity shall be taught simplicity and democracy, or, if unteachable, shall leave the school. . . . To the religious education of the hearts of our students, we must commit ourselves. Does our school tear from the hearts of our students the idols of self-love and wayward lusts, the idols of lawlessness which labels itself liberty? Does our school help to erect within the hearts of each student an altar to a trustworthy God? Then may our school claim to fulfill the aim of the founders, 'To promote the cause of Christ.'"



Rev. William James Hutchins, D. D.
New President of Berea College

The presence of Mrs. J. A. R. Rogers, widow of the first principal, and mother of Mr. John R. Rogers, a trustee of the college, was a vivid reminder that one lifetime spans the entire record of Berea's achievements. President Hutchins begins the new page in Berea's history sustained by the enthusiastic belief of all his associates that Berea's future will be worthy of her noble past. His record of achievement as a student at Oberlin, Yale University, and Union Seminary, as a successful pastor for 11 years in a great church in Brooklyn, and as a teacher for 13 years in Oberlin is an adequate prophecy of his success in his new field.

In the Name of God, Amen!

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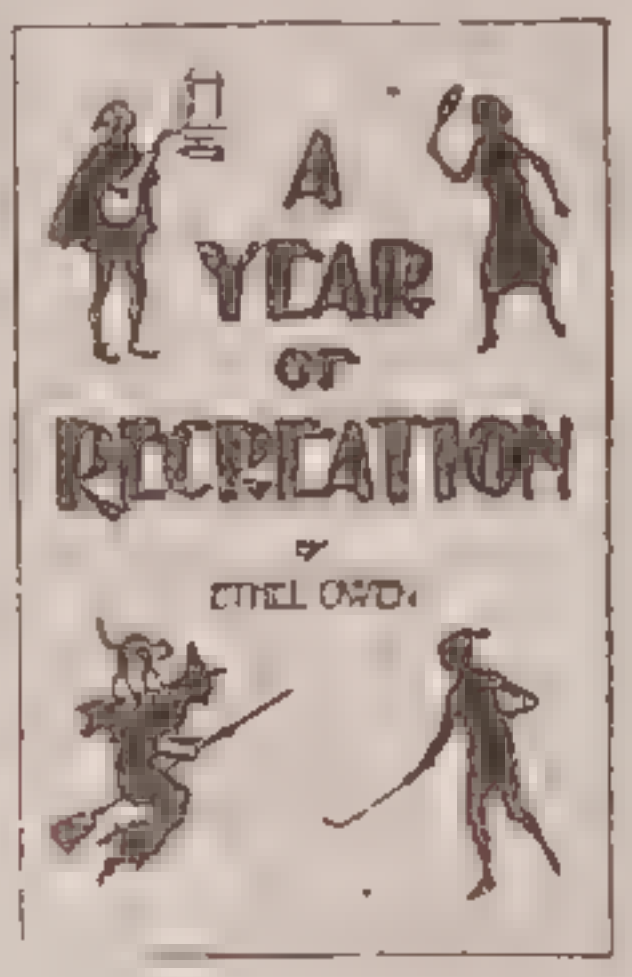

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All correspondence relative to the local work of promotion should be addressed to the Director of your Region.

RISIBLES

Husband: "That new maid is certainly quiet. One would never know that she was about the place." Wife: "She isn't. She left this morning."—*London Tit-Bits.*

A pessimist and an optimist were discussing life from their different viewpoints. "I really believe," said the former, "that I could make a better world myself."

"Sure!" returned the optimist; "that's what we are here for. Now let us get to work and do it."—*Boston Transcript.*

Once an old darkey visited a doctor and was given definite instructions as to what he should do. Shaking his head he was about to leave the office, when the doctor said, "Here Rastus, you forgot to pay me."

"Pay you for what, Boss?"

"For my advice," replied the doctor.

"Naw, suh; Naw suh. I ain't gwine take it," and Rastus shuffled out.

National Societies

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

Congregational House, Boston, Mass.

Corresponding Secretaries	Associate Secretaries
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Rev. Edward Lincoln Smith	Editorial Secretary
(287 Fourth Ave., New York)	Rev. Wm. E. Strong

Treasurer, Frederick A. Gaskins

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287 Fourth Ave., New York City

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Rev. Frank L. Moore, Secretary of Missions
Rev. William S. Beard, Secretary of Promotion
Miss Miriam L. Woodberry,
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Charles H. Baker, Treasurer

Nineteen self-supporting state organizations are in Federated relations with the National Society. The state Superintendent or Secretary is the official representative of all home mission interests.

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Central Office: 287 Fourth Ave., New York City
Rev. George L. Cady, Secretary
Rev. Samuel Lane Loomis, Associate Secretary
Mrs. F. W. Wilcox, Secretary of Woman's Work
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(Church Extension Boards)
Rev. James Robert Smith, Church Building Sec'y
Rev. Charles H. Richards, Editorial Secretary
Charles H. Baker, Treasurer

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Rev. Herbert W. Gates, Missionary Education Sec.
Samuel F. Wilkins, Assistant Treasurer

Directs Denominational Religious Education Program including Social Service and Missionary Education; aids Colleges, Academies, Training Schools, Ministerial Students, University Pastors; directs campaign to secure Recruits for Christian Leadership.

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The Congregationalist and Advance

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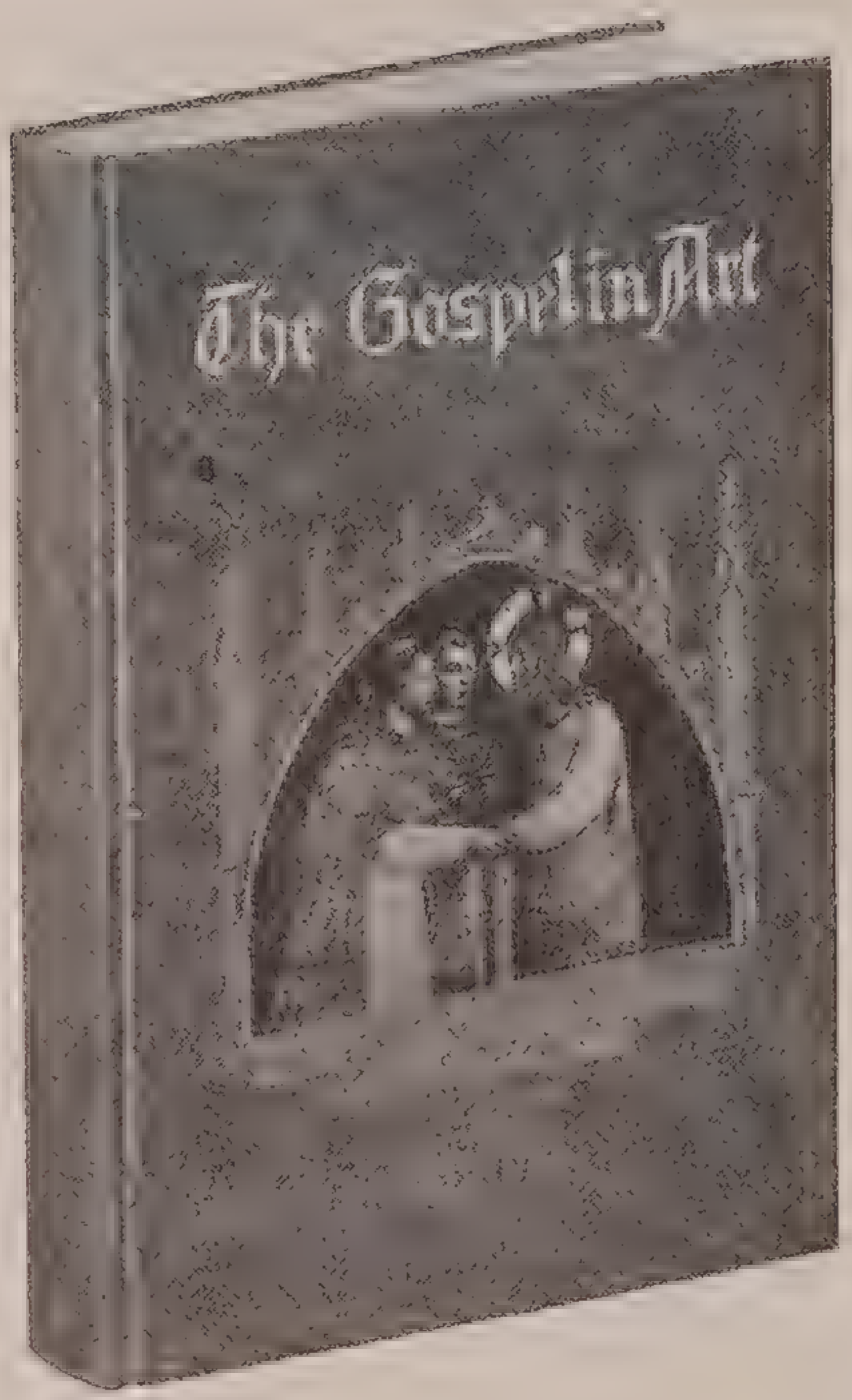

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The Congregationalist and Advance

Thanksgiving Number

November 18, 1920

Every Congregational Church Will Receive A Chart

Of Which This Is A Specimen

Note 1. The amount of this church's apportionment for 1921.
2. The gift per member per week necessary to meet this apportionment.
3. How small the income is, a tenth of which was given in 1919 for local church support and benevolence combined.

Benevolence Record of this Church

Gifts to Congregational Mission Boards

A Generation Ago 1890	Pre-War 1914	Last Year 1919	New Goal 1920	Apportionment 1921
$	$ 538	$ 485	$2837	$3000.

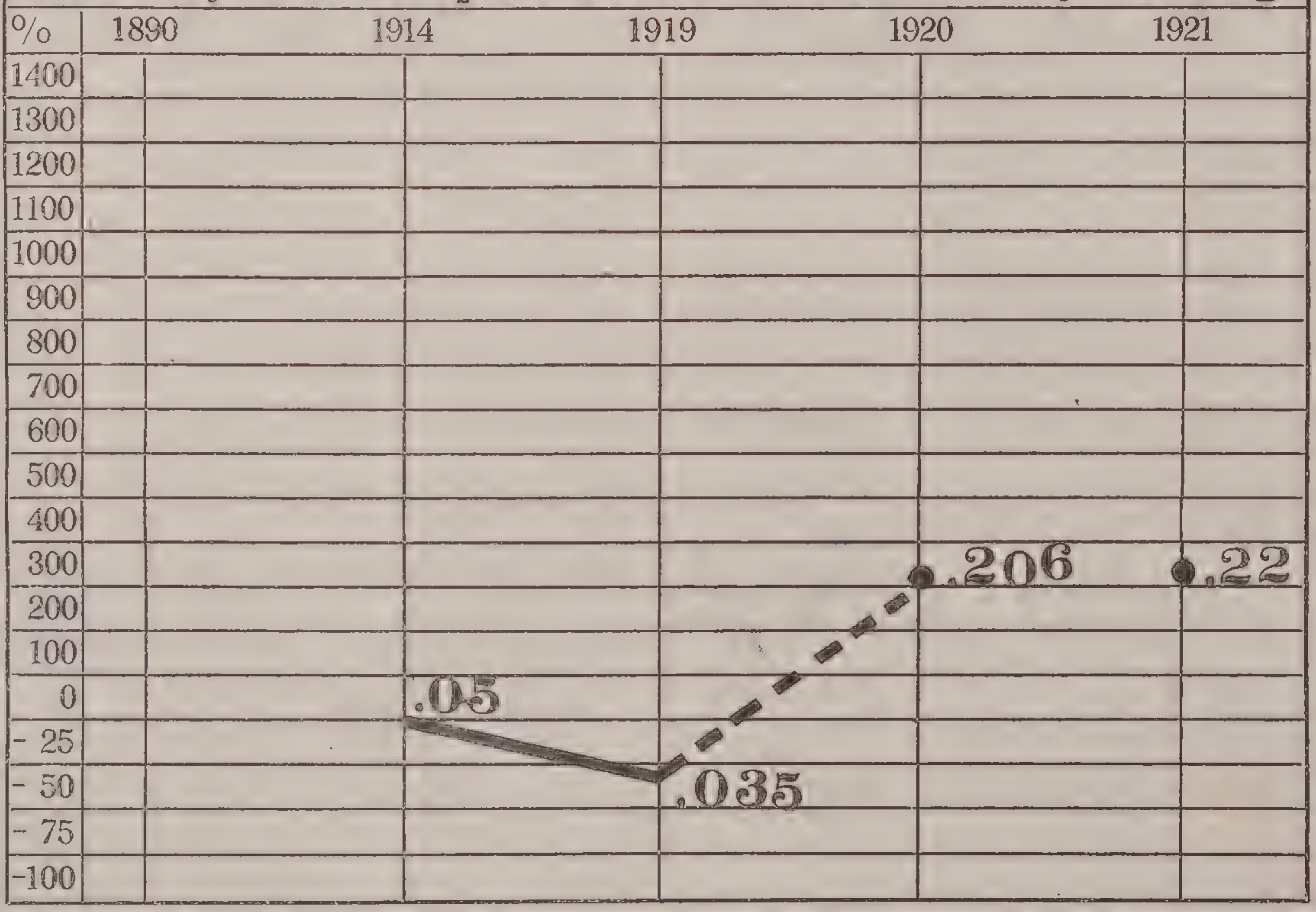
An Average Gift of ONLY 22 CENTS Per Week Per Member on the Apportionment would put this Church OVER THE TOP

3,000 Churches have already assured their 1920 goals

2,000 More could do so before the year closes

The Red Star shows how far this church has gone on the way to its 1920 goal

Weekly Per Capita Rate of Missionary Giving



FOR LOCAL CHURCH SUPPORT AND BENEVOLENCE COMBINED
THIS CHURCH IN 1919 GAVE PER MEMBER 63 CENTS PER WEEK.
THIS IS ONE-TENTH OF AN INCOME OF 328 DOLLARS PER YEAR.

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The Experience of Godly People Throughout the Centuries
Has Confirmed the Soundness of the Biblical Teaching of
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and Generally of ONE-TENTH of the Income.

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WILL ITS MEMBERS ENROLL AS SYSTEMATIC PROPORTIONATE GIVERS?

Furnished by The CONGREGATIONAL WORLD MOVEMENT 287 4th Ave., New York

The church indicated on this chart was organized subsequent to 1890

The Congregationalist and Advance

November 18, 1920

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The Talk of the Sanctum

Who's Who In This Week's Paper

Rev. James Austin Richards, formerly pastor of Mt. Vernon Church in Boston, has recently gone to Winnetka, Ill., and become a Middle Westerner.

Rev. H. H. Kelsey is one of the District Secretaries of the American Board, with headquarters at San Francisco.

Rev. Frank R. Shipman, who tells what the South has to be thankful for, is president of Atlanta Theological Seminary.

Rev. William N. DeBerry is a leading Colored pastor of the North. As assistant moderator of the National Council and a well known minister in Springfield, Mass., he is well qualified to know what the Colored people have to be thankful for.

This Issue

This is the first of our series of annual Holiday Numbers. We give special prominence to Thanksgiving messages—editorial and from several sections of our country—and to the Book Review section. We hope the suggestions within these pages will help us all to have the true Thanksgiving spirit and pass it on to others.

The attractive discriminating survey of new books beginning this week will be continued through the next few issues. The very next one will be devoted to juveniles—the Young Folk's Book Number.

Speaking of books—one of the publishers has made a happy suggestion in proposing that we give our ministers books for Christmas.

Our Pilgrim Pulpit

Our preacher this week is Rev. Irving Maurer, the brilliant pastor of one of our strong influential churches, First Church, Columbus the church of Washington Gladden for many years, and of Dr. Carl S. Patton, now of First Church, Los Angeles. Mr. Maurer is a brother of Dr. Oscar Maurer of New Haven and was formerly pastor of Edwards Church, Northhampton, Mass. His Thanksgiving sermon is timely and inspiring.

In the Circulation Department—

We are grateful for the hearty co-operation of a host of friends. "Push *The Congregationalist and Advance*" is a slogan that is being taken up far and wide.

It means thereby to push every good cause in which we, as Congregationalists, are interested. It means push our own church and all that it stands for. It means push the religious education of our young people. It means push the best modern methods in our Woman's Societies and Men's Brotherhoods. It means push Christian citizenship. It means push the higher life and happiness in the home. It means push the Christian interpretation and attitude toward public affairs.

It means push missions, social service and education at home and abroad. It means push effective co-operation in all good things for the common good.

Help us to put *The Congregationalist and Advance* in every home in your church. Several churches have done just that. At all events try to double the list of subscribers in your church. If your neighbor doesn't take the paper, keep telling him what he is missing until he does take it. That is doing him a good turn and helping your church.

From Our Mail Bag

What a good paper you are making these days, and what a find you made of those Pilgrim migrations. G.

The Christmas Fund for Nineteen Hundred and Twenty

The Christmas Fund comes to the nineteenth year of its gathering and distribution.

The beautiful ministry of this Fund is such a blessing to retired, aged and infirm pastors of our Congregational Churches, and to the widows of such pastors, that all the agencies of our denomination agree that nothing should interfere with its promotion.

The National and State organizations, and most of all The Congregational World Movement, whose supreme task is to make a united appeal to our churches for all the denomination's missionary and benevolent organizations, all say, "Go ahead with the Christmas Fund."

This year, and hereafter, the beneficiaries of the fourteen State Ministerial Relief Societies, as well as those on the roll of the National Society, will share in the allotments of the Christmas Fund. This means that there will be more than six hundred families, or one-third more than formerly, who are to be remembered in 1920.

We asked last year for $25,000 and received $21,500. This year we must ask for

$35,000.

Surely this is not an impossible task, when we remember

(*a*) The need of those who participate;

(*b*) The number of those who have the privilege of contributing, for our Congregational Church membership and constituency largely exceeds a million people;

(*c*) That all the Christmas checks are in addition to the regular annual grants which are painfully inadequate;

(*d*) That those who will be comforted and blessed with these Christmas Gifts are the men and women who have honored our churches with their faithful service through many years, who have adorned the Christian life in the display of the spirit of their Master and who just now in feebleness of body, often associated with great suffering and sacrifice, are waiting on the shore for the call—"Come ye blessed of my Father."

Thanksgiving, less than a month from Christmas, is a fitting time for our first message, and suggests many gifts, to be used at Christmas, of gratitude and thanksgiving to God for the many mercies we have all enjoyed during this wonderful year.

Kindly address all communications to 375 Lexington Avenue, New York.

The Congregational Board of Ministerial Relief

REV. HENRY A. STIMSON, D. D., *President* B. H. FANCHER, *Treasurer* REV. WILLIAM A. RICE, *Secretary*

The Congregationalist and Advance

Pilgrim Virtues in Modern Life

III. The Thankful Heart

A GENERATION ago Christian people used to sing more frequently than they do today a hymn beginning,

> Father, whate'er of earthly bliss
> Thy sovereign hand denies,
> Accepted at thy throne of grace,
> Let this petition rise—
>
> Give me a calm, a thankful heart,
> From every murmur free,
> The blessings of thy grace impart,
> And let me live to thee.

A noble instinct it was that led Anne Steele, the author of this hymn, to make her request for a "thankful heart" a preferred claim with God. For the man who possesses a thankful heart has great riches. Without it the celebration of prescribed seasons is mockery.

THE Pilgrims had it. They took it with them from England to Holland and from Holland to America. It gives warmth and color to many a page in Bradford's story. Falling on their knees in an ecstasy of gratitude when their feet first pressed the new land was not a performance staged for the benefit of future generations. They had acquired the habit.

As the year rolled around bringing in its course ample harvests and the assurance of peace with the Indians, they were moved to a more formal and elaborate celebration. But when on this first official occasion their table was liberally supplied with wild turkeys, ducks and venison, some of them at least were glad that they had not forgotten to thank God for the cornmeal and the few fish from the sea which God provided in earlier days.

WE have inherited from the Pilgrims the institution of Thanksgiving. It is one of the sweetest and most sacred of our national festivals, but the spirit which prompted the assemblages in church and homes must be acquired by each successive generation for itself. We are disposed to begin and often to end with a recital of our material benefits. A bumper wheat crop when there is one; the prospect of a change in government, general business prosperity, peace after a terrible war, comfort and plenty seated at our fireside—are mentioned.

But the table may be so well spread and the man who sits at it so over-nourished and the congregation that listens to the Thanksgiving sermon so well dressed, that the injunction, "Oh, that men would praise the Lord for his goodness and his wonderful works to the children of men," falls on listless ears. The great ascriptions of praise to God which ring forth from the lips of Paul, "Thanks be unto God for his unspeakable gift"; "I thank my God upon all my remembrance of your faith"; "Thanks be unto God who always leadeth us in triumph in Christ"; evoke little response from hearts wedded to the things of sense.

The really thankful heart begins its chant on a higher note. To the Pilgrims God himself, the God they had come to know and trust and love through Jesus Christ was the mainspring of gratitude. God's work for them and in them whereby their rough natures were being slowly shaped and polished into true reflections of his holiness was the one outstanding reason for profound Thanksgiving. Behind every material evidence of his care was the unfailing love, the measureless power which had given them existence, redeemed them from their sins and made these plain English adventurers kings and priests of God, able to rule themselves and others, able to penetrate into the divine mysteries and to mediate these mysteries to their fellow men.

A NEVER failing fountain of gratitude begins to well up in the heart when one starts his catalog of benefits with God himself, with what he is actually doing today in this our world, ennobling standards of public service, bringing the ends of the earth together in closer sympathy, distributing with the aid of men who enter into his compassionate thought the material blessings of life more widely and equitably, chastening, disciplining, purifying, utilizing every one who will take God at his word.

One man who has reached this high plane of spiritual life looks from his place at the head of the Thanksgiving table upon an unbroken family circle, thinks of his snug bank account, and while thanking God for immunity from ill health and poverty, rejoices even more that God's gifts to him are being used aright and are bringing him nearer to God. Another man sees at his table a vacant chair. He reviews a year in which his way has been hard and shadowed. But he knows that the best which any year can bring has been his all through the twelve months, that God has not yet finished with him and his, that though he may see no immediate door of escape from difficulties, there is a door somewhere.

MODERN life would be infinitely more serene; the fierce struggle to keep up with a more prosperous neighbor would be abated; the sweet amenities of daily intercourse in the home, in the shop and society would be more evident; many of the murmurings and antagonisms between class and class and race and race would be stilled, if we would transplant and cultivate in our own souls the modest flower of gratitude which beautified the sterile soil of Plymouth.

H. A. B.

EDITORIAL

Can the Bible Stand Criticism?

We have received several letters protesting against the little series of articles by Rev. Frank M. Sheldon entitled "The Study of the Bible" which have been running in our columns. Our correspondents feel that this effort to set forth what the author considers the proper method of studying the Old Testament tends to undermine faith in the Bible itself. Mr. Sheldon has been emphasizing the fact that the Bible is a progressive revelation of God, culminating in Jesus Christ, by whose words and spirit everything else in the Scriptures should be tested. His has been a minute study of the actual text of Scripture and he has urged his readers to face for themselves what seemed to be contradictions in the text and commands accredited to God which from the Christian standpoint seem to represent him as vindictive and cruel.

The Congregationalist has allowed Mr. Sheldon the latitude of personal opinion which is the right of every contributor to its columns. This does not mean that every assertion or every particular conclusion has the paper's indorsement. On the other hand, it sympathizes with the general tenor of the articles.

We have no desire to undermine or change the belief of those who regard every part of the Bible as of equal value and authority with that of every other part. Many noble and useful Christian lives have been built on this belief. But for the last fifty years at least, the idea that the Bible is a progressive revelation of God's character and of God's will has been displacing, in a large section of the Christian church, the theory that equal inspiration and infallibility attaches to every utterance of the Bible. This broader and we believe truer conception has established itself in many of our churches and in most of our colleges. Mr. Sheldon has said in these articles practically what our sons and daughters in school and college are being told by their Biblical instructors. Indeed the material in this special series was first given last summer at that stronghold of conservatism, Northfield, and was welcomed by many of the young people gathered there.

Satisfied as some of us may be with the older view of the Bible, it is a mistake to expect or desire that the young people of today will adopt it. Something better and more enduring must be put in its place. Pastors and public teachers at this point tread on perilous ground. To dwell exclusively on the contradictions of Scripture and the passages which represent a lower ethical standard is foolish and wrong; but only good will ultimately result if the idea is kept prominent that God's education of man has been going on through a long stretch of time and that "at sundry times and in divers manners" God spoke to his children, as they were able to hear and understand him, and that the fact that they sometimes misunderstood him, as when Paul verily thought he ought to persecute the Christians, does not invalidate the sweep of the Scriptural teaching concerning God, man and redemption.

The main thing is to get the people old and young to study the Bible. Some who shout from the housetops their belief in the Bible from "cover to cover" are densely ignorant concerning the contents of many a book. We have no fear that the young people of today, if they really study their Bibles and keep on studying them, will lose their Christian faith. In the case of many the modern approach may be the only method of acquiring that vital faith that shall be their very own and not an inherited form. Mr. Sheldon is thinking of the church of the future and of the great army of boys and girls, young men and young women who should be in it and in it soon, and who should learn to value their Bible and to live upon its sustaining and enduring truths.

We say again that we have no sympathy with any kind of modern criticism that delights in undertaking to tear the Bible to pieces. That is an impossible achievement even for critics who start with a presumption against religion and revealed truth. But reverent criticism, which after all is only another term for honest, patient study of the Bible, has its place in the life of the church today. Hundreds of people who accept in the main the modern critical views of the Bible look upon it still as the altogether matchless revelation of a loving and redeeming God. They feed upon the Old Testament as well as upon the New. Their trust in the Christ foreshadowed by the law and the prophets, depicted by the Gospels and interpreted by the Epistles and the Revelation, and confirmed in personal experience, is absolute and final. Day by day the Bible is a lamp unto their feet and a light in their path, and they have no deeper desire for their children than that they should avail themselves of every means and opportunity whereby from their childhood they may truly know the Scriptures which alone can make them wise unto salvation.

* *

Speed on the Congregational World Movement in your church. The movement moves most encouragingly, but its ultimate success depends upon the local church. When one looks out upon the chaotic and war-wrecked world, one must feel as never before the need of Christian missions, and the need and opportunities in the home missions and Christian education fields of America are urgent and our responsibility imperative. It is for these things that the Congregational World Movement unites our forces and calls us to go forward to larger undertakings.

"We can if we will," and of course we will!

What the Election Showed

The returns from the election are not even yet complete as regards the minority parties. But the verdict of the people as to the conduct of the Government past and to come is entirely complete and unmistakable. A glance at the map will show that the Republican ticket for presidential electors leads in every state except in a portion of the "Solid South" and usually by great majorities. One of the encouraging results is that the sectionalism of the Democratic party shows some signs of disintegration. Tennessee is a notable convert to Republicanism and so are Oklahoma and New Mexico.

We haven't the exact figures at hand, but the actual pluralities given for Harding run up well over the six million mark. The state of New York gave Harding over a million plurality. Ohio, which had been considered a doubtful, or at least a bitterly contested state, gave the Marion editor a plurality of more than 350,000. He will be chosen by an electoral vote of 404, to 127 for Cox.

In the legislative branch of the Government the result is similar. The Republican majority in the Senate will be 22, and in the House about 179. From Texas a Republican was elected to Congress. The delegations from whole states are unanimously Republican, like Minnesota, Connecticut, Illinois, Iowa, Kansas, Michigan, Washington, Nebraska, North and South Dakota and Ohio. Kentucky, which gave its vote to Cox, sends a Republican senator. In New Jersey only three Democrats were elected. In the lower house of its legislature there is only one Democrat. The Republican senators, like Wadsworth of New York, Watson of Indiana, Lenroot of Wisconsin, Smoot of Utah and Brandegee of Connecticut, who were opposed because of their attitude on suffrage for women or had bitter factional fights to hinder were all returned. The veteran, Former-Speaker Champ Clark of Missouri, lost his seat.

The story of the minority parties is not even yet wholly clear. The Socialists claim some 2,000,000 votes and profess themselves satisfied. They elected one representative in Congress. The Farmer-Labor Party holds North Dakota on state issues, but did not prove so large a factor in that group of states as had been expected. But its leader claims 1,000,000 votes in nine states. The Prohibition Party lost its one representative, but as a partial offset an Independent Prohibitionist, Milton W. Shreeve, was chosen from one of the Pennsylvania districts. The leaders of the party state that the Volstead law is safe, as more than 225 of those who voted for the law are re-elected, including Mr. Volstead, who will retain his position as chairman of the Judiciary Committee. The California referendum on a law forbidding the owning or leasing of farm lands by persons ineligible to citizenship received an overwhelming vote.

A great majority means a great responsibility. The Congressional majority in the next Congress is too large to be managed easily. The way of the President-elect is difficult. He should be able to feel, as Governor Cox suggests, that the good will of the whole country is behind him in his work.

* *

We shall all breathe more freely because the English coal strike was avoided at the last moment. We are brothers one of another and civil war anywhere means a reduction of the resources of the world which every one, everywhere comes to feel. We can only hope that the long-delayed agreement will be something more than a truce.

A Challenge from Paris

The Paris Letter on page 641 deserves careful and sympathetic reading. It is a letter from the American Church in the Rue de Berri, whose pastors, Chauncey Goodrich and Stanley Fisher, are known not only to our Congregational constituency, but who have become the pastors of multitudes of all communions who journey to Paris, engaged in welfare work, studies in the French universities and studios, or active in the commercial life of the country.

The Bulletins of the International Chamber of Commerce present a challenge to the faith and resources of the American Church when they report 40,000 Americans living in Paris; and now in this "Thanksgiving Letter from a Paris Padre" that challenge is handed on to the American Christians over here.

Over one million dollars for the Enlarged Program of the American Church in Paris has been pledged by churches, denominational boards and individuals, as Mr. Fisher has presented the challenge in this country during the past eight months. But there are immediate needs which cannot await the pledges for the new buildings and larger program: "Practically all the American Welfare organizations which did such splendid work during the War and Armistice period have been withdrawn from Paris. Today there is imperative need for an adequate meeting place for young men and women, under wholesome influences." The Church has an opportunity to purchase and equip a building which shall house a growing Sunday school, men's and women's clubs and other social activities. Building and equipment will cost $150,000.

The letter properly suggests that a fitting celebration of this Armistice-Thanksgiving period would be a pledge to this enterprise for a Finer American Life in Paris "in grateful memory of the 70,000 American patriots whose bodies lie buried in French soil."

* *

We may all thank God that in a world which has so much to teach us we are spared for a little time to go to school to the Great Teacher.

The Parables of Safed the Sage

The Parable of the Man Who Saw New York

A certain man went to New York, and he bought him an Excess Fare Ticket, and he boarded the Twentieth Century Limited, and he felt very important because he was getting off one portion of the surface of the earth and upon another somewhat more swiftly than did his grandfather when he traversed the same road in the other direction three score years and ten before. For his grandfather drave an ox-cart westward and saved money, and he drave the Twentieth Century eastward and flung money out of the car window. And in that fashion do men of this generation rise to a position of superiority above their grandfathers.

And he came into the city of Little Old New York. And he entered a great Inn hard by the station, so that he entered it by the Subway, and he went not upon the street.

And when the morning came he entered the Subway again, and ran down to Wall Street. And the building where he did business had its own Subway Entrance, so that his feet pressed not the soil of New York.

And he descended again into the Subway and returned unto Forty-second Street, for he had an errand in Times Square, and he followed the Green Line to the Shuttle Train, and did his business in Times Square, and he followed the Black Line back to the Shuttle Train and he returned unto Forty-second Street. And a friend invited him to lunch at the Yale Club, and he entered that from the Subway. And he took an Uptown Express and went many miles, and he poked his head out of the Subway long enough to see Grant's Tomb. Then he looked at his watch and hastened back into the Subway and returned to the Inn, and paid his bill, which was Some Bill, and he grabbed his bag and hustled into the Subway and followed the Green Line to the Shuttle Train, and got off at Times Square and took the Downtown Express to the Pennsylvania Station and entered it from the Subway, and returned unto his home.

And he said unto his friends, I have seen Little Old New York; and behold, it is an Hole in the Ground.

But New York hath an Elevated as well as a Subway, and he knew it not. And it hath cars that travel on the surface as well as those that go above and below it; and busses that go up Fifth Avenue, and Rubberneck wagons with a man with a megaphone. And it hath Churches and Libraries and Art Galleries, and he had seen only the Subway.

And many a man goeth into a strange city and hunteth out its underground life, and saith, It is a wicked, wicked city. But the city was not wicked save only that wicked men acted wickedly in it.

And, beloved, there be those who travel through life in the Subway; neither do they even suspect how large is God's world above ground, nor how nobly a man may live who keepeth himself upon an higher level.

And I considered these things, and I said in mine heart that I will live the life of one who useth this world at its best, and who discovereth in it more than that which may be discovered by the life of the Subway.

In Brief

A thankful heart makes as good a celebration with a little as with much.

* *

If you have not taken out your membership in the American Red Cross, do so with at least a dollar at once. There is work enough in rebuilding the world and keeping the stricken nations alive to use as many dollars as you can spare.

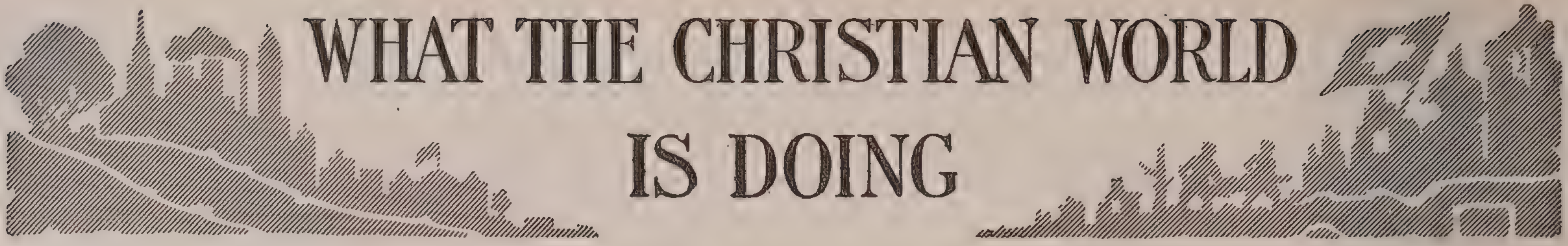
* *

A striking presentation of educational need and heroic efforts to meet that need appears in the advertisement of Northland College in this issue. Here is a real missionary college serving a large area in which the population is rapidly increasing and in which there is no other college. Money invested in such an institution yields returns manyfold in the lives of ambitious young people, thus enabled to get a Christian education for service. And money is urgently needed just now if this worthy work is to be continued.

* *

We cannot put among our grounds of thanksgiving the fact that the United States is a world leader in freedom from crimes of violence. Mr. Raymond Fosdick has given out statistics compiled for the Bureau of Social Hygiene which show such facts as these: London, with a population of 7,250,000 in 1916 had nine premeditated murders; Chicago in the same year had 105. In fact Chicago, with 2,500,000 people, had twenty more murders that year than England and Wales together, and four more than England, Scotland and Wales. In the three years, 1916–1918, Glasgow had 38 homicides and Philadelphia, only a little larger, had 281. In 1917 New York had more than four times the number of burglaries as London. In 1915 New York City reported 838 robberies and assaults with intent to rob, where London had 20 and England, Scotland and Wales 102. In the next column of the newspaper in which this report of the Bureau of Social Hygiene is printed is reported this thought-provoking statement of President Fisher of the Boston Boot and Shoe Club:

> From my own business experience there is nothing on earth that business needs so much today as religion. By that I mean responsibility to God, to man and to the obligations that go with it, in order that our relations with each other shall be the relations of one brother to another. Obligations must be kept and the covenants we make must be considered sacred and binding; therefore, I have come to feel after a long business life that some form of Christianity—I believe Unitarian Christianity—is the heart of the covenant of all business life.



WHAT THE CHRISTIAN WORLD IS DOING

An Ambassador of Peace

ONE of the best known Japanese Christian leaders, Ex-President T. Harada of the Doshisha University, during the last six months has been representing in this country the American Japan Relations Committee, with a view to promoting a better understanding between the two nations. This is an organization made up of prominent Japanese of liberal tendencies who are eager to preserve the historic friendship with America, and is headed by Baron Shibushawa. It has brought to Japan such influential Americans as Frank Vanderlip and Lyman Gage. Its work grows more important as relations between Japan and our Pacific Coast tend to become more strained. That is the reason why Dr. Harada has been consulting with both Japanese and American groups and individuals in California and has also been visiting Boston, New York and Washington on the same irenic errand. He will be all the better prepared to carry back to his native land a month hence a report of American sentiment that will help to allay hostile feeling. After that he goes to Honolulu to fill for the next two years the recently created chair of Japanese history in the University of Hawaii.

Reshaping Co-operative Movements

A GOOD deal of time and of gray matter is being devoted by various committees and sub-committees in Boston, New York, Chicago and other religious centers to the problems relating to effective co-operation between the denominations. Bishop Nicholson's committee appointed to consider the future of the Interchurch organization has held several hearings, at which secretaries, prominent pastors and laymen have had their say. Opinion leans on the one hand to entrusting the preservation of the best features of the Interchurch Movement to the Federal Council, which has hitherto done little in the way of pure administration. A group, though not a large one, believes that the Interchurch itself should continue to function as a kind of overhead organization, but organically related to the organizations as it has not been heretofore. Still others feel that the already existing bodies known as the Foreign Missions Conference and the Home Missions Councils are the agencies to conserve and express the co-operative idea. The situation is considerably muddled, but one thing is sure—the co-operative idea has come to stay in some form or other. What is needed at the moment is two or three master minds who will show the way.

The Unitarian Forward Movement

OF all the denominational campaigns for 1920–1921, that of the Unitarians for three million dollars is noticeably in evidence, especially in the East. The campaign comes to a climax next week. It has an exceptionally efficient publicity bureau, whose managers are putting up some taking advertisements in many local newspapers. Perhaps its best outstanding asset is the active participation in the movement of Ex-President Taft, Honorary Chairman of the working committee of one hundred representative Unitarian men and women the country over. Its executive head is a forceful layman, Ernest C. Adams. Mr. Taft seems to be turning gladly from the strenuous political contest to the advocacy of religion of the Unitarian type as the great need of a restless and materialistically minded world today. His first speech in Boston was a gem of a sermon from that point of view. The Campaign is described as Religious-Educational-Financial. The funds will be applied to these major uses: increased salaries for ministers, an addition to the investment at the disposal of the Unitarian Pension Society, added resources for the Laymen's League, the Woman's Alliance, the Young People's Religious Union, the Department of Religious Extension, the Department of Church Extension and the Western Conference. In addition, apportionments will be granted a number of other Unitarian agencies.

Dr. Grenfell Too

THE intrepid Labrador missionary, Dr. W. T. Grenfell, thinks this is an opportune time to raise in the United States, Canada, and Newfoundland and England a million and a half dollars to endow his hospitals, children's homes and other institutions. He has been campaigning in Canada and secured there the pledge of $150,000. Until the first of January he and his financial manager, Mr. E. Perry Burgess of New York, will be holding meetings in thirty cities in New England.

A Great Protestant Assembly

THE Fourth Quadrennial Meeting of the Federal Council of Churches of Christ in America, to be held in Boston Dec. 1–6, promises to be a fitting culmination of the religious observance of the Tercentenary year. The Local Committee, representing the Massachusetts and Boston Federations of Churches, the National Congregational Council, and eight Denominational Social Clubs, is admirably organized. The business sessions will be held in Ford Building. The formal welcome of State and Churches and the address of the Moderator will be given, Wednesday evening in the Old South Meeting House. Thursday evening, St. Paul's Cathedral is offered for the addresses on "American Ideals; a Heritage from the Pilgrims," by President Faunce of Brown University, and Robert Speer, D. D., of New York. On Friday evening, in Trinity Church, "Christian Internationalism" will be discussed by Frank A. Vanderlip, Dr. R. C. Gillie, President of the English Free Church Council, General Nivelle of France, and other official representatives of European Governments. The Sunday evening session will be devoted to Missions, with John R. Mott as the main speaker, in Ford Building. Sunday afternoon, in Faneuil Hall, "Christian Industrialism" will be emphasized by Bishop Francis J. McConnell. A banquet will be given on Monday evening, at the City Club, by the denominational social clubs. The business sessions will be open to the public, who are admitted to the gallery, and, with the reports of the various Commissions, will be of great interest. A letter of welcome has already been sent to 1600 Members and Corresponding Members of the Council.

The Proposed Brooklyn Merger

THE proposal to unite Clinton Avenue and Central Avenue Congregational Churches in Brooklyn has gone so far as to attract the editorial notice of Brooklyn papers. The *Standard Union* of Nov. 7 devotes a column and a half to a discussion of the subject *pro* and *con*. On Nov. 7 at a joint meeting of the boards of the two churches, a recommendation was passed that the pastors of the two churches and the presidents of the boards of trustees formulate a concrete plan for the merger, this to be presented to the official boards of the churches and through them to the church members.

Original Plates of Finney's Famous Book Found

BURIED under several inches of dust in the basement of the old Goodrich book store in Oberlin, O., the original plates of Charles Grandison Finney's famous "Lectures on Systematic Theology" have just been unearthed after being lost for a quarter of a century. Printed for the first time in England, in 1851, the book, like its author, made a profound impression on both sides of the Atlantic. General Booth, founder of the Salvation Army, had a copy placed in each of his London Community Houses. In spite of the changing opinions in modern theology, Finney's work still holds its high and authoritative position. The book deals with questions of moral government, and other significant moral issues. For many years the plates have been sought. Now that they have been discovered a new edition will soon be forthcoming.

Pacific University Exceeds Record

PACIFIC University has a registratio this year considerably beyond any previous record. The enrollment to date in the college is 135 and in the conservatory 80 The faculty, the best of any in recent years is well equipped and thoroughly enthusiastic

The Capital of International Confidence

Geneva, the Place Where the League of Nations Meets

By Isaac Ogden Rankin

Mid-November brings to Geneva, the first city of French-speaking Switzerland, the honor of playing host to the first formal public session of the confederation of the world in the League of Nations. The founders of the League passed over the sentiment which would have given this honor to Brussels as a perpetual memorial to its sufferings, its courage and its patience, the precedents of The Hague, with its courts and Palace of Peace, as well as the claim of that far-seeing imagination which would have included Asia in its vision and re-established Constantinople as the center to which the world would look for guidance, as it did for centuries of the later Roman sway. They chose instead for a center of deliberation and appeal a Western European capital, a place which was the seat of government for no already established political state, this quiet and busy city, of nearly the size of Worcester or New Haven, which sits astride the River Rhone at its outlet from one of the beautiful lakes of the world.

The first claim which Geneva might have urged upon this preference is that it is in neutral Switzerland. For two centuries Switzerland has stood outside the wars and ambitions of Europe. Its people are trained and armed, but solely for the defense of its permanent neutrality. In this respect it is a refuge as nearly inviolable as any refuge on earth can be by the common consent of the nations. Even Germany did not venture to pass the borders of Switzerland. The choice of one of the Swiss cities both makes the central organization of the League secure and confirms the long-recognized sacredness of the Swiss aloofness from war. So, to take an ancient parallel, the Greek city-states made the seat of the oracle at Delphi immune from attack in their recurring wars.

Geneva, from the Outlet of the River Rhone

The Hotel Nacional, seat of the League of Nations, is at the left but does not show in the picture

Yet the name of Geneva has not always been associated with peace. As far back as there were inhabitants in Europe there must have been a settlement on this spot where the river leaves the lake. Besides these ways of water or valley travel, afforded by Lake Leman and the Rhone, there was a hill for a fort and an island for a refuge. It was the natural place of crossing from north to south and from south to north, around the corner of the high Alps. Cæsar took and fortified it. It has belonged in turn to Dukes of Savoy, ancestors of the present Italian king; to its own armed and warring bishops, to the Kingdom of Burgundy, to the Holy Roman Empire, to the Swiss Confederation, and to France. Its freedom and final association with the other Swiss cantons only came in the time of Napoleon. And the whole territory of the canton, which more and more became a suburban extension of the city of Geneva, is only a little more than a third of the territory included within the municipal limits of Chicago.

The Charm of Geneva

The first great charm of Geneva lies in its outlook to the south over the blue waters of the lake. The hotel which has been purchased for the use of the League from its front windows commands this famous view, a photograph of which accompanies this article. The highest peak in the range is the snow-covered Mt. Blanc, the "White Mountain" in French Savoy which is the highest point of the Alps. Other snow-covered peaks are seen and the whole range takes on special charm of color at early morn and sunset and by the light of the moon. All travelers will remember also the wonderful blue water from the lake as it moves under the bridges to make the Rhone. All the other lakes of Switzerland are green, but Lake Leman water at Geneva is a deeper blue than the sky. But the river does not keep this wonderful color long, for almost within the city limits the Arve flows in from the glaciers of Mt. Blanc, a gray, discolored stream, which for some distance flows unmingled beside the blue water from the lake.

The city is built on both sides of the harbor, which is nothing but the narrowing of the lake toward the river, V shaped and protected by breakwaters. The old town is on the left bank of the river, with its hill crowned by the cathedral. But the hotel of the League is on the right bank, a little out, so that its view of the lake and the distant mountains is not obstructed. Most of the south side of the lake is French, and French is spoken nearly all around its shores. And the whole canton of Geneva is like an arrowhead thrust into the side of France.

The great names connected with Geneva are Farel, Calvin, Beza, Rousseau, Voltaire, Saussure, the botanist and student of the Alps, the father of mountain climbing for pleasure; Necker, the French banker, financier, and father of Madame de Staël, Amiel, whose Journal holds its place among thoughtful readers, and Calame, the greatest of Swiss artists since the days of Holbein. And it has given birth or opportunity to many other leaders in scientific thought and research. Of these great men whom Geneva honors, Rousseau spent his boyhood in or near the city, but his whole later life belongs to France. Farel was a Frenchman who came to Geneva in the days of the first fight for liberty of the Reformed worship, won his footing and helped to bring the city over to the Reformed faith. His greatest service was that he secured the aid of Calvin, another Frenchman, who visited the city casually, and stayed to be its master most of the rest of his life. Voltaire took refuge there from the storms which he had raised about his head at the French court and built himself a residence at Ferney, four miles outside the city.

Famous Names of the City

Of these famous names associated with Geneva Calvin is by far the greatest. He reformed and ruled Geneva as Savonarola did Florence, but for his whole long lifetime. And Beza carried on his work. He set up a theocracy, with himself as God's administrator in civil as well as religious affairs. With his keen intellect and masterful will he made Geneva the inspiration of the Reformed faith in France, in the Low Countries and in Great Britain. It is impossible to think of these countries, or of our own United States, without remembering Calvin. He was the father of Presbyterianism as we know it. He gave a fighting philosophy and so provided an intellectual backbone for the enthusiasm of the Reformation. In spite of his own intolerance, both civil and religious liberty owe him a debt which can never be disregarded. Drawing his divinity from Augustine, he made it a weapon with which to fight for the supremacy of God and duty. We find him the master over whose philosophy of faith Pastor Robinson held controversy at the University of Leyden, while his thought lay at the back of the steady faith and courage of the Pilgrims in their venture across the Atlantic and of the Puritans in their founding of Massachusetts. And Calvinism held the thought of New England in its grip for more than two hundred years.

Geneva is already a cosmopolitan city, it will be more so after the permanent organization of the League of Nations is set up. The addition of bits of French territory in 1815 to round out the canton had already given it a small Roman Catholic majority and this is now true even of the city, which has continued a stronghold of Protestantism ever since Calvin's day. More and more Geneva has become a pleasure resort and a place of residence. It is an entrance gate not only for the pleasant towns on Lake Leman, but also for the mountain villages and passes of Western Switzerland. Its university, succeeding the ancient academy in 1873, has always attracted scholars. People of leisure from all over Europe have found it an agreeable residence. The coming of the League will make it one of the intellectual and moral capitals of the world.

For What Shall the Middle West Be Thankful?

By Rev. James Austin Richards

For its youth, too often hasty and prodigal, but hopeful always.

For being old enough to have a past and young enough to have a future and to care more for the latter than for the former.

For faint, early signs that the moral and spiritual backwash of the war is passing.

For days that have no precedent and therefore demand fresh explorations of the bases, forms and sanctions of individual and social morality.

For life in a land largely settled by men seeking for liberty and for God more than for gold.

For being a part of America, allowed to bear a share in her present bewilderments and gropings and hoping to have a part in bringing her again to clear convictions and unselfish purposes.

For a world no longer sick without knowing it, where thoughtful men have lost all pride and most men have a sobering sense of need.

For the sciences of body and mind that are beginning to teach the personal ethics of Jesus.

For economics and industrialism that by the way of suffering are learning the social wisdom of the Nazarene.

For adventures toward freedom still to be made.

For dreams of days when classes no more strive but help, and nations no more war but serve.

For sectarianism that is learning to blush with shame.

For churches that look at facts and say, "We can if we will."

For the Spirit of God, better welcomed in some lives than in others but working in the hearts of all men and women and children.

For the historical Jesus now seen towering above church and creed more vividly than at any time since the second century, and the contemporary Jesus still calling men to rise and follow him into the way of the life.

For our Father.

Winnetka, Ill.

Why the Pacific Coast is Thankful

By Rev. Henry H. Kelsey, D.D.

Why is the coast thankful? No reason to be otherwise. We have had a prosperous year.

Western Oregon and Washington always have abundant rainfall. The Middle and Eastern parts of these states have such resources for irrigation that all irrigated tracts produce prodigious harvests of fruit. The treeless sections of volcanic soil are unsurpassed for wheat.

California has been short of storage water in the hills for three years. There were fearsome forebodings a plenty early in the summer of dry ditches and failing electric power. But it didn't happen. We got by without loss, and now it has rained, there are three feet of snow in the Sierras, streams are rising, the cattle have forage and everybody is smiling and happy.

It has been a good year, all crops excellent, rice the largest ever, raisins, oranges, lemons, apples, cotton, sugar beets, grain, all good. Growers are not getting war prices but they didn't expect to. Wool has no buyers just now but they are expected. So why worry? In all physical, material aspects, all the coast has abundant reason for gratitude.

The labor situation has just announced its presence among us by an occasional strike but they have all been smoothed out with no rupture. We have yet very little unemployment.

What of the churches? It's the same story. The writer has traveled up and down this coast five years. He affirms that the Congregational churches of California, Oregon, Washington and Idaho are in better case now than when he made his first trip. Financially they prosper. They raise their quotas whether it is for the apportionment, the Pilgrim Memorial Fund or the Congregational World Movement, and facing the $5,000,000 askings for 1920 they unanimously have said: "We will do our share." Salaries of preachers have been raised, not all, but a goodly proportion of them. Southern California is pushing for a minimum of $1,500 and parsonage. Several new churches have been erected this year, notably Pico Heights and Hollywood, Los Angeles. A number are planned for, to be built as soon as prices go down. There has been no increase in vacant pulpits. There are now only two or three in Southern California. On the whole we have gained in a stable pastorate. There has been a moderate but real gain in church membership. Better, the Sunday schools have grown and there is a decided increase of interest and membership in young people's societies.

Why not be happy and grateful? We have climate for everybody, hot, cold, wet or dry to suit, and it's all good; resources in the soil that never fail; then we have resources over the mountains eastward in people who

A THANKSGIVING

By Margaret Cable Brewster

The year has brought me many shining days,
For which my heart would offer perfect praise.
(The shadow of my days of stormy pain
Has seemed to render my Thanksgiving vain.)

And yet—I thank Thee for the stress of life,
For cataclysmic days of inner strife.
The rending conflict in my soul's profound,
Which brought my spirit to its glad rebound.

These bow my head in thanks, great God of all
For out of these as from a secret pall
My spirit has climbed up unto these days
Of tranquil joy for which I now give praise.

want our climate, our fruits and our good fellowship and are willing to pay for it.

For a great place on the map of the world and a future that awakens the imagination; for a year filled with demonstrations of the goodness and grace of God; for a share of responsibility in the solution of the acute problems of the world and a gospel in which there is power to solve them, we are radiantly thankful in this year of grace, 1920.

San Francisco.

What the South Has to Be Thankful For

By President Frank R. Shipman

Atlanta Theological Seminary

"What has the South to be thankful for this November?" At the moment of writing, the farmers of Uncle Sam's great cotton plantation feel like saying, "Not much." The cotton that cost—say—35 cents a pound to make is now selling at 20 cents a pound. No wonder that many men are grim and resentful, ready to strike at *somebody*. I would be understood as truly sympathizing with the depression which the farmers are feeling, even if I go on to speak of some things for which—looking back to Jan. 1 and forward beyond the present crisis—the South may be thankful.

1. The South may give thanks for thriving business during most of 1920. This prosperity was due to the large crops and high prices of 1919, but it is properly mentioned here. For the eighteen months ending July 1, 1920, $225,000,000 were spent on new or enlarged industrial enterprises along the line of the Southern Railway, while on the same date new work had been undertaken to cost $153,000,000. Relating the two figures together, one sees the increased speed at which business was going.

2. The South may take pleasure in the growth of its cities. On a wide view, the nation should be alarmed at the relative decrease of its rural population as shown by the last census. But the South, generally speaking, has needed larger towns and better cities than it has had. At any time in the past cities better fitted to satisfy varied wants would have benefited the rural sections of the South, and at any time the rural sections could have supported larger cities. This interchange of enlarged benefits is now coming to pass.

3. The South may count among its mercies that on the whole its higher officials have been men of good character and progressive minds. Georgia has just elected a senator who has nurtured and now represents a crop of ancient grudges and prejudices; but even here the election was one that will do good, introducing a little needful democracy into the Georgia Democratic machine.

4. We are thankful that during the war the Red Cross grew up in the South to stay. While the year has not registered many social gains through state legislatures, the Red Cross has redeemed the year in social progress. Largely through its agency, an average of 13 public health nurses has been placed in each Southern state. That, for only one item.

5. In the sphere of education, the theory of individual rights is yielding to the rights of social duties. Compulsory school attendance is being attained, and the right to lay local school taxes is being pressed on sometimes reluctant communities. The old arrangement—a small grant by the state, increased variably by the interested, near-by parents—is passing. A great victory was won three weeks ago when Georgia amended its constitution, voting to allow the counties to lay a tax for their own schools. Having the right, they will assume the duty.

6. The Southern churches have much to be thankful for. During their last calendar years, the Baptist, Methodist and Presbyterian churches gave more for home and foreign missions than ever before; but it would be easy to make too much of this. Nowadays missionary treasuries must run as hard as they can merely to stay where they were. A surer cause for gratitude is that the Southern churches have escaped that after-the-war self-distrust in which the Northeastern churches appear to be groping. They have a message, and consequently their world is still listening to them.

Why Our Colored People are Thankful

By Rev. William N. DeBerry, D.D.

Assistant Moderator of National Council

What have our Colored people to be thankful for this year?

1. As American citizens the Colored people are thankful for the peace and prosperity of the nation as a whole. Today no other nation has so many and so great reasons for gratitude to God as the American people whose material fortunes and political prestige have been greatly promoted by the very crisis which wrought such calamity and ruin among other nations of the world.

The triumphs of national prohibition and woman's suffrage are the great reforms in our social and political life for which the people as a whole will this year rejoice and give thanks. As a part of the great nation whose lot is one of such signal blessing and favor the Colored people are deeply grateful.

2. But there are numerous blessings for which the Colored people are specially thankful as a group. Among these are those by-products of the World War of which they themselves are the chief beneficiaries. The war occasioned an unprecedented exodus of Negroes from the South to the North and this movement was productive of the social betterment of the race on both sides of the Mason and Dixon's Line. In the South it alleviated the congestion of the Negro population at many centers and resulted in better treatment of Negroes and a serious effort to reduce the wrongs and the handicaps of which for years they have been the special victims.

In the North the migrants found an open door to industrial opportunity and the chance to work under conditions such as here the Negro had never before known. Here also they found deliverance from lynch law, Jim Crowism and disfranchisement with the freedom to enjoy their rights as American citizens. The success with which the Negro has thus far maintained his new industrial status in the North and the ease with which he has here become adjusted to his new social environment are signs of great promise.

3. Again, the Negro race is thankful for the friendship of its friends and the growing spirit of racial co-operation in the effort to effect an amicable adjustment of race relations throughout the land. This hopeful spirit finds effective expression in such bodies as the American Missionary Association, the Southern Sociological Conference, the National Association for the Advancement of Colored People and the National Urban League for Social Service among Negroes. The importance of the work which these and allied organizations are doing in racial development and uplift and for the promotion of inter-racial justice and good will can hardly be overestimated. While differing decidedly in viewpoint and method, the ultimate aim of all these agencies is one and the same and the task of each is indispensable to the complete emancipation of the race.

4. Finally the Colored people are thankful for the recent return of the Republican party to political power. The Negro people have a warm and abiding affection for this party for it was the party of the abolitionists and of Lincoln. They have manifested this affection in unwavering allegiance and loyalty through all the vicissitudes of the party's history and life. The whole-souled political faith of the race found happy expression in the words of Frederick Douglass, the greatest of Negro orators, who once said, "The Republican party is the ship, all else is the sea." The conduct of the party and its attitude of indifference to the Negro's welfare have not always justified the latter's loyalty and faith for the Republican ship has often appeared to be an unsafe boat for its Negro passengers.

But in spite of stormy sea and tossing craft, the Negro has stood pat and never deserted. The Negro of today is a Republican in politics both from sentiment, tradition and training. He rejoices therefore most heartily with the great majority of his fellow Americans to see the reinstatement of Republican rule after an unfortunate era of Democratic maladministration during which the evils from which the Negro has long suffered have been intensified and increased. For the hope and confident expectation of better things under the new régime, we as a people are profoundly grateful.

St. John's Church, Springfield, Mass.

OUR PILGRIM PULPIT

Thanksgiving in Troubled Times

By Rev. Irving Maurer

First Church, Columbus, O.

Hope thou in God; for I shall yet praise him. —*Ps. 43: 5.*

This cry has been called "the great adversitive of Praise"! When the heart is homesick and lonely, when life is full of the oppression of foes, when idealism is mocked, then real character is tested by its ability to be thankful and buoyant. In three splendid stanzas of human pain recur this climatic refrain, "Hope thou in God; for I shall yet praise him who is the help of my countenance and my God." Thanksgiving Day comes to us out of this setting. It shines out of the shadows of suffering, and death on a well-nigh unsettled coast.

Let us then look at Thanksgiving Day from the background of America's difficulties. Better than the recital of our material plenty is the approach to the thankful heart through the difficulties and hardships of the times.

May I mention first the unsettled and uncertain state of mind with regard to an international policy?

There is no doubt that as a people we are very uncomfortable at the thought of the drifting tendency which characterizes our relations with the rest of the world. Much of the haze and dimness which marked the recent presidential campaign was due to the fact that we are a young nation. When we look across the Atlantic or across the Pacific we feel that we are facing worlds far removed from our own. We have not yet made up our minds as to what is our place in the family of older peoples.

When this fact of uncertainty is approached in the right way it is cause for thankfulness. Let us thank God that America is a young nation, with her life before her. She may be the heritage left us by the fathers, but apart from us they shall not be made perfect. Let us thank God that we can go into this relationship in a new world order blessed by newness, free from the quarrels of many pasts, fitted by our youth to say a new word to older peoples.

Let us not be ashamed of our inexperience—let us be thankful that there is still with us something of the clearer light which glorifies the eyes of youth. And let us thank God that our work is something more than the defense of institutions, that we shall have a part in the building of a future internationalism. Today we can enter into the thankfulness of the poetic spirit. In these uncertainties we see the stuff with which we can create.

Another difficulty with which we travail today is the spirit of unrest in our social relations. We may be a young people but we are none the less witnessing the passing of an older order. The unwillingness of men and women to work hard, the growing bitterness toward the employing forces, the feeling that life is played out, has taken from many a heart today the secret of happiness, of restfulness, of peace.

Look at this unrest for a moment. There is in it cause for praise and thankfulness. The Christian learns that without God no material achievement is worth the trouble. Much of the quarrel with this order arises in the discovery that men are losing out in the worth-while aspects of life. Richard Bulmer, in W. L. George's "Caliban," discovers, after a seething material success, that "one just messes about in the middle of life—and life sails away."

The world is discovering that it can spend money for that which is not bread, that it often labors for that which satisfieth not. What is the matter with our world? Why is there so much complaining? Why is nobody satisfied? The answer is very simple. The unrest of today shows us how badly we miss God when we try to get along without him. As I face the drive and mutter of the social storm I see the light of Christian love flickering here and there, and I thank God that in times like these we have so great and so adequate a gospel.

I close with the picture of scars which war has inflicted upon the clean social body of our republic—scars of untruthfulness, of intolerance, of sensuality, of selfishness. I suppose we had something of every one of these evils with us before, but today they are so strong that I scarcely recognize the American life beneath them. It is as if some alien brute had stalked into our land defiling fair things with the smear of his dirty hand.

And yet even here, after looking over the soiled pages of these past two years, as I recall the un-American things that were said, and the un-American spirit which at times prevailed, I say, "Hope thou in God; for I shall yet praise him." For when one sees the penalty which the world pays for war he is helped to a new understanding of the spiritual nature of man. If we could fight wars without thus suffering in soul what heartless monsters we would be! Therefore in this pathetic spectacle of the havoc of war in the realm of America's spirit I see fresh evidence of the spiritual quality of humanity.

Mankind cannot suffer its better self to be outraged without knowing the penalty for sin. If we can only see existing evils as penalties for sin, see indicated again the changeless law which the men in the Bible discovered, we can look up with hope, we can feel the lift of the spirit at thought of the future.

Thank God for America, for her youth and her idealism. Thank God for the promise of Christianized social order. Thank God for her hatred of war, for her love of peace. Thank God for the burning light of his love which burns above our dark horizon.

From Day to Day

When the Ballots Fell

By Allen Chesterfield

As I sat that Tuesday morning in one of the polling places, studied the election machinery and watched the voters come and go, a fresh sense of the worth and meaning of popular government possessed and cheered my soul. To think that on that morning from thirty to forty million men and women, in all sorts of surroundings, rose from slumber cherishing one common intention, made one realize what a mass movement is capable of accomplishing and what a unifying force the ballot box is.

It was a dull gray morning, in these parts at least. As the winds of yesterday had given place to a calmer atmosphere, so the hot passions of the campaign seemed to have died down. The last rally had been held and the last thundering, forecast and appeal had been fulminated. Friend had ceased to argue with friend and husband with wife, over the issues and the candidacies. Individuals, some of whom were undecided up to Monday night, must now make their final and their solemn choices.

Thus the higher mood seemed to me dominant in the little hall where I sat. It might be that some of the ballots which I saw sliding into the box represented spite or prejudice or ignorance or selfishness or the narrow vision, but I felt like giving each voter the benefit of the doubt. He or she might not be putting down a cross at exactly the same place where I had registered mine, but I could not bring myself to accuse any particular one of possessing a brand of patriotism inferior to mine. Some from my point of view might need to be educated or illuminated, but possibly if they knew how I had voted, they might be thinking the same thing about me.

At any rate, I gave myself up to the finer emotions prompted by the thought that this little country voting place was but a replica of tens of thousands of similar halls and booths over the land where free men were availing themselves of their birthright and discharging their duty as God gave them to see it. Democracy has come to stay, when mill owner and engine stoker, the native American proud of his Pilgrim ancestry and the most recently naturalized Slovak, the octogenarian who has voted every presidential election since Lincoln ran for his second term and the slip of a salesgirl avail themselves of the same electoral opportunity.

Speaking of the girls and women, you must have noticed—all the rest of you—how changed the atmosphere of the voting places was. Gone were cigars and cuspidors. It was quieter where I voted than at many a young folks' prayer meeting. Not only were there women voters in great numbers, but they were checking up the lists, sending for their sisters, and "hustling" all day just like the men.

It was gratifying to see what pride the warden at this particular polling place took in maintaining the dignity of the occasion. He had assembled his inspectors and other helpers the night before and went through with them what amounted to a rehearsal. "If any woman comes tomorrow," he said to them, "who seems confused, show her every courtesy. Above all, don't laugh at her should she make a mistake. Women will have a share in conducting the next election. Let's get ready to work with them." He took unusual pains to see that every minute provision of the law touching the sanctity of the ballot box and the method of voting should be scrupulously observed. He is an Irish Democrat, but no son of the Puritans could have been more vigilant in his effort to secure an honest election.

Wasn't it pleasant, too, throughout the hours of that memorable Tuesday to notice how family life has been broadened by woman suffrage! The children as well as the women took an immense interest in the election. From district school up through the high and in all the colleges, straw votes were taken. Youngsters in their earlier teens registered themselves as enthusiastic followers of Harding, Cox or even Debs. We are getting a big dose of democracy these days, and let us hope that De Tocqueville's often-quoted statement that the cure of democracy is more democracy will be fulfilled in our time. A country whose women and children are interested in politics cannot go to the bad.

League of the New Day

Next Week's Readings and Prayers

Week of Nov. 22–28

Monday. Haggai to the People. Hag. 1: 1-15.
Tuesday. The Promise of Peace. Hag. 2: 1-23.
Wednesday. Zechariah. Zech. 1: 1-17.
Thursday. Thanksgiving Day. Ps. 65.
Friday. The Candlestick. Zech. 4: 1-14.
Saturday. Truth and Peace. Zech. 8: 1-23.
Sunday. Security in God. Ps. 37: 1-19.

Object for Intercession

Thanksgiving and Remembrance of Those in Need:

Help us, O God, to remember thy fatherly kindness toward us continually and to take into daily account thy mercies toward us. Hear our prayers for those who have suffered and those who have failed and give to them some conscious reasons why even in the midst of trouble they should turn to thee with thankful hearts. In the name of Christ. Amen.

The Burial of Dr. Herring

On Nov. 9, the body of Dr. Hubert C. Herring was removed from the receiving vault in Mount Auburn, Cambridge, and given burial in Edgell Grove Cemetery, Framingham, a few miles out of Boston. The beauty of this region and the fact that Mrs. Herring's sister and her husband, Mr. Franklin W. Ganse, formerly of Brookline, recently transferred their home to Framingham, doubtless determined this choice of a burial place, Dr. Herring's immediate family now being widely scattered in their fields of service.

No publicity was given to the occasion, and the utmost simplicity characterized it. Autumn leaves were banked over the bared ground, twigs bearing leaves of ruddier hue being clustered at the grave's head. Dr. Ashley D. Leavitt, of Harvard Church, Brookline, as the pastor of Mr. and Mrs. Ganse, conducted the burial service. Dr. William A. Knight, pastor of the nearby Plymouth Church, Framingham, has written briefly of the scene, in lines published below, for the many who honor Dr. Herring's memory. On the following Sunday afternoon the officers of Plymouth Church and Grace Church, Framingham, went to the grave in a body and placed flowers upon it as representatives of their brethren in the Congregational churches of the country.

His Resting Place

By William Allen Knight

(Commemorating the burial of Rev. Hubert C. Herring, D. D., on Nov. 9, 1920, in Edgell Grove Cemetery, Framingham, Mass., near Plymouth Church.)

Not far, the city's long-familiar roar;
  Anear, the peaceful chant of reverent trees.
The dulcet antiphone of nature's aisles:
  We made his resting place mid charms like these.

The thronging city should not be too far;
  Field marshal he of hosts for Christ arrayed!
Yet quiet, sky-embosomed life he loved —
  Mid hills and lakes his forespent form we laid.

The strategy of campaigns seamed his brow;
  Yet common soldiers loved his power to fire
Their hearts afresh. 'Tis meet that near his grave
  A village church uplifts a guarding spire.

The Herring Memorial Fund

(Designed to be serviceable to Mrs. Hubert C. Herring while she lives, and then to be passed over to the Annuity Fund for special uses. Checks should be made payable to the Herring Memorial Fund, and sent to 375 Lexington Ave., New York City.)

(Subscribers up to Nov. 5)

Somers, Dr. A. B., Omaha, Neb.
Sutherland, John W., Lansing, Mich.
Wood, Lester L., Chagrin Falls, O.
Watson, W. H., Northbridge, Mass.
Thorp, Charles N., Holyoke, Mass.
Bigelow, E. Victor, Andover, Mass.
Nichols, W. H., LL.D., New York City.
Walker, Williston, New Haven, Ct.
Adadourian, Haig, Plymouth, Mass.
Bassett, E. M., New York City.
Burling, James P., Des Moines, Io.
Burrill, G. H., East Orange, N. J.
Cady, George R., Chicago, Ill.
Cushman, C. E., Iowa Falls, Io.
Davis, Frank, Charlotte, Mich.
Denny, Walter B., Owosso, Mich.
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Fisk, P. H., Strafford, Vt.
Grupe, Charles W., Willsboro, N. Y.
Guptill, Orville J., Meredith, N. H.
Holbrook, Chalmers, Cheshire, Ct.
Hutchins, Wm. J., Berea College, Berea, Ky.
Hutchinson, J. J., Barton, Vt.
Lamprey, Mary E., Providence, R. I.
MacKenzie, H. Lincoln, Lynnfield, Mass.
Moulton, Warren J., Bangor, Me.
Norris, Kingsley F., Little Valley, N. Y.
Pearson, Milo E., Auburn, Me.
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Bradley, Dan F., Cleveland, O.
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Scotford, J. R., Cleveland, O.
Thomas, Percy E., Rockville, Ct.
Turner, L. A., Amity, Mo.
Wheeler, E. F., New Ulm, Minn.
Best, John, St. Louis, Mo.
Bissell, Wm. T., West Townshend, Vt.
Bosworth, Richard H., Townshend, Vt.
Buckner, Wallace, New York City.
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Guthrie, Ernest Graham, Boston, Mass.
Moore, C. D., Marshall, Minn.
Moore, J. H., Chicago, Ill.
Reeves, C. E., Topsfield, Mass.
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Smith, Mr. and Mrs. Wm. Grant, Cleveland, O.
Thayer, Lucius H., Portsmouth, N. H.
Anonymous, New York City.
Beach, Harlan P., New Haven, Ct.
Dent, Thomas J., Aberdeen, S. D.
Dunbar, R. W., Greenville, N. H.
Fitch, Frank F., Augusta, Ark.
Gause, Noah C., Grantwood, N. J.
Luideman, H. H., Ames, Io.
Merrill, George R., Hackensack, N. J.
Mills, George S., Bennington, Vt.
Rollason, Herbert D., Hanover, Ct.
Stockdale, Allen A., Toledo, O.
Stocking, Jay T., Upper Montclair, N. J.
Thrall, W. H., Huron, S. D.
Trickey, Benjamin J., Albion, Neb.
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Young, E. Vernon, New Haven, Vt.
Youngs, Mrs. Anna L., New York City.
Farnam, Prof. Henry W., New Haven, Ct.
Davis, W. B., Cleveland, O.
Beardsley, Henry M., Kansas City, Mo.
Brooks, R. C., Berkeley, Cal.
Fraser, J. G., Cleveland, O.
Hitchcock, A. N., Oak Park, Ill.
Heelzer, John, Denver, Col.
Kelly, J. J., Lockeford, Cal.
Kingman, Henry, Claremont, Cal.
McIntosh, James H., New York City.
McKinley, Charles E., Galesburg, Ill.
Mason, C. E., Mt. Home, Ida.
Maile, John L., Los Angeles, Cal.
Patton, Cornelius H., Boston, Mass.
Smith, Edward Lincoln, New York City.
Spencer, Truman J., New York City.
Stevens, C. H., Redwood City, Cal.
Veazie, Walter C., Ione, Wash.
Warner, Edwin G., Brooklyn, N. Y.

(181 subscriptions to date, totaling $7,366)

Extracts from Letters Accompanying Subscriptions

From an honored layman:

"I enclose my subscription of $500 toward the Herring Memorial Fund. The many demands keep me constantly on the tenter-hooks, but this appeals to me so strongly that I simply cannot be a slacker."

From the President of a Theological Seminary:

"I congratulate you on the proposal of the Herring Memorial Fund. I enclose my check and with it every confident expectation of the success of the Fund. It ought to call for some gift from practically all our men. Mrs. Herring deserves the recognition of her own devotion to our work through all these years, and it is but a slight expression of our love and gratitude to Dr. Herring himself."

From the pastor of a country church in Connecticut:

"I am enclosing a small check toward the cause in which I heartily believe. I trust that later on I shall be able to enlarge the sum. Dr. Herring was surely an ideal Christian leader whose tragic death has touched us all."

Congregational World Movement

Encouraging News of Progress

News of a very encouraging nature continues to come to the New York office regarding the attitude of the churches to the 1921 program. Dr. W. W. Scudder, whose region includes Missouri, Kansas, Oklahoma, Texas and Louisiana, writes most enthusiastically of the reception accorded him as the representative of the Congregational World Movement in Texas and Louisiana. Our churches in these states are not numerous or strong, but their attitude is significant. At the recent meeting of the Texas Association a hopeful, aggressive spirit ruled the gathering, and the response to the Congregational World Movement was excellent. Every feature of the program was welcomed and the whole state will be in line. The vigorous and wide-awake pastor of the Port Arthur Church, Rev. W. T. Coughran, is the field worker for the central group of churches, which is a guarantee that the field work of that locality will be well done. Dr. T. H. Harper of Dallas (Central Church) has consented to look after the churches of the central section of the state, which insures a splendid success. In the Pan Handle, Rev. Hugh L. McKenzie, of Spring Lake, will be the field worker.

Some fear has been expressed with reference to the readiness of the Louisiana (white) churches to co-operate in the Congregational World Movement, but in their state meeting, just held, they manifested a cordial, enthusiastic attitude of approval and a determination to co-operate in the 1921 program of Missionary Education and Stewardship. As far as their representatives could do so, they have accepted their apportionments. If the response of the denomination is as hearty and enthusiastic as that of the white churches of Louisiana, the Congregational World Movement will experience a landslide success.

The Colored churches of Texas and Louisiana, under the leadership of Superintendent Lawless, have eagerly accepted the plans suggested whereby their most helpful co-operation could be secured for the Congregational World Movement program. The splendid spirit and achievement of these Colored churches, which was manifested in their Atlanta Convention where they practically doubled their apportionment, was again reflected in their recent gatherings in Houston, Tex., and New Orleans, La.

Southern California, through Superintendent Kenngott, has put on a vigorous program of promotion preliminary to the canvass which this year will be made on Dec. 5. Among the sources from which valuable and complete information concerning the Congregational World Movement might be secured, Dr. Kenngott specified *The Congregationalist and Advance* for Oct. 7.

Large Enrollment at Whitman

The college and conservatory of Whitman College, Walla Walla, Wash., have the largest registration in the history of the institution. It has nearly reached the 600 mark and expects to reach 700 before the close of the year. This is a gain of 30 per cent. over last year. There are 200 enrolled in the conservatory, giving it the distinction of being the leading conservatory of the Northwest. President Penrose is in the East in the interest of the college.

AMONG THE NEW BOOKS

Old New England

Old New England Houses, by Albert G. Robinson (Scribners). Like the author's "Old New England Doorways" this volume, similar in size and in attractive illustrations, will delight all lovers of the best in old architecture. Many of the houses illustrated here are also of historic interest, as The Home of the Alcotts in Concord, The Fairbanks House in Dedham, dating from 1636, The Birthplace of Count Rumford in North Woburn, The Rebecca Nourse House in Danvers, 1636, The Caldwell House in Ipswich and the old Whipple House, both said to date from 1633, The "Dorothy Q" house in Quincy, The Munroe Tavern in Lexington. An interesting introductory essay by the photographer describes the architectural changes and varying style of these old seventeenth and eighteenth century buildings. But the main interest of the volume is in the large collection of photographs, which speak for themselves.

Recent Fiction

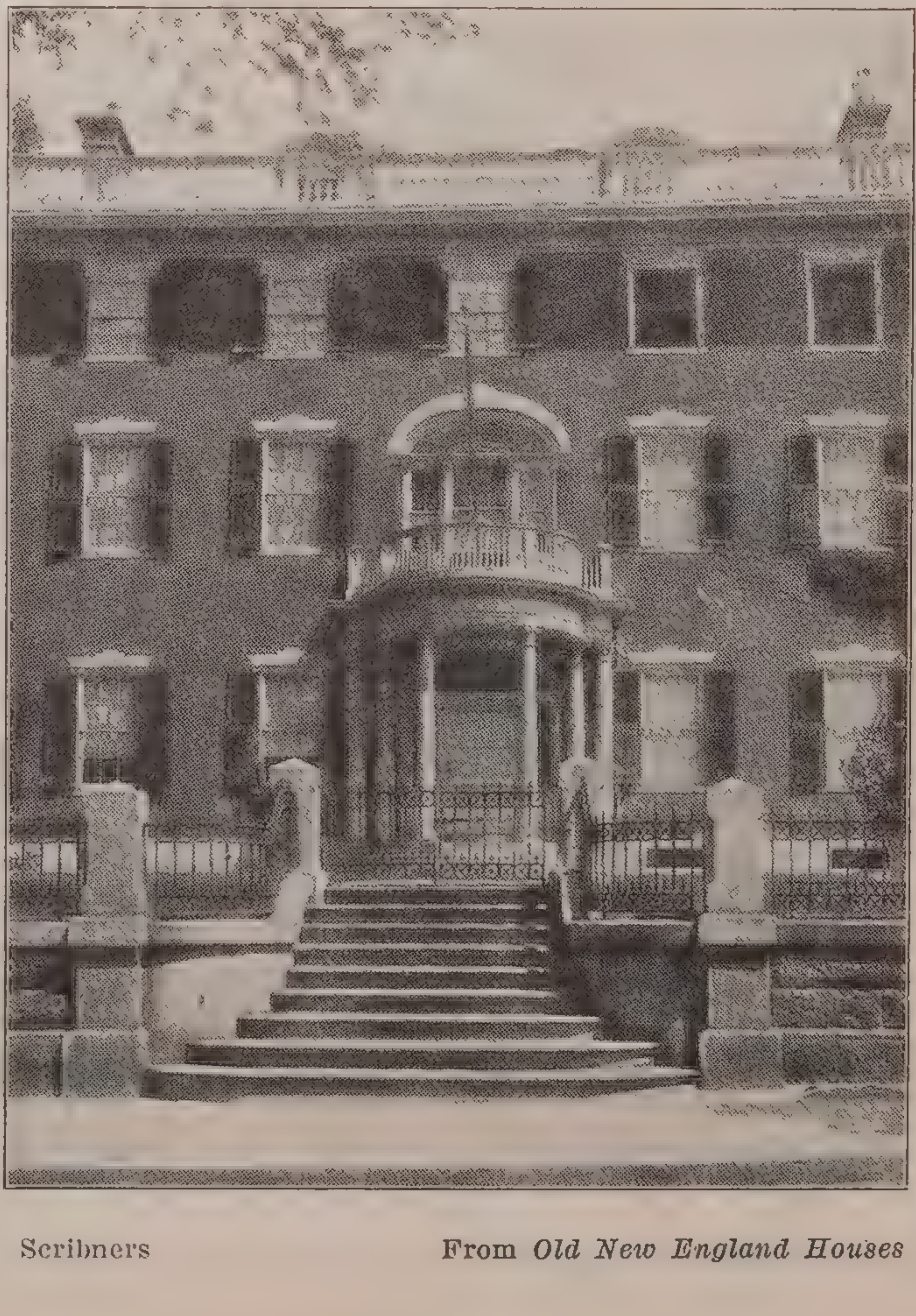
Laughing House, by Meade Minnigerode (Putnam). A first novel of unusual promise. It is a charming old Connecticut homestead which owns the affectionate name and whose individuality and traditions affect the course of the story like a real character. The children of the family, together with a group of playmates, grow up in the shelter of its hospitality. "We are anchored to our Hill," they say. But when the pairing off stage is reached this sheltered haven is entered by a certain maiden who shatters its peace. A shaking up was needed, declared the son. The result proved to be beyond his expectations. However, in the end, the experience helped to settle family affairs in the best way. It is an odd story and exceptionally well written.

The Ninth Man, by Mary Heaton Vorse (Harpers). In certain mediæval times the conqueror of an Italian city instead of slaying the inhabitants caused them to pass before him and had placed in the hand of each ninth person, man, woman or child, a black ballot. This ballot at some future date should be cast to indicate one whom the voter wished put to death. The psychological effect of this possession of the power of death, how it cursed the hearts of men and how it was overcome by the spirit of love in one man, who offered himself for all, is the theme of a remarkable story.

Erskine Dale, Pioneer, by John Fox, Jr. (Scribners). A picturesque tale of contrasting social conditions in Revolutionary times. Erskine Dale, heir to a great Virginia estate, was carried off by Indians when he was a child. After he grew up he fled to the protection of a pioneer fort and was finally restored to his home. He felt the restrictions of civilization, was far happier serving with Clark's Expedition and after the war he and his bride cheerfully took up the task of home building on the edge of the wilderness.

Scribners From *Erskine Dale, Pioneer*

The Enemies of Women, by Blasco Ibanez (Dutton). Signor Ibanez likes to be at those centers of excitement which bring out extreme expressions of human nature. Here he has given us a study of gambling at Monte Carlo in war time. The central characters are a Russian Prince and a Spanish-American lady, both unbelievably rich and utterly self-indulgent and profligate. We wish that author, publisher and translator could have agreed upon the excision of a number of passages which it would be quite impossible to read aloud in any decent company of American men and women. At the end the leading characters are in a certain sense redeemed by suffering and self-giving.



Scribners From *Old New England Houses*

The Romantic, by May Sinclair (Macmillan). This story might be considered as a thorough-going realist's showing-up of romanticism. It is more than that, it is a study of congenital cowardice such as Scott undertook in "The Fair Maid of Perth," but wholly modern in its approach and its psycho-analytic explanation of the breakdown of the romantic actor under the strain of personal danger in the ambulance service close up to the battle line. The effective contrast of the woman's courage and practical strength makes the—if the author will excuse us—romantic and appealing element in a brilliant study of human character.

Caliban, by W. L. George (Harpers). Richard Bulmer had an uncanny way of knowing ahead of time what the British public wanted to know. Because of this knowledge, coupled with a gigantic will, he was able to build up a chain of newspapers which brought him wealth, rank and the power to make and break men according to his whim. Only when love brought him up against a situation which did not yield to his usual business methods did he meet with failure that seemed to turn his other success to ashes. Bulmer is not a pleasant person, but, so skillfully does Mr. George portray him, that the reader pities rather than hates him. He and the other characters in the book are remarkably real people. Therein lies Mr. George's art.

Old Reliable in Africa, by Harris Dickson (Stokes). A humorous story of a quaint colored character from the south who goes to Africa on a business trip with his employer and is surrounded by thrilling experiences.

Rose o' the Sea, by the Countess Barcynska (Houghton Mifflin). "She's one of those people you read about in books, beautiful and sweet and charming and all that." This unworldly heroine was cast up by the sea on the Cornish coast and adopted by a mysterious recluse who taught her to abhor money. After his death she ran away to London, worked in a flower shop, lived in a slum and married a nobleman. In England it seems easy to achieve such marriages. She loves every one, every one loves her and she moves unscathed in the midst of evil. It is a fairy princess kind of story which takes its readers away out of stodgy everyday living into a world where nothing really goes wrong.

Trails to Two Moons, by Robert Welles Ritchie (Little, Brown). A Western ranch story of the days when cattlemen and sheep-herders fought each other. The principal character is a golden-haired maiden who endures strenuous experiences. There are several tempestuous events in the story, of the real Wild West type.

Midnight of the Ranges, by George Gilbert (Little, Brown). Wild life in Texas makes the sum and substance of this adventure story. "Bad Men," both white and Mexican, carry on their plots against the decent settlers. But the strong hero does not fail nor the plucky maiden. A new feature is the part taken by the handsome horse, Midnight, who has a distinct individuality of his own.

Hidden Creek, by Katharine Newlin Burt (Houghton Mifflin). A stirring story of the adventures of a young girl transferred by circumstances from a sheltered home in the East to a perilous situation in the West. There are many striking characters and thrilling experiences, perhaps too many to make a convincing story. But it is rapid in action, unusual in plot, holds the interest and ends well.

The Widening Circle, by Marchioness Townshend (Appleton). A sentimental story of English life. The author, in the phrase of her heroine is suffering from an acute attack of "romancitis." She sentimentalizes love and friendship and the life of the convent until they seem as unreal as sweet custards in a dream.

Cape Curry, by Rene Juta (Holt). A story of Cape Colony in the early part of the last century. Its setting is picturesque and unusual. Dr. James Barry, with his secret garden, is a mysterious character whose personality is unexplained till the closing pages. It is indeed "one of the strangest stories that has appeared" in a long time.

The Trap, by Maximilian Foster (Appleton). A wealthy New York young man is led to believe that a girl with whom he is in love has plotted to marry him for his money and in revenge sets a trap to pay her back. He finds it dangerous business. An unusual story.

Ditte: Girl Alive, by Martin Anderson Nexo (Holt). A Danish story admirably translated. We forget that slums are not all in cities. In cold, bleak villages such children as Ditte grow up almost like savages. She is an illegitimate child left to the mercy of an aged grandmother. With a hut for shelter but no food resources they are driven to be wandering beggars. How a witch may evolve is a curious process to watch. But grandmother gives up her uncanny calling and Ditte lives with her mother and a kindly step-father. He is a "rag and bone" man, the lowest caste, but his character varies the expanse of sordidness and crime. Ditte's own soul reacts in different ways to the environment. There is something cold, clear and steady about this fine piece of writing, so unfamiliar to English readers.

The Vanity Girl, by Compton Mackenzie (Harpers). Another of those queer tales of English theater life where the chorus girl graduates into the peerage. The title has a double meaning, for the girl in question is compounded of ambition and vanity and nothing else. Therefore the surprise of the story comes when she exhibits a passionate love for Clare Court, the ancestral home of her degenerate husband. No sacrifice, no act of self-effacement, is to be shirked when the time comes to save the estate. It is a strange fact that this author has a magnetic power over his readers in spite of his characters whom no one wishes to know and his tangled sentences which irritate. The elusive Sylvia Scarlett appears again. Horse-racing, the Earl's last pitfall, provides a long episode doubly exciting in these days of baseball exposures.

Short Stories

Flappers and Philosophers, by F. Scott Fitzgerald (Scribners). Eight short stories, all out of the ordinary run in plot. They are all entertaining though not always convincing.

Under the Rose, by Arthur Johnson (Harpers). A book of queer, rather fantastic, sometimes gruesome tales, haunted rooms, nightmare dreams and other weird happenings.

The Golden Barque, by Seumas O'Kelly (Putnam). Six short stories and one longer one, all with the flavor of Irish humor and of distinctive literary merit.

The Cruise of the "Scandal," by Victor Bridges (Doran). Fifteen short stories, charming in style, unusual in plot, combining romance and humor, each one a gem. Will rank with the best volumes of the kind.

Samuel Lyle, Criminologist, by Arthur Crabb (Century). Eleven short mystery stories. Lyle is a famous criminal lawyer who proves also to have remarkable skill in reading character and working out the steps of criminal events, solving mysteries rather by psychology than by ordinary clues. An unusually satisfactory series of stories of its kind.

Dodd, Mead *In the Tracks of the Trades*

Come Seven, by Octavus Roy Cohen (Dodd, Mead). Another book of short stories by this author whose attempts at humor keep colored characters under constant ridicule.

Out-of-Doors Books

Seeing the Far West, by John T. Faris (Lippincott). "More Americans," says the author, "need to wake up to the fact that in their own West is scenery that is beyond comparison." His entertaining volume proves the moderation of his words. Beginning with the Pikes Peak country he leads the reader northward, pointing out the centers of interest to Washington. He seeks especially to call attention to those scenes less well known, while not passing over Colorado Canyons and the Yellowstone Park. And as he goes he talks delightfully of the old tales and interesting events connected with various localities. It is an entertaining book to the stay-at-home, and for the prospective traveler it has special value. The book is well illustrated with pictures more eloquent than words.

Revell *With Grenfell on the Labrador*

In Morocco, by Edith Wharton (Scribners). "There is no guide-book to Morocco," says the author, but she more than supplies the deficiency by providing not only a guide to many unfamiliar places beyond Tangier and Fez but also on account of personal travel and observation charming in its literary values. Much of the country traversed by Mrs. Wharton has, indeed, hitherto been closed to travel on account of the hostility of the natives. Now "it is as safe and open as the opposite shore in Spain." Salé, "the fierce old pirate town, where Robinson Crusoe was so long a slave," now for the first time open to the traveler, is an untouched Moroccan city. "Everything that the reader of the Arabian Nights expects to find is here." The reviewer is tempted to quote endlessly from this delightful narrative, but must be content with commending it to the reader as a choice travel book on an unfamiliar and interesting country. Over thirty fine illustrations add to the charm of the volume.

A Spring Walk in Provence, by Archibald Marshall (Dodd, Mead). Back in the peaceful springtime of 1914, just before the Great War, Mr. Marshall journeyed through picturesque, historic, fascinating Provence in Southern France. He took pictures as he went, and in this attractive book he gives us a delightful description of the region, its legends and its history. Many of those pictures are scattered through the book, showing quite vividly the most interesting sights that he saw. The easy conversational style of the narrative makes it pleasant reading and adds to its charm. Noteworthy among the places described are the locality of the great battle of 102 B. C., won by the Roman, Caius Marius, over the Ambrones and Teutons; Aix, with its beautiful cathedral church of St. Saviour and its paintings; LeBaux of Troubadour fame; Saint-Remy, linked to the triumphant Cæsars; Avignon, with its Palace of the Popes; and the storied fortress Church of Saintes-Maries.

In the Tracks of the Trades, by Lewis R. Freeman (Dodd, Mead). A vivid account of a fourteen-thousand-mile yachting cruise to the Hawaiis, Marquesas, Societies, Samoas and Fijis. The Pacific Ocean was anything but pacific at times and the graphic accounts of various storms are nearly as fascinating as the equally graphic descriptions of the customs, especially the dances, of the natives on the various islands. The volume is well written, full of interest and abundantly illustrated.

A Garden of Peace, by F. Frankfort Moore (Doran). A delightful volume, full of entertaining anecdote, literary, artistic, dramatic, although the main theme of the author is his development of a wonderfully beautiful garden. He had discovered and purchased an old house and garden, with walls that were the ruins of an ancient castle. This he used and made over with consummate taste and skill as the numerous illustrations indicate. Lovers of gardens will especially enjoy the work but the lover of good literature who knows little about gardening will also find it most interesting.

Adventures in Southern Seas, by George Forbes (Dodd, Mead). Said to be based on the records of the early explorers, Dutch, French, English and Spanish, these stories of strange lands and strange creatures are as interesting as the Arabian Nights Tales, and indeed some are quite similar.

With Grenfell in Labrador, by Fullerton L. Waldo (Revell). The author is associate editor of the Philadelphia *Public Ledger*. This trained journalist in his close-up study of

Dr. Grenfell in Labrador and on the *Strathcona* has not only found good "copy," but the real man. He has sketched him true to life as "doctor," fisher of men, captain of industry, sportsman, man of science and above all as a man of God. He has pictured for us some of the doctor's helpers, human and animal, his wide, wide parish and some of his parishioners. It not only increases our knowledge of, but our respect for, the great, whole-souled, big-hearted human who is following in the footsteps of the Master in Labrador.

Dodd, Mead From *A Walk in Provence*

By-Paths in Sicily, by Eliza Putnam Heaton (Dutton). An intimate account of the folk-lore, superstitions, use of charms, magic spells, etc., of the Sicilians, their fairies and festivals and finally of the eruption of Ætna and the relief work at Messina. An unusual book full of interest and information. It is well illustrated with photographs made by the author.

The Happy Hunting Grounds, by Kermit Roosevelt (Scribners). The first chapter, which gives the title to the book, is a beautiful tribute by Kermit to his father, with recollections of the training he gave to his boys and their experiences together. Other chapters describe the author's own adventures, in Africa hunting the antelope, or in the Mexican desert after a series of mountain sheep for the National Museum, or after moose in New Brunswick. One chapter, of a different nature, describes his quest in South America for rare books! It is an interesting and lively volume such as might be expected from a true son of his father. The book is well illustrated.

Glimpses of South America, by F. A. Sherwood (Century). The American business man who writes this unconventional book does it in an interesting way with many pictures taken by the author along the journey. He follows the so-called "beaten track" around the Southern continent. With keen insight and an eye for the significant he gives us a remarkable amount of information about the principal South American countries as he saw them and there are plenty of wit, color and human interest all along the way.

Casting Tackle and Methods, by O. W. Smith (Stewart and Kidd). A fascinating volume by the Fishing Editor of *Outdoor Life* and author of "Trout Lore." Nearly half the volume deals with the rod, the reel, and tackle, the second half explains the secret of "casting," use of landing tools and various methods of fishing. It is well illustrated.

The Handbook for Practical Farmers, by Hugh Findlay (Appleton). An invaluable handbook for wide-awake farmers who wish to take advantage of the new farming methods. Over a score of well-known experts have contributed chapters. It deals with every conceivable farm topic, soil management, drainage, orchards, vegetable garden, chickens, the horse, sheep, swine, bees, farm buildings, kerosene and gasoline engines, roads, records, etc. The volume is richly illustrated.

American Boys' Handy Book of Camp-Lore and Woodcraft, by Dan Beard (Lippincott). Here is a book to delight every Boy Scout and indeed every one, young or old, who is interested in outdoor life and especially camping out. It is a regular "how-to-do" book by a far-famed expert on this subject, and it tells how to do and make scores of things in the line of woodcraft and camp lore. Some of the chapter headings are, Fire-Making by Friction, Fire-Making by Percussion, Camp Food, Preparing for a Camping Trip, Choosing a Camp Site—and there are nine other chapters with an amazing lot of ingenious devices and clever ways of doing things in the woods. Mr. Beard shows the details of things to be made by drawings thickly scattered all through the book.

Biography and History

The Making of Herbert Hoover, by Rose Wilder Lane (Century). Here is the biography of one of the most remarkable personalities of our time. His career is a dramatic one, from humble boyhood days to world-wide fame and tremendous human service in the Great War, and the story is well told here.

A Short Life of Mark Twain, by Albert Bigelow Paine (Harpers). This is an abridgment of the author's more extended *Mark Twain: A Biography*. One of the best written and most pleasing life-stories, it presents a notable literary figure with all the brilliant kindly wit, courageous moral power, and natural humanity of America's greatest philosopher-humorist. Many photographic pictures illustrate the book.

History of Belpre, by Rev. C. E. Dickinson, D. D. (325 Fourth St., Marietta, O). This history begins in Colonial days when Belpré was a French possession, but that is only by way of introduction. As an American community Belpré dates from 1790 and its record is full of interest. The volume should find a place in every collection of Americana. It is brought up to date and includes the Roll of Honor for the Great War.

Intimate Pages of Mexican History, by Edith O'Shaughnessy (Doran). The author lived in Mexico for years as wife of the American *chargé d'affaires*, and from close acquaintanceship sketches the personalities and careers of the later Mexican executives beginning with Diaz, for whom she expresses much admiration. She believes that Mexico in time can solve its own problems and that the United States should avoid meddling and cease to sell arms to belligerents.

Scribners *In Morocco*

Lippincott From *Seeing the Far West*

SPOKANE RIVER

London Days, by Arthur Warren (Little, Brown). A delightful volume of reminiscences, which will especially interest those whose memory goes back as far as the eighties. Mr. Warren, a Boston boy, went to London first in 1878, "on the staff of an American Engineering concern." But he began writing at once and making interesting friends. By 1883 he had become a journalist and was the first to write an article for America on Rodin—which article was rejected with the statement, "We don't want articles about unknown sculptors, especially French ones!" Presently we are reading about George Augustus Sala; and Monsignor Capel, Browning, Moschelles and Patti in 1893; John Stuart Blackie, Lord Kelvin, Tennyson, Gladstone, Whistler, are among the notable men to whom chapters are devoted with abundance of interesting anecdote.

The Writing of History, by Fred Morrow Fling (Yale University Press). A clear and helpful course of instruction on the historical method. It discusses the choice of subject, collection and classification of sources, criticism of sources, establishment of facts, grouping of facts, and exposition. Both writers of history and readers of history may gain much of profit from these chapters.

Recent Poetry

The White Comrade, by Robert Haven Schauffler (Houghton Mifflin). A fine collection of poems, ballads, odes, sonnets—by the author of Fiddler's Luck, and "Scum o' the Earth."

Shadow Verses, by Gamaliel Bradford (Yale University Press). A choice volume of short poems, rarely more than two or three stanzas, but each voicing a bit of human experience, often some perplexity of the mind. A delicious vein of humor runs through most of them. The friends of Mr. Bradford who have enjoyed his fine and serious essays will welcome also these writings in a different vein.

Flame and Shadow, by Sara Teasdale (Macmillan). The author's name has been made familiar by some of the best poems that have appeared in the magazines and by her earlier volume "Love Songs," which won the poetry prize in 1917. This new collection covers the range of human feeling in brief and musical verses.

Chips of Jade, by Arthur Guiterman (Dutton). The proverbs of China and Hindustan put into English verse. "Thou wilt find in them reason as well as rhyme." Many of them have appeared in *Life*.

Heart of New England, by Abbie Farwell Brown (Houghton Mifflin). This volume is dedicated "To the memory of my ancestor, Mary Allerton Cushman, last of the *Mayflower* Pilgrims," and a number of the poems have been inspired by Pilgrim happenings. A few find their incentive in war-time experiences. But most of the poems breathe the atmosphere of life in New England, in open fields or crowded streets of the country or the city.

Today and Tomorrow, by Edward N. Pomeroy (Small, Maynard). Residents of Wellesley and many of its college graduates will remember affectionately the kindly writer of these cheerful poems. Some of them are on Wellesley themes, like The Hunnewell Gardens, Waban Mere, The Wellesley Float, etc. Some are reminiscent of Portland, Me.; of Yarmouth, or of Taunton, Mass., or of Marion on the Cape. Some of the best express the writer's joyful religious faith. It is a "homesy" and welcome volume.

Hide and Seek, by Christopher Morley (Doran). A humorous sonnet seems a contradiction in terms. But here is "A Sonnet on Oysters"! and "Thoughts while Packing a Trunk." Not all these poems are sonnets, but whimsical, perhaps, is the word for most of them, and Translations from the Chinese can only be called "Morleyish," for their delightful humor is inimitable.

The Works of Henry van Dyke. Poems, 2 vols. (Scribners). Two more volumes in the attractive Avalon Edition contain the complete poetical works of Dr. van Dyke. Among these are many that will long linger in the memory of men, "The Toiling of Felix," "America for Me," "America's Welcome Home," "The Name of France," etc.

Songs of Horses: Songs of Dogs, Anthologies, by Robert Frothingham (Houghton Mifflin). The close relations of companionship and affection between man and the horse and dog are reflected in these collections, and the variety of mood and association, from adventure to sheer fun is surprising. There are familiar and unfamiliar names and poems but the average of quality is high. The form and decoration of the volumes are original and in good taste.

Selections from Swinburne, Edited by Edmund Gosse and Thomas James Wise (Doran). A carefully made selection from the poet's voluminous works.

Aurelia and Other Poems, by Robert Nichols (Dutton). Nichols is one of the English soldier poets and one of the greatest of them and there is much effect of the war experience in this volume. Many of the poems are directly associated with the name of a friend but not the long series of sonnets addressed to one whom the author calls "my angel-devil," from which the collection takes its name. Perhaps he thought no friend would care to be associated with so reckless an expression of an admittedly illicit and lowering experience. This book, we hope, is promise and portent of a greater, because more broad-minded and deeper-going an experience of life.

War Poems, by R. E. Vernede (Doran). The author was an Englishman who rather late in life became one of the first group of volunteer soldiers at the outbreak of the conflict. Hating war, and yet an enthusiastic and devoted soldier and officer, his thoughts and observations finding expression in verse bring us close to the man as well as to the life of the trenches.

Houghton Mifflin

ABBIE FARWELL BROWN

Bluestone, Lyrics, by Marguerite Wilkinson (Macmillan). Many of these lyrics were written to the accompaniment of a parallel discovery of music and some of the airs are given in an interesting introduction. The author has felt and sought to give expression to the joys as well as the griefs of our human experience and to the inspiration of the wild life of the earth.

More About Plymouth

Plymouth and the Pilgrims, by Arthur Lord (Houghton Mifflin). Three lectures, Plymouth before the Pilgrims, the Pilgrims before Plymouth, and Plymouth and the Pilgrims. The first of these describes all that was known about the Cape Cod region by explorers who preceded the Pilgrims; the record is an admirably condensed discussion of the Separatist Movement in England and the life in Holland, the third emphasizes certain important facts concerning the life of the Pilgrims in Plymouth. It is not a complete history but a valuable presentation of outstanding facts, written by the President of the Pilgrim Society and the Chairman of the Tercentenary Commission.

Old Cape Cod, by Mary Rogers Bangs (Houghton Mifflin). Comparatively brief space is given to the early Pilgrim history. The book is rather a review of the gradual development of the towns and the record made by the sturdy Cape Codders in the French Wars, the Indian Wars and as voyagers on the deep seas. The whole volume is entertaining, but especially so are the chapters on Storms and Pirates, Old Sea Ways, and the Captains. No other book we have seen is so full of amusing stories of the Parsons and the Captains and other notable men of the old Cape towns.

Miscellaneous

Readings in Rural Sociology, by John Phelan (Macmillan). A large and varied collection of readings on such topics as Country Life in New England, The Development of Country Life in the West, The Old South and the New Mental and Moral Aspects of Rural Life, The Rural Home, The Country School, The Country Church, The Organization of Rural Interests, etc. Each reading is adapted from some essay, paper, report, or standard volume, from a great variety of authors. The collection seems to be the cream of all that is best on rural sociology.

Heart Troubles, by Louis Faugeres Bishop, M.D. (Funk and Wagnalls). A book for laymen, written in a popular style and giving abundant and authoritative practical advice for persons suffering from heart disease, hardening of the arteries and other consequences of heart troubles.

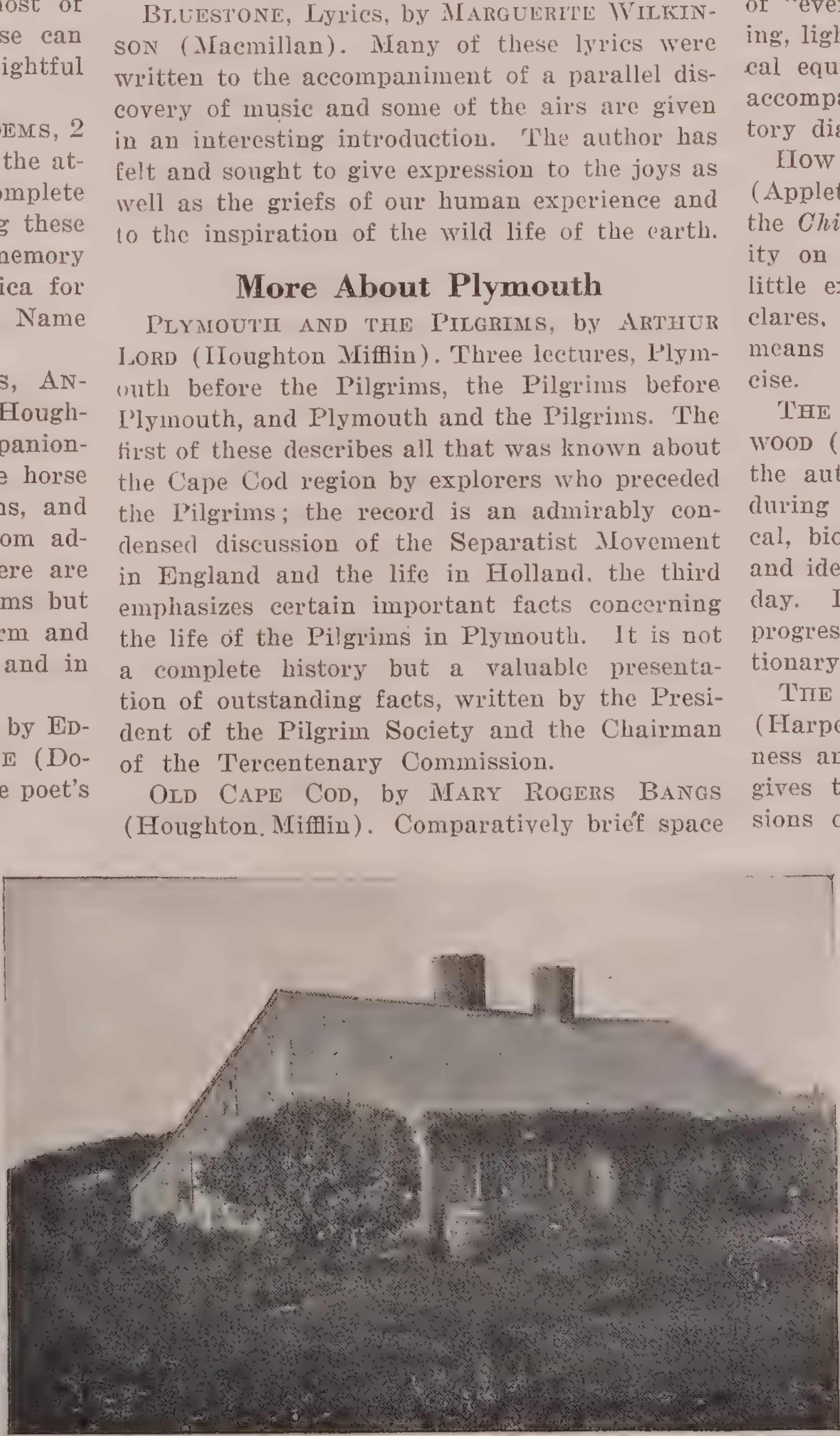
Motor Car Starting and Lighting, by A. Frederick Collins (Appleton). A description of "everything one needs to know about starting, lighting and ignition systems"—the electrical equipment of the motor car. The text is accompanied with a large number of explanatory diagrams.

How to Reduce, by Antoinette Donelly (Appleton). The author is "beauty editor of the *Chicago Tribune*," an acknowledged authority on her subject. Too much food and too little exercise is the cause of obesity, she declares, and this volume describes corrective means and simple systematic daily home exercise.

The Social Problem, by Charles A. Ellwood (Macmillan). This is a revised edition of the author's original work written in Oxford during 1914. It takes up the historical, physical, biological, economic, educational, spiritual and ideal elements in our social problem of today. It aims to furnish a scientific basis for progressive, instead of revolutionary or reactionary, reconstruction.

The Secret Springs, by Harvey O'Higgins (Harpers). A philosophy of health and happiness and the wise conduct of life. The author gives the general reader the scientific conclusions of a certain Dr. X who has practiced psycho-analysis for many years. While using the Freudian teaching he does not confine his practice to suppressions of the sex-instinct but to similar results from other suppressions. The book is a record of a wide variety of treatments to which there is not space to refer. A chapter devoted to analyzing the personality of Theodore Roosevelt hardly seems convincing, though it is interesting and in many points suggestive, especially as it emphasizes the great value of having a father worthy to be admired and imitated.

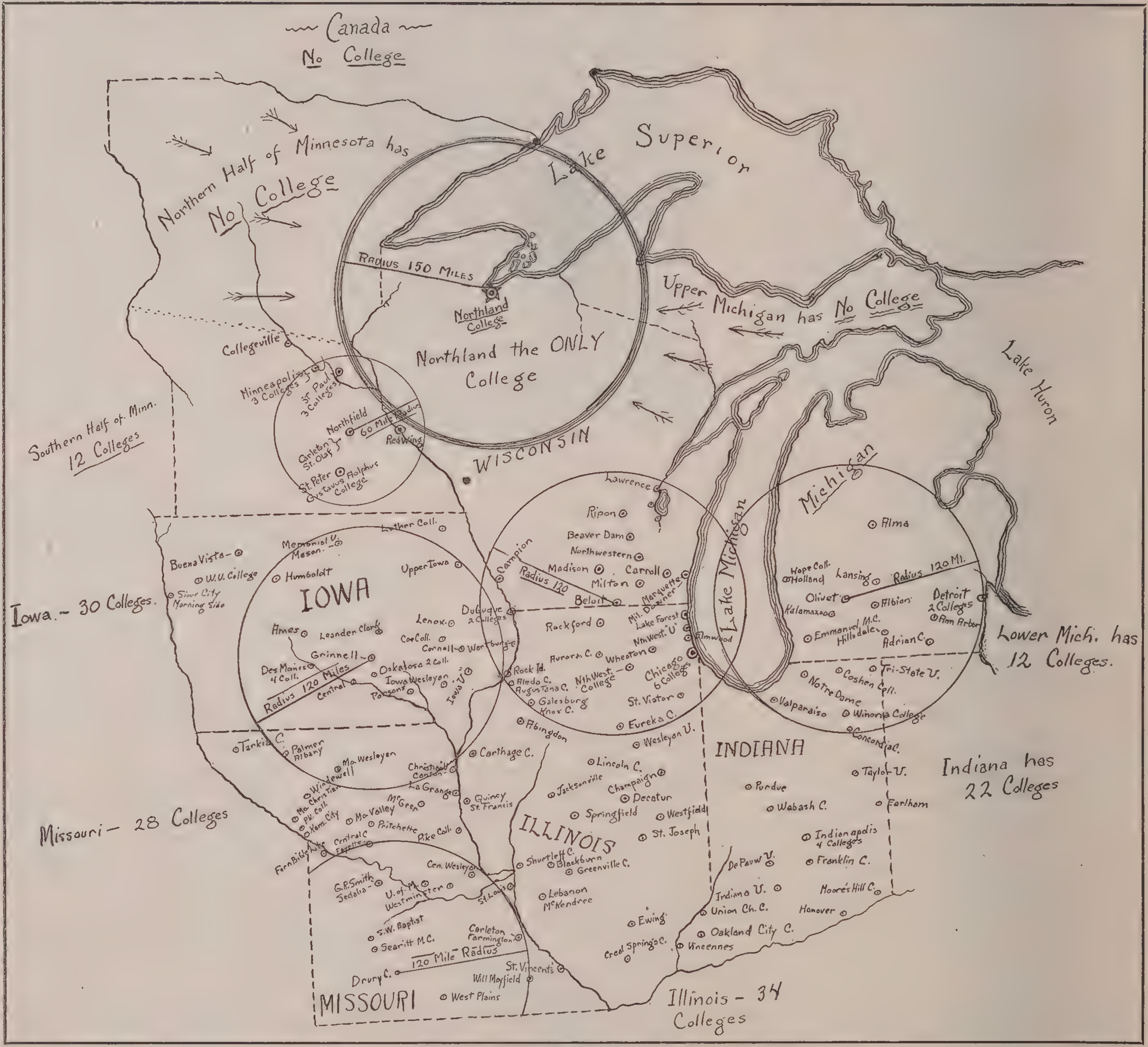
Wounded Words, by Cora Berry Whitin (Four Seas). This little book of bright charades will be heartily appreciated in every household fortunate enough to receive it and use it for the amusement of young and old. It is a good companion for an invalid.



Houghton Mifflin From *Old Cape Cod*

NORTHLAND COLLEGE

A Bit of College Geography



The Mighty Field of

NORTHLAND COLLEGE

Compared with all other Mid-Western Colleges

In the great field of North Wisconsin, Northern Michigan and Northern Minnesota, Northland College Stands Alone

Every College in the States of Minnesota, Wisconsin, Michigan, Iowa, Illinois, Indiana and Missouri is shown in the map above. Just compare the field of Northland College with that of any other mid-Western College.

A recent questionnaire brought out the fact that ninety per cent. of the students of these colleges came from less than 120 miles. Using 120 miles as a radius, centering at a Congregational College in each case, we get some surprising facts.

In the circle centering at Grinnell College there are twenty-six Colleges.

The College of the North

IN the circle centering at Beloit, there are thirty-two colleges.
In the circle centering at Olivet, there are sixteen colleges.

The average distance traveled by students is from 50 to 75 miles. With 60 miles as a radius, centering at Carleton College, there are, in the circle, ten colleges.

CENTERING at Northland College, with a radius of 150 miles, there is *No Other College of any kind* in the circle. Add to that the adjacent territory of Northern Minnesota and Northern Michigan, in either of which there is No College, and you have Northland's field.

Northland Stands Alone

The most rapidly developing agricultural area in the United States is Northern Wisconsin. The average size of the farms is 42 acres as compared with 112 acres in Southern Wisconsin, and 122 acres in Iowa and Illinois. This means nearly treble the rural population of these states for the Northland field.

The Congregational World Movement has *underwritten* the necessary funds to reopen and aid some of these other colleges. Northland will get, perhaps, fifty per cent of the amount promised last year. If it is wisdom to *underwrite* Olivet in her field, is it not greater wisdom to SAVE NORTHLAND in hers?

Northland is a *Congregational Missionary College,* and the *Congregational Missionary* spirit must

SAVE NORTHLAND!

We must have, now,

$10,000 to make up the amount of shrinkage in the promised help from the World Movement, for the year 1919-20.
$15,000 to meet current bills, and to enable us to "carry on" for the present year.
$1,500 for necessary equipment for the increased work and numbers this year.

Send Checks to Northland College, Ashland, Wisconsin

I will help save NORTHLAND for her great task in the North.

I pledge for this year
Enclosed is my check for } $5,000; $1,000; $500; $100; $50; $..............................

Signed...

....

Date of payment...........................

IN THE CHURCH SCHOOL

DR. DAVIS' BIBLE CLASS

How Jesus was Received

International Sunday School Lesson for Nov. 28. Matt. 11:1-6, 16-19, 25-30; 12:14.

The Honest Questioner. It was hard for John to lie in prison and not know what effect his life and message were producing. He had been so utterly unselfish and brave in all that he had done! How could he be sure that Jesus was what he had claimed to be? He must know if he were to endure his imprisonment with courage. So he sent his honest question to Jesus.

John stands for those earnest and fair inquirers who have the right to know and who are honestly anxious to find out the truth. Almost every Christian disciple passes through some such time of eager questioning. The certainties in one's experience tend to fade at times and there arises inevitably the doubt and the honest question. It is right to bring these problems forward. There is no reason why we should "fear a doubt as wrong." When we bring our honest questions to Jesus and are willing to wait patiently for the answer we shall not fail to receive it. And it will probably finally come as it came to John. Jesus told his disciples to go back and tell their master what they had seen with their own eyes concerning his work and influence. The full proof as to what Jesus is will finally be furnished by what Jesus does. The proofs are different in kind now but they are identical in their significance. Look at what the influence and message of Jesus are now doing practically in the world. He is simply changing the lives of men and women. If his spirit and will could be given full sway in the life of individuals and communities now the whole character of the world would be revolutionized. In so far as Jesus is being given this place he is still doing what he did in Palestine when he lived with his friends there. This fact is the best answer that can be given to the honest question, Who is Jesus Christ?

The Unfair Critic. He does not come honestly with his question, and he would not deal fairly with the answer whatever it might be. Jesus showed his love for children in his statement concerning the way in which he was received. They loved to play at processions and to "dress up." Jesus said that there were some children who never would play the game. If it was a wedding they would not sing and if it was a funeral they would not wail. So the Pharisees twisted the facts to suit their theories. John was a recluse and they said he was possessed by demons; Jesus mingled with men in all their healthy joys and they called him a drunkard. No argument would satisfy men who perverted facts like this to match their prejudices. It is as well to give up the purpose of convincing them of the character or claims of Jesus.

Discerning Souls. Jesus says that these are like little children who accept in faith and trust in simplicity the truths that are given to them. There are certain respects in which childhood is cruel and unreasoning; but in its simple confidence it is the symbol of the character that understands and yields to the claims of Christ with the most perfect spirit. This is still the way in which the mind and heart ought to react to the call and claim of Christ. He comes to us with such a loving and winsome appeal! It is love at its highest and best. There is only one true answer to Jesus. It is the childlike attitude of acceptance and obedience. All the wisdom of all the world cannot take the place of this simple spirit of true confidence in the claim of Christ upon our allegiance now.

Open Enemies. The first point that impresses us is the fact that these enemies who used every means in their power to destroy Jesus were the very men who ought to have been most eager to respond to him, for they were the accredited leaders of the religious life of the day. They held the offices and possessed the power in the church of the time. Yet they were the very men who set about to destroy the one leader whose message and influence were the most kind and useful of all those that ever had been given to the people.

Why did they do this? It is apparent that the mission of Jesus did not fit into their schemes for religious tyranny; his message cut the ground from under their pretense and fraud. They could not succeed with their selfish program if his principles were to prevail. So there was nothing else to do but to give over their positions or to destroy Jesus. They decided to kill the man who opposed them.

What are the modern representatives of the Pharisees? How do they follow the example of their predecessors? What can we do to befriend Christ in his contact with his modern enemies?

Ozora S Davis

Chicago Theological Seminary.

The Study of the Bible

VII. The Authority of the Bible

"If you don't accept everything in the Bible, where are you going to stop?" is the question of those who are trying to make the Bible an infallible external authority. Accept what harmonizes with Jesus' central teaching and all that appeals to us as true and right.

Do we really accept everything in the Bible? We don't believe people should be stoned to death for picking up sticks on the Sabbath, that we should accept polygamy because it is sanctioned in the Old Testament, that women should keep silence in the churches, that Jehovah both did and did not command the Israelites to offer sacrifices. There are many things that we do not accept because they flatly contradict other things and we cannot accept both.

Now we want more certainty, more authority, not less. The accent of certainty and the note of authority are necessary to an aggressive Christianity. But this authority must be inner, not outer, of the spirit, not of the letter, the authority of truth and life not the authority of a dogma, a church or a book. It is just because we want utmost certainty that we insist on going with Jesus in rejecting lower biblical teachings.

Moral authority must be self-imposed. What we are forced to accept or do has no moral character, since we have no choice in the matter. Outer conformity might be forced, but inner consent cannot be forced, since we may conform outwardly while rebelling inwardly.

Each adult person must determine for himself what shall control his life. Responsibility to do that is what makes us moral beings. If anything wishes a place in our lives it must make its appeal to *us*, not to somebody else. If we went into a country and urged people who had never heard of Christianity to accept it, they would ask, why? and would not accept it unless reasons which appeal to them as valid were presented.

If we fall back upon our Book and say, "Because it is in this inspired volume," the Moslem would reply, "Yes, but here is my inspired book, why accept yours instead of mine?" Here is our Bible, nowhere claiming infallible inspiration, and here is the Koran which does claim such inspiration. How are we to tell? It is clear that the truth, the spiritual height and depth and power of the contents must be the final test. Because portions of our Bible give us eternal truth and have life-giving power, because some of its teachings reach us in our deepest depths and inspire us to holy living, they grip and control our lives and because other portions shock that highest moral sense which Jesus gives us and contradict this eternal ideal of Jesus, we cannot accept them. The leadership of Jesus is supreme because he gives us eternal truth. But if his essential supreme teaching is to control us, then we must refuse to let anything in our Bible which is below or contrary to his teaching control us.

The Bible, then, should have the authority of the truth it contains. If it reveals a higher way of life than we can find in any other place —and it does—that way of life has a right to claim us as disciples. The highest in our Bible stands upon its own self-evidencing supremacy, provided we set it free from other biblical conceptions which are indefensible. Essential Christianity has such a great work to do in the world that it should be freed from the incumbrance of lower biblical teaching.

Do not fear for your Bible. It is the greatest religious and moral Book of the ages. It has in it that which is transient, inadequate and not ideal, but it also has that which is eternal, adequate and ultimate. Jesus' idea of God as Father, Friend and Saviour, his individual ideal of perfect love to God and man, his social ideal of a Kingdom of God, which contemplates a universal brotherhood cemented in the common fatherhood of God, have nothing beyond them; they cannot be surpassed. He is our highest authority in religion. Supreme certainty comes from walking in his way of life and thus know in experience its sufficiency.

F. M. Sheldon.

THE HOUR OF PRAYER

What Would the Christian Make of the World?

Comment on the Midweek Prayer Meeting Topic for Nov. 21-27

BY ISAAC OGDEN RANKIN

Scripture Passage. 1 Cor. 13:1-13.

An Ideal to Work for. What the familiar version calls "charity" and the Revisers call "love," we may perhaps in thinking of our world as a place of social relations call *good will.* Put in a few and simple words the Christian ideal of this world of ours is that of a community in which all the members think and speak of one another with good will. Charity, for all its beautiful associations, is rather too much of a foreign word—a word transferred and not translated—while love has so many intimate associations and is called upon for so wide a range of meanings that it often confuses the mind of children and childlike persons. It is hard to tell a boy that he must "love" the bigger boy who has cheated and abused him. But he will understand and respond to the demand that he shall learn to think forgivingly of him and with good will. In Christian ethics, as in Christian doctrine, we must learn not to impose too heavy burdens upon those we ask to join the kingdom of good will.

Avoiding Unreality. This aim and purpose and desire for a world of real good will has the advantage that it commends itself to every man at his own conscious best. Not many, even of the malicious people, are unkind or malicious all the time. It sets up their own best moods as a ladder toward the higher levels where Christ walks in a mood of continual good will. Hardly any one would be inclined to deny that a world of this sort of active good will would be a real world and worth living in. And practically every one knows that in little bits at least such a world is attained. It is to be the growth of a seed which God has planted in every heart, and not a hot-house fruit of saintliness.

The Possibilities of Good Will. One might make a lively picture of the kind of a world this principle of good will would shape if carried out in any sphere of life. Think what family life might be, and often is, thank God! with this principle of love at work! Think how delightful to travel if you found people of good will everywhere! How much easier it would be to settle trade disputes if the principle of the kingdom, "Look not every man only on his own things, but every man also on the things of others," were fully carried out. Good will is the perfect solvent of disputes, the lubricant of living.

How Far Can Man Be Trusted? It is just here that the car of progress bursts a tire. We in sad experience know that we cannot always trust the good will of others. We know a more dreadful thing—that we cannot always trust our own good will. And this is important and revealing. No indignation at the absence of good will in others can excuse the least taint of malice in ourselves. Our steady, unfaltering and unfailing good will toward all men is at once our opportunity of witness and the index of our soul's health.

Closet and Altar

OUR SONG OF PRAISE

Unto Thee, oh my strength, will I sing praises.—Ps. 59:17.

The prayer that begins with thankfulness and passes on into waiting, even while in sorrow and sore need, will always end in thankfulness and triumph and praise.—*Alexander Maclaren.*

Soul's vow, not airy voice;
Sound heart, not sounding string;
Pure love, not piercing noise.
In God's ear sweetly sing.
—*Francis Roberts.*

Let candidates for heaven bless the Lord. There is no place there for such as have not learned this art. Praise him so far as you know him; and he will make known to you more of his glory.—*George Bowen.*

Some men have wonderful absorbing powers. They take any number of favors and never remember one of them. If this be so as between man and man, what wonder that the charge should heighten in solemnity and gravity in its religious application. It is the miracle which astounds the Omniscient.—*Joseph Parker.*

Let not his praises grow
On prosperous heights alone;
But in the vales below
Let his great love be known.
Let no distress
Curb and control
My wingéd soul
And praise suppress.
—*Richard Baxter.*

You do not know how much good you may do, and how greatly you may glorify God, if you praise him in your dark times.—*C. H. Spurgeon.*

How great, oh God, is thy loving-kindness toward us, that even in the discipline of our deprivings leavest us the best! How wonderful thy goodness that provides! We thank thee for the human love that follows us, for friendship that makes earth homelike for our souls, for work and rest, for life's adventures and the courage, born of thy companionship, in which we go on to meet what the new day shall bring, for the beauty of the earth and that revealing beauty of art which shows us what another's eyes have seen and his hands wrought, for life that trains us and for death that brings us expectation, for love has gone before us to provide inns of rest and comfort all along the unknown road. We praise thee, Lord, that thou art thou! first known in the face of Christ our Brother and growing clearer in experience as we follow on the pilgrim way. Open our eyes that we may see more of thy mercy and learn the song of praise. In the name of Christ. Amen.

—*Isaac Ogden Rankin.*

Home Missionary Pioneering

Comment on the Christian Endeavor Prayer Meeting Topic for Nov. 28-Dec. 4

BY MIRIAM L. WOODBERRY

Topic: Inspiring Stories from Home Mission Fields. Acts 10:1-6, 34-48.

The New Pioneer. The earlier stages of America's development marked the blazing of new trails and the opening up of new country. Today the pioneer is blazing his trail, not through trackless forests and over rolling prairies but through the mazes of industrial development. He is a pioneer in fields of scientific discovery and new inventions, changing the trees of the forest into ships of the sea and the air, converting desert wastes into fertile fields, and dragging coal, metals, and jewels from the depths of the earth into the open air.

The Modern City. In the modern city people live crowded together in apartments where every inch of space is mathematically adapted to human needs. Fifty-seven families live under one roof. Water, food, heat, light, and many other necessities are brought from afar to their touch. The news of the world is available within three hours after the events have transpired. Amusement and work fill every hour of the day and night. Rush, speed and excitement produce conditions that challenge religion and render new adjustments necessary.

The Quiet Places. The quiet country village is still to be found where in large houses healthy children are growing, farms are sending food to the cities and also the young men and women who are soon to be parts of the busy life of the nation. Here is our strength and the safeguard of our best idealism. Yet here stands the church, too often pastorless and more often handicapped through lack of equipment and leadership.

Pioneers from Afar. The pioneer of today is no longer the descendant of the early settler alone, but immigrants from every land. Millions of them have come and are on the way. Many a public school teacher has fifty children of foreign birth to three of the native born. America is no longer just pioneering and discovering her resources, she is being "pioneered upon." Her ideals and institutions are being tested by witnesses who do not understand the language and who are judging, not by leaders, but by the crowd.

Which is the Pioneer Field? Where would a minister meet more pioneer conditions: (a) In a settlement forty miles from the railroad out West? (b) In the center of a large city where foreigners have displaced the native Americans? (c) In a village where the church no longer attracts the people? Do we see the challenge of our day? Is the Church leading and leavening? What kind of men are needed?

REFERENCES: *Frontier Missionary Problems,* Bruce Kinney, Chap. VI. and VII. *Home Missions Council Report of Survey of Montana; The Romance of a Mission Field; Pastorate 110 Miles Long; The Challenge of the City,* Josiah Strong; Chap. IV. and V. *The Waterbury Way;* Pittsburgh's *Challenge to the Young People of America; The Church of the Open Country,* Warren H. Wilson; Chap. I. and VII.

WITH OUR YOUNGER READERS

Penelope's Basket

By Blanche Elizabeth Wade

Penelope's Basket hung upon the wall, and as it was a picture and not a real basket it has to be spelled with capital letters, because Penelope's Basket was the title of the picture, as any one could see by reading the letters.

This picture showed a little girl of the olden days standing outside of a poor laborer's little house. She had a basket almost as large as herself, and you could tell at a glance that she was carrying a dinner to the poor family who lived inside the little house. You could see a turkey's leg sticking out at one side of the basket, and you could catch a glimpse of golden oranges, celery, vegetables, and bumpy packages of goodies. It was a fine dinner, indeed!

Penelope was a rich little girl, you could tell; for she had a fine green velvet coat trimmed with fur, a rose-colored satin bonnet with an ostrich-plume, and silver-buckled shoes. Besides, you saw the driver of her pretty coach waiting for her at the bottom of the lane.

Little Isabel Hamilton always had liked that picture. She never tired of looking at it. She made up many stories about little Penelope, who she was sure lived in a fine mansion in a great park, and had many servants to wait upon her.

Now for the first time Isabel looked at the picture without liking it the least bit. To see Penelope's pretty clothes, and the happy smile upon her face, and all those good things to eat popping out at every corner of the well-filled basket, made Isabel almost want to turn Penelope's Basket to the wall.

The reason for this change was because of a dear old absent-minded grandfather who had died seven years before, when Isabel was seven. Until this year she had not known what his absent-mindedness had meant to the fortunes of the family. She knew there never was any money to spare for things she would have liked to have; but there always had been enough to eat, and always a large Thanksgiving-dinner with the cousins from out of town as guests, with all the good things to eat, from the huge turkey from their own farmyard, to the dessert of homemade pies of mince-meat, pumpkin, apple, and berry, with nuts, raisins, candies, fruits, and the great family plum-pudding made as only mother knew how to make it.

This was the first year the cousins were not coming. They with their father and mother had gone to California for the season, and Isabel's mother said things had gone so badly with investments this year—Isabel knew nothing about investments except that they were things to do with the money you might have—that all the turkeys must be sold, there would be no guests, and their own dinner must be a simple one. Instead of a turkey they would have a chicken, and not so large a variety of vegetables and extras.

Now this is where the absent-mindedness of that dear Grandfather Hamilton comes in. He had made a will and lost it. The will would have given Isabel's mother so much money that she never would have had to stop to wonder whether or not a thing was too expensive to buy. Grandfather himself had told her what was to be hers, and he had made also a generous provision for the education and bringing-up of little Isabel. Isabel's mother had even seen the will, and then dear grandfather one day told her with much distress that he had lost it, or rather put it away so carefully that he could not find it. They looked everywhere, in all sorts of odd out-of-the-way places where grandfather sometimes stowed away things but no will could be found. He said if he could not find it by the end of the week he would make a new one like the first, but by the end of the week he had left them because of a sudden cold which turned into pneumonia, and no new will had been made.

Isabel looked long at the picture. That basket of goodies made her fairly hungry. It was not merely the dinner that the lost will was making them lose, but good schooling, music, and all the things girls like to have. Penelope's smile seemed almost to mock poor Isabel.

Just then a sudden gust of high wind blew. Their great front door closed with a bang that jarred the house. Crash!—went something in front of Isabel, and behold, Penelope and her basket lay upon the floor. The glass was broken and the backing of wood was split. Isabel picked up the still-smiling Penelope, who had not had even one thing jolted out of that overflowing basket, and what do you think! Why, something fell out from between the back of the picture and the split wood, and that something was Grandfather Hamilton's lost will!

How mother and Isabel danced for joy at the sight! Mother now remembered that grandfather had put a new backing on the old English print which was a favorite picture. Often he had said it should be Isabel's and he hoped her basket would be always as full as Penelope's, and now his wish had come true. With his fondness for tucking things into safe places, he had thought probably no place could be safer for the will than that demure little Penelope's basket, and it was from the very part of the picture which showed the basket that the will fell out. Penelope had been hiding in her basket far more than ever they dreamed, and far more than Isabel ever had imagined when she had tried to think what might be under the things which showed at the top.

"To celebrate," said mother, "we must keep one turkey, and we must have the things we like to have at Thanksgiving time, but we shall not be selfish, so suppose you run down our own little lane and ask old Mrs. Jepson and her lame daughter to take dinner with us. They never are invited anywhere, and never had a turkey since I can remember. You can pretend you are Penelope yourself."

So Penelope's basket was passed on, you see, and on the day of the dinner the old picture in a new frame hung in its old place, but upon a

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stout picture-cord and sturdy nail, and Penelope's smile was so bright, that old Mrs. Jepson said,

"Dear me, what a cheerful picture, to be sure!"

Comrades' Corner

Dear Comrades:

We have a *Comrade* in Japan on the 'phone and must not keep her waiting.

"Otaro, Hokkaido, Japan,
"Oct. 10, 1920.

"I wonder if any of the *Comrades* have ever visited this out of the way corner of the Japanese Empire? Some months ago a young *Comrade*—I think she was from Turkey—(Yes, Esther Ward from Beirut, Syria.—*Mr. A.*), described very well a sight of Mt. Fuji, the "Peerless Mountain," as she saw it on her way through Japan. Fortunately for world travelers, it is not necessary to go out of their way on the beaten path (or rather, the beaten railroad route) between Tokyo and Kyoto, to see that matchless sight. Just now there are many such in Japan, nearly all of whom will doubtless see it. Perhaps among them may even be some *Comrades*, for in Tokyo the World's Sunday School Convention is meeting, and there are a good many Congregationalists there, not only from America, but also from other countries. There are Congregationalists, and a Congregational church, clear up here in Otaru. Sometimes people call Hokkaido (that is the name of one of the four large islands of Japan —look at your atlas, please!) the New England of Japan. That is chiefly because of the climate and vegetation. In winter we have a good deal of snow. Otaru is a busy port city, from which a good deal of the lumber that is cut 'up country' is shipped abroad. It is 'beautiful for situation,' for from our house on the hill we look down upon the landlocked bay beyond the harbor, and upon hills on all sides, which have begun to put on their gay autumn clothes.

"I enjoy reading the *Comrades' Corner*, and should like to be considered as one of you. We are working and trying to bring God's kingdom within reach of his children here, and I trust that is what all the *Comrades* are, or will soon be doing, wherever they are. I wish that some of them would find their way out here to do it, for we need workers, more of them, very much.

"*Comradely yours,*
"Rosamond B. Cary."

I wish you now to read this letter sent from the Seaside Hospital in Long Beach, Cal. I am sure every one of you who reads this would like to send through me our hopes that this *Comrade* has made a big gain since her letter was written. It is easy to be good-natured when everything is all *right*. The real test is when everything is all *wrong*. Mrs. G. S. Pope, this *Comrade*, writes: "Flat on my back in a plaster cast for a bad leg I have been content to be able to keep the mosquito on the move even if he, or I should say she, only moves to the next cot. This is not benevolent but in a cast forty-eight days from arm to heel is not conducive to this virtue." She then gives us the correct answer to the proper time to kill a mosquito about which we talked a little while ago.

Out on the R. F. D. 2, Southbridge, Mass., is a *Comrade*, Mary A. Hurd, who "would like to correspond with some child living in the Western or Southwestern states."

Next week I plan to give you a picture of some of the "lunchers" down in Georgia, for whom we are raising our little Fund.

Comradely yours,

Mr Alden

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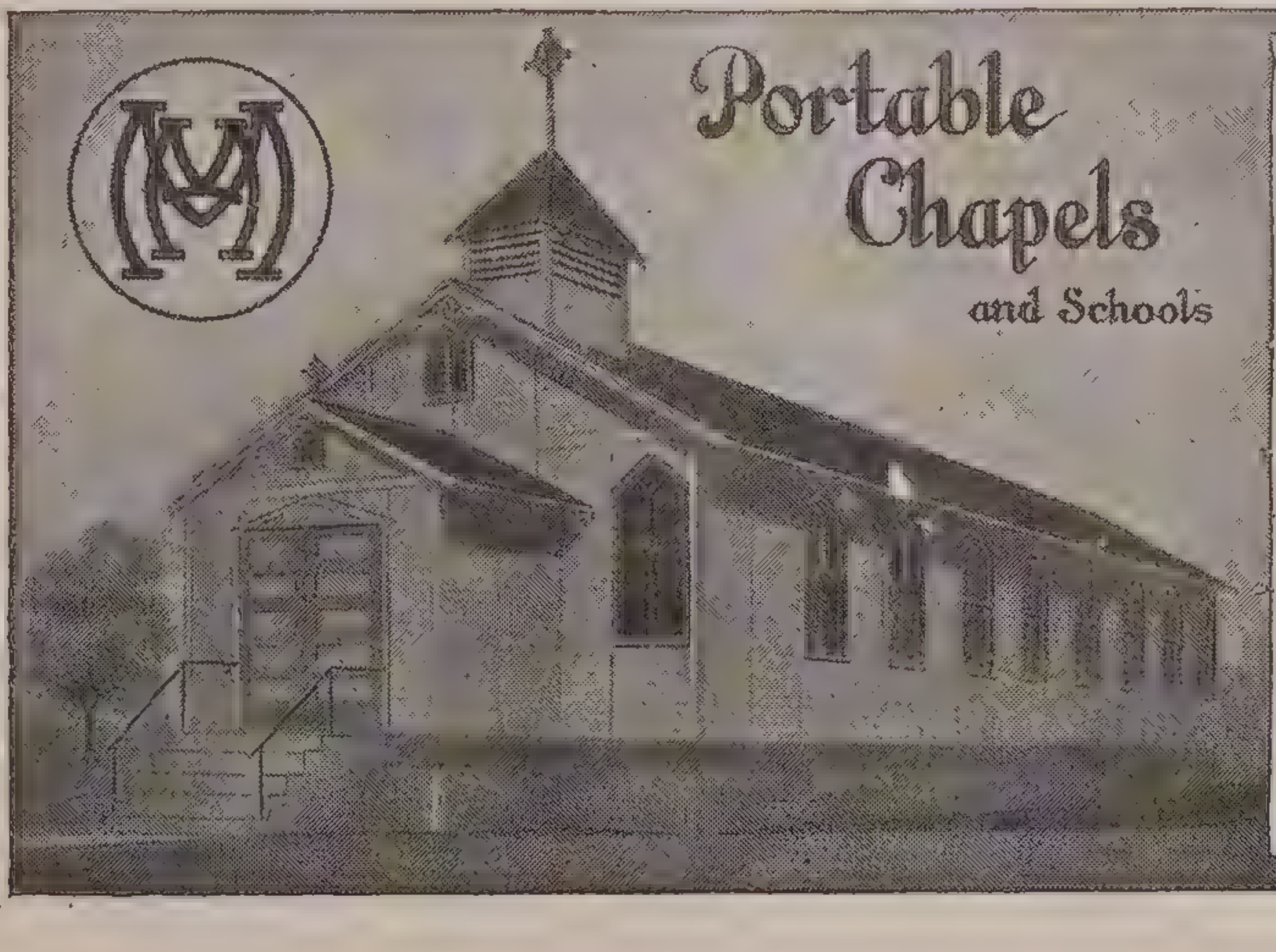

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IN THE CONGREGATIONAL CIRCLE

The Wisconsin Conference

The gathering of the Wisconsin Congregational Conference at Madison, Oct. 12-14, was notable because it was the first joint session of this Conference with the Wisconsin Presbyterian Synod. Separate business sessions were held, but the two bodies united for the Communion service and the two evening sessions. The first of these was held at First Church and was addressed by Pres. H. C. King of Oberlin upon "America's Present Task." The second joint session was held in Christ Presbyterian Church and was addressed by Prof. C. B. McAfee of McCormick Seminary, Chicago, upon "Christianity, a Faith and a Force." Fine music was furnished the first evening by the large vested choir of First Church, led by Prof. E. B. Gordon of the university, and the second evening by the exceptionally fine quartet of Christ Church. The devotional services were conducted throughout the sessions by Rev. H. E. Peabody, and were impressive and helpful.

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Among the speakers from outside the state who added to the interest and profit of the meeting were Secretaries F. L. Moore and R. W. Gammon on the Congregational World Movement, Sec. F. L. Hayes on the Pilgrim Fund, Mrs. C. H. Taintor on the C. C. B. S., and Mrs. Timothy Harrison, Vice-President of the Woman's Home Missionary Federation, on its work.

After much discussion it was decided to continue the annual apportionment of the Conference to Endeavor Academy. Rev. H. W. Carter was re-elected pastor-at-large for one year and the Superintendent was advised to secure additional missionary pastors to be in charge of such regions as call for special care.

The constitution was amended so as to make one member of each of the two Women's State Missionary Societies members of the Board from the state-at-large. Mrs. H. E. Peabody was elected for the W. B. M. I. and Mrs. John Faville for the W. H. M. U.

The Conference voted to accept the $185,000 quota as recommended by the National Council for 1921.

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Nebraska State Conference

The 64th Annual Nebraska Conference was held in York, Oct. 18-21. This was by far the largest Conference in the history of the state. There were 183 registered delegates and in addition nearly an equal number of young people who attended some part of the meeting.

York is a convenient Congregational center, and has a good reputation for entertaining religious gatherings. It is known as the city that never had a saloon. The old adage, "Be good and you will be lonesome," is not so true now as it once was. However, York has this advantage, it has been good long enough to have formed an appetite for the better things. Her people take delight in Christian hospitality. The Conference was graciously cared for although there were double the number of delegates expected. The church was temporarily without a pastor, but they arranged for their pastor-elect, Rev. George J. Weber of Ravenna, to act during the Conference.

In commemoration of the tercentenary, the program was built around the general theme, "Our Pilgrim Inheritance." The theme gave tone to the whole program and produced a pleasing and inspiring unity. The speakers on this subject were Rev. J. H. Andress, Pres. J. N. Bennett, Mrs. A. E. Sheldon, W. C. Rundin, Rev. B. J. Trickey, Prof. A. G. Heyhoe, Rev. Louis Hieb and Rev. Frank G. Smith. The sermon, which was preached by Rev. J. J. Klopp of Stanton, used Abraham as the Pilgrim and "the first Congregationalist." These addresses by these speakers and others are to be printed in a special souvenir edition of the State Year Book.

The historical theme inevitably gave the meeting a backward look, but it was just as pronounced in its forward look. The Congregational World Movement for 1921 was fully and heartily indorsed. The state voted to accept its $120,000 share of the $5,000,000 for benevolence, and added $70,000 to this amount for Doane College and Franklin Academy. This with other obligations will make a budget for benevolences for 1921 of $200,000, which is about $13 per resident member. The State Board

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A Thanksgiving Letter from a Paris Padre

The Americans in Paris to the Americans in the United States send greetings.

Dear Friends in America:

During the past few months some of us have been trying to tell you of the rapidly increasing American life in Paris which calls for a greatly Enlarged Program on the part of the American Church in the Rue de Berri.

And now that we are approaching the Thanksgiving Season (which for Americans has become thrice hallowed since we link with it our Armistice Day Celebration in memory of 70,000 young American Patriots whose bodies lie buried in French soil) we wish to remind you afresh of the situation in Paris which we are trying, with your sympathetic help, to meet.

American construction firms and other business enterprises are sending over thousands of engineers, architects, commercial salesmen, and whole office forces. Their life centers in Paris.

Here, also, we must face the challenge of meeting the social and religious needs of a great body of American Students in the Latin Quarter. Before the war there were 2,500 of them. In the near future there will be many times that number, for indications are that the 18,000 American students who went yearly to Germany will be coming to France.

The ultimate realization of our Enlarged Program will require two million dollars (one million for a central site and new Church Edifice and Parish Hall, a half million for a Student Club Building in the Latin Quarter, and a half million endowment). From present contributions and assurances we are encouraged to believe that the denominational boards, various churches and individuals in America will provide that sum within three years. But there are immediate needs which cannot wait our three-year pledges.

Practically all of the American welfare organizations which did such splendid work during the War and Armistice period have been withdrawn from Paris. Today there is imperative need for an adequate meeting place for American young men and women, under wholesome influences, offering an atmosphere which the theaters and restaurants cannot provide.

Therefore we must have $150,000 at once to purchase and equip a building which shall house a growing Sunday School, men's and women's clubs, and other social activities—"the most attractive spot in Paris for young Americans away from home."

The readers of this letter are earnestly urged to contribute generously that this most fitting and serviceable memorial fund may be raised *at once.* Checks should be made out to Samuel W. Thurber, Treasurer, and mailed to American Church in Paris Headquarters, 14 Beacon Street, Boston, Room 805.

We assure you that the American Church in Paris is not primarily concerned with a select group of privileged tourists. Our main concern is the clean, efficient, purposeful lives of those young Americans who are studying and engaging in business. For their sakes, and in grateful memory of 70,000 compatriots who gave their lives, will you not make a pledge to this work?

Rev. Stanley Ross Fisher.

Co-Pastor with Dr. Chauncey Goodrich.

The American Church in Paris.

—Adv.

had previously secured the services of Rev. W. A. Tyler as Associate Superintendent, who will head up the campaign in the state.

There was one comparatively new feature in the Conference—a young people's session covering a full afternoon and evening. This was in the heart of the program and an integral part of it. The purpose was to interest the churches more definitely in the young people and to enlist more of the young people in the work of the churches. Messages were given by a few carefully selected young people and by some of our younger ministers, who are doing successful work with young people. The climax of this session was the presentation of the pageant, The Pilgrims, written by Miss Bates.

One of the established features of the program is a Home Missionary half-day, closing with a fellowship banquet. A much-looked-for event of the afternoon is the unfurling of an Honor Roll bearing the names of the churches which paid their apportionment in full to Home Missions. This year the roll reached from the high ceiling to the floor and included 115 names.

One of the most interesting features was the introduction of the new pastors who came to the state the past year. This is an annual event and Superintendent Hanford is especially felicitous in his introductions. This year there were 14 new names but not all were present. Some of the new men present were Rev. D. E. Thomas, student pastor of the State University, Rev. C. J. Christianson of Grand Island, Rev. J. W. Foster of Comstock, and Rev. W. A. Cave of Crete.

The devotions were led by Rev. J. A. Jenkins, President of Union College, Chicago.

The Conference was favored by the helpful service of a large number of representatives from the denomination at large. From Chicago there were Dr. R. W. Gammon, representing the Congregational World Movement; Rev. W. F. English, Jr., the American Board; Rev. F. L. Hayes, the Pilgrim and Annuity Funds, and Rev. F. N. White, the A. M. A. New York City sent two: Rev. F. L. Moore of the Home Missionary Society, and Rev. Malcolm Dana, Secretary of Rural Work. Mrs. Lydia Lord Davis, Oberlin, spoke for women's work in foreign missions.

The moderators were Rev. F. G. Smith, Omaha, and Rev. O. O. Smith, Fremont. Pres. J. N. Bennett of Crete presided over two sessions. Rev. S. I. Hanford was re-elected Superintendent of Congregational work for a term of three years. The next Conference will be held in Crete in connection with the celebration of the fiftieth anniversary of the founding of Doane College and the organization of the Crete church.

C. G. M.

A Successful Church Institute

Continuing a plan inaugurated with great success last year, Center, New Haven, Ct., Rev. O. E. Maurer, pastor, is holding a second Church Institute from Oct. 6 to Dec. 7. The Institute is held on successive Tuesday afternoons and evenings. At 4.30 o'clock the children and young people of the parish meet for talks and stories under the direction of the pastor and the associate pastor, Rev. J. D. Prigmore. A stereopticon and moving picture films are used in connection with the programs. At 6 o'clock a cafeteria supper is served, after which the people go to one of the four following courses as they may elect:

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Course D—The Theory and Practice of Group Play, conducted by Miss Carin H. Degermark and Fred Weber, directors of Recreation and Community Service in New Haven.

At 8.50 all assemble in the chapel for Bible study. Prof. Charles A. Dinsmore of Yale Divinity School is presenting a study of "The Six Greatest Chapters in the Old Testament." The sessions end with family prayers.

Dr. Hadden Closes Long Pastorate

Rev. Archibald Hadden has resigned the pastorate of FIRST, MUSKEGON, MICH., after 28 years' service. It would be difficult to estimate the great influence that Dr. Hadden has had in Muskegon, not only in his own church, but in the city at large. He has also been a tower of strength in the State Conference and in all the doings of the denomination in the state during his long pastorate. The reasons assigned for his resignation are the ill health of Mrs. Hadden and the growing duties of the parish. Dr. Hadden expects to close the work the first of January and he and Mrs. Hadden will spend some time in California. In leaving the field at this time he feels that he is leaving the work at high tide and in good condition for a successor.

Dr. Hadden came to Muskegon in the slack times that followed the World's Fair and did his first work under the conditions of the great business depression following 1892. The church membership has grown from less than 300 to more than 600. During his pastorate the Julia E. Hackley Memorial Hall, which is a part of the church plant, has been erected and a trust fund of $20,000 has been received from Mrs. Hackley. When Charles H. Hackley left a large sum of money for the Hackley Hospital, Dr. Hadden was named as one of the two men who should handle the funds and from the dedication of the building in 1904 until the present time he has been President of the Board. He was a member of the commission that drew up the new city charter and was elected a city commissioner at the first election. He has served the denomination as a trustee of the State Conference, and as Moderator, and in other offices.

Special Sermon Topics

Rev. J. H. Batten, FIRST, SANTA BARBARA, CAL., has been preaching a series of sermons on "The Challenges of God," the sub-topics being: "God's Challenge to Man in Nature," "God's Challenge to Man in Himself," "God's Challenge to Man in His Social Relations," and "God's Challenge to Man in His Divine Possibilities."

Rev. H. N. Dascomb, of PLYMOUTH, DENVER, COL., is preaching Sunday mornings on "Pilgrim Personalities and Principles." Among the characters studied are: "Hooper, the Martyr to a Puritan Conscience," "Robinson, the Advocate of a Liberated Religion," "Bradford, the Paternal Governor," "Brewster, the Man of Affairs," "Winslow, the Publicist and Diplomat," "Standish, the Exponent of Enforced Justice," and "Eliot, the Apostle to the Disinherited."

From East to West

MAINE

Miss Crowell Ordained at Monmouth

Miss Bessie F. Crowell, pastor of FIRST, MONMOUTH, received ordination at Monmouth on Oct. 20. The service was held in the evening and was largely attended. The ordination sermon was a masterly one, preached by Dr. J. H. Ecob of Augusta. Rev. W. H. Palmer of Hallowell, Assistant Superintendent of State Work, made the ordaining prayer. The charge to the candidate was given by Rev. H. S. Capron of Bangor. Rev. O. E. Barnard of Winslow gave the right hand of fellowship and in well-chosen words gave a cordial welcome to Miss Crowell to the fellowship of the Kennebec Association and the church at large.

Miss Crowell became pastor of the church at Monmouth, Dec. 1, 1919. She has had wide experience in Christian work, having been a missionary in India for seven years, and so brings with her into the ministry a broad knowledge and experience gained by work with other races and in other lands.

MASSACHUSETTS

Atlantic, Quincy, Builds House for Pastor

When the pastor of ATLANTIC, QUINCY, had been forced to move four times, the church decided that despite present building conditions, it was time to build a parsonage. It is the third building erected during the pastorate of Rev. Thomas W. Davison. In 1910, the Atlantic Church was erected; in 1914 the church at Squantum, and now the parsonage at Atlantic. The parsonage is of stucco. The living room is 24 feet by 16 feet, and nine other rooms are in proportion. The cost was $8,300 besides the land and a large amount of labor given by pastor and people and donations by many men along their own lines of business. The interior finishing and appointments, the heating and lighting are the best and worthily represent the loyalty of the people to their church and their pastor.

Plans for New Church Building

UNION CHURCH OF WATERTOWN, located in West Watertown and incorporated in August, 1917, is seeking to raise money to enable the church to erect an edifice to house its various activities. Since the date of incorporation the church has purchased two lots of land valued at about $1,000 and plans have been drawn for a church building. The basement has already been dug and the walls built at a cost of nearly

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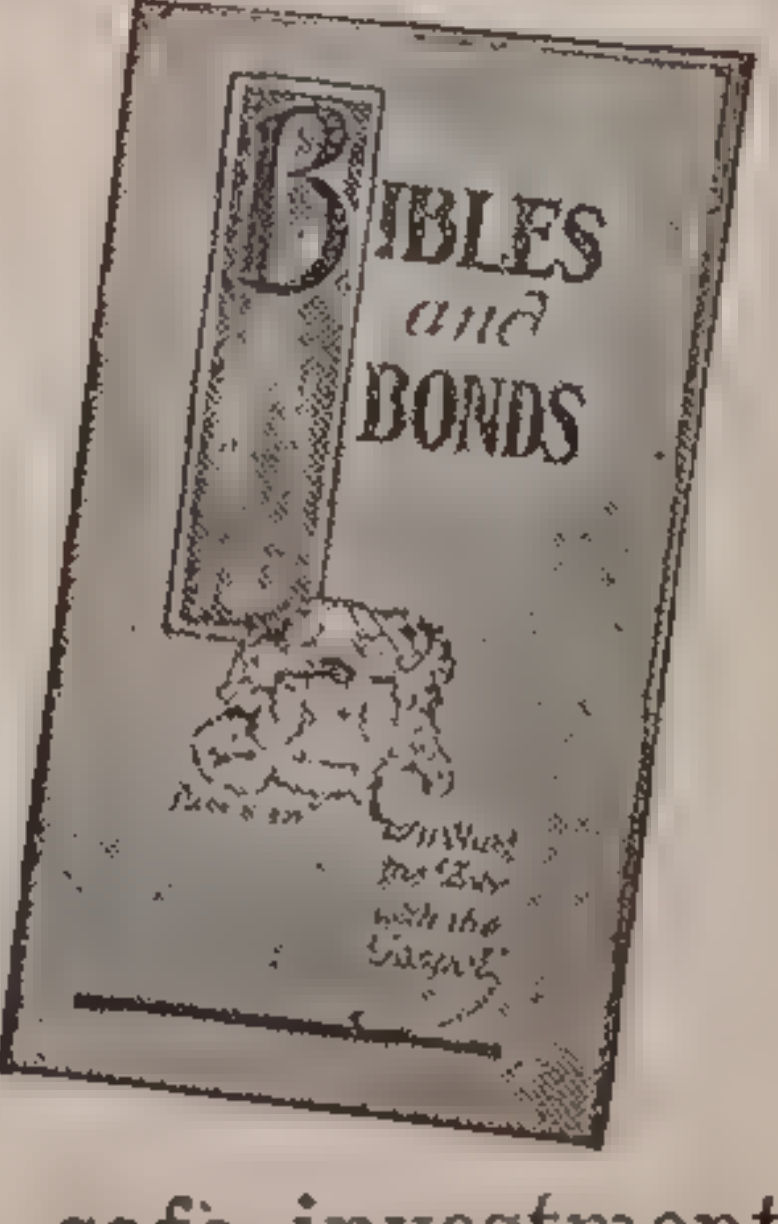

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$3,000 more but on account of the high cost of materials and labor the members of Union Church have been unable to complete the building. They are sending out urgent requests for gifts to enable the building operations to go on, for it is felt that the need for a church in this section of Watertown is keen and one which should be met as soon as possible.

Dr. Holt Speaks Before Boston Ministers

Rev. A. E. Holt of the National Congregational Social Service Commission was the speaker at the Boston Ministers' Meeting Nov. 8 on the question, "Was the Steel Strike Report of the Interchurch a Mistake?"

Mr. Holt said if there is one place where the Interchurch report fails to do justice to the situation, it is in depicting it as a spontaneous movement instead of one link in a long chain of struggles for industrial freedom. The two parties in the conflict are the Steel Trust, autocratic in its overhead organization, and the American Federation of Labor, which is on the whole rather organized against production. The church is under obligation to gather the facts in regard to its program for brotherhood.

The findings of the report belong to the realm of fact and not of theory and are not invalidated even if some who helped in the investigation have radical tendencies. It seems to be established that the employees averaged over 68 hours a week, working longer hours in 1914 than in 1910 and that the earnings of most were below the minimum of comfort set by government experts, while the Steel Trust increased their undivided earnings three hundred million dollars during the war. There was an absence of radicalism in the strike. It was a contest for control. The church cannot afford to put itself in the helpless position of indorsing either party. Public opinion did not back up the strike because Labor showed no disposition of assuming responsibility for production. Democracy is dependent upon intelligent, conscientious public opinion. It is conceivable that if the church of America had spoken 75 years ago, there might have come freedom for the Negro in an ordered way which would have been best for the Negro. It is conceivable that if at this time the church should take its stand for an ordered progress toward democracy, the democracy that is willing to accept responsibility because the church has an insight into the nature of American men, something may be achieved in the spirit of good will by the slow process of experimentation instead of its being brought about by revolution.

NEW YORK

Mr. Merriam Enters New Field of Labor

On Nov. 1, Rev. G. E. Merriam assumed the pastorate of First, Buffalo, after nearly four years of service with Calvinistic, Fitchburg, Mass. He has felt at home in Fitchburg, for he spent his boyhood in the not distant beautiful town of Greenville, N. H., where his father was the honored pastor for 35 years and where for several generations the family has dwelt, their residence and ownership being commemorated in "Merriam Hill."

Formerly associated with the late Dr. N. M. Waters who saw in him great possibilities, Mr. Merriam has in the important field offered by the Calvinistic Church worked out his plans according to his high ideals of thought and service. Nurtured from childhood for the Christian ministry his mother's prayers and his father's culture have shown their fruition in his spirituality. Most congenial seems his coming to Buffalo, for the call has been extended in a "united and devoted spirit" by a church that has an enviable record for loyalty to its pastor, for spirituality in worship and for generosity in benevolence.

Calvinistic, during Mr. Merriam's pastorate, has received 183 members, a net gain of 107. In a single year (not calendar) 132 were received. During the influenza epidemic a suspension in the church services was utilized by Mr. Merriam in making 400 calls. Benevolences have increased. The number of givers has doubled and an endowemnt has been established.

R. W. D.

South, Brooklyn, Plans a Full Program

South, Brooklyn, Rev. R. A. McConnell, pastor, has a large clientele of Scandinavian families, normally Protestant, who are gradually being brought into the fellowship of the church. In years gone by the chapel of the church on Fourth St. ministered entirely to this part of the congregation. Now, with the spreading out of the population, the whole work is centering more and more in the home church building; and this winter a special effort will be made to focus all the church life at this point. To this end a series of mothers' meetings are being arranged to be held in the refinished lecture room of the church, and the Sunday evening services are planned with a view to the special needs of the young people of the church and neighborhood. These services, while being evangelical, will be somewhat popularized and will be followed by a social hour, with refreshments, in the parish house. The work for the young people at South Church Chapel centers in the Boy Scouts under the direction of Dr. E. G. Warner and the Girl Scouts under the supervision of Miss Willetts. With these organizations a campaign of education is carried on in sanitation, ventilation, and various other lines of health and hygiene, as well as in the deeper truths of Christian citizenship.

In the midweek meeting of the church, Mr. McConnell is taking up "A Study of Jesus Christ, as Mark Knew Him." Mr. McConnell describes this as an attempt to approach the life of Christ from as fresh a standpoint as possible, trying to get a picture of him that is not credal or theological in its outlines, but fixing the attention upon the outstanding points

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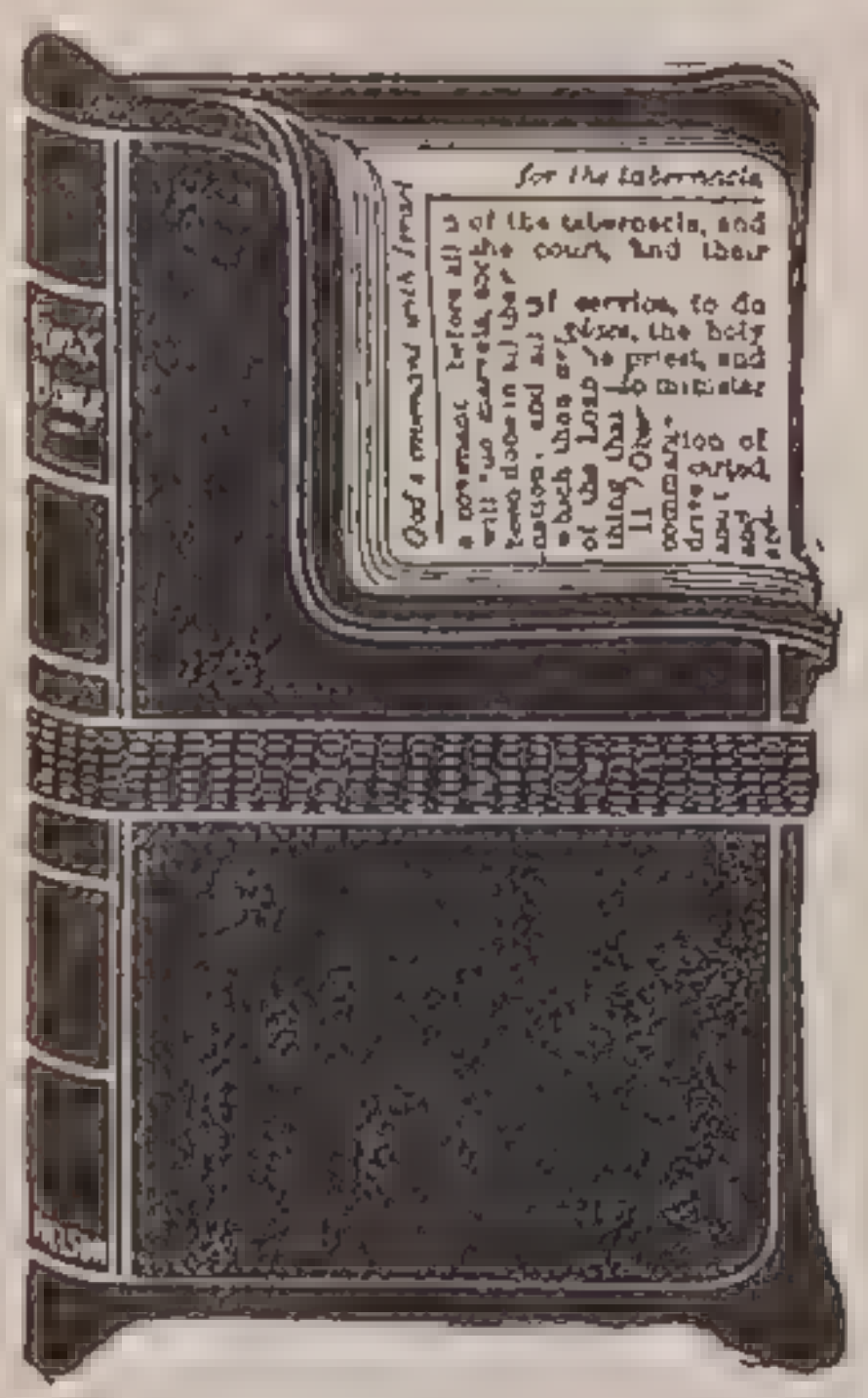

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WISCONSIN

Varied Church Night Programs at Menasha

Menasha has printed a neat card giving the topics and leaders for the Church Night Meetings from Sept. 1 until the last of July. On the first Thursday of the month the pastor, Rev. S. G. Ruegg, leads the group in Bible study. The second Thursday evening of the month is devoted to a discussion of the "World Outlook" and will take up such topics as "Pilgrimages with the Pilgrims," "The Pilgrims' World Wide Influence," "New England's Influence in the Middle West," "A Labrador Doctor," "Wealth and Poverty," "The Mandate for Armenia," "Religious Education in Public Schools," and "The Present Status of Prohibition;" the third Thursday is given to the discussion of "Practical Christianity," and will deal with "Recreation-Play," "Social Movements of Our Time," "The New International Order," "Spiritual Commerce," "Crime and Criminals," "Food as a Moral Factor," "Work as a Vitalizer," and "Health and History." The last Thursday of each month will be given over to a social evening. With the exception of the Bible Study all these discussions will be led by the men and women of the church.

Sheboygan Has New House of Worship

On Sept. 26 Sheboygan, Rev. M. R. Brandt, pastor, celebrated the completion of its new house of worship by a beautiful service of dedication. The sermon was preached by Rev. J. T. Chynoweth. The present structure was erected largely on the foundations of the old building, which was burned in 1919, but changes which add greatly to its size, beauty and usefulness have been made.

IOWA

Rev. G. R. Cady Goes to Chicago

The popular pastor of Clinton closed a successful seven years' pastorate Oct. 15, to take up his new work with Pilgrim, Chicago, Ill.

Mr. Cady came to Clinton from the Methodist Church but from the first found himself in perfect accord with the Congregational way. He quickly took his place in the Iowa fellowship, being at the time of his departure from the state a member of the Board of Directors of the State Conference. He also served on important state committees.

This Iowa pastorate has been exceedingly fruitful. The membership of the church grew from 150 to 240. Mr. Cady received 202 people into the church; baptized 94; officiated at 208 funerals and 257 weddings. The congregations have steadily grown, and without resorting to any unusual method for attracting people the evening audiences have been well sustained. A Clinton citizen pays him this tribute: "He preached the religion of Jesus Christ as applied to problems of the present day." A Men's Club, with an average attendance of 90 per cent. at the monthly meetings, has grown to be the foremost organization of its kind in the city.

Cromwell Celebrates Fiftieth Anniversary

Cromwell celebrated its 50th anniversary on Oct. 16–17. Pres. N. W. Wehrhen of Tabor College gave an address Saturday evening on "The Church and Its Relationship to the Community," and spoke on Religious Education at the Sunday morning service. Supt. P. A. Johnson was also present and gave an address on "Looking Forward." During the afternoon a reminiscence meeting was held. The Methodist pastor and congregation participated in the services of the day. A letter was read from Rev. W. C. Hicks of Minneapolis, who at one time served the church for six years and who was celebrating his 85th birthday anniversary on that day. Reports were given from the church, the Ladies' Missionary Society and the Ladies' Aid Society.

NEW MEXICO

Celebrate Beginning of Congregationalism

It is 40 years since Congregationalism had its beginnings in New Mexico. This event was appropriately celebrated in Albuquerque on Oct. 17-18. Supt. J. H. Heald preached an appropriate sermon, telling many interesting things regarding the history of the church. Exactly 40 years ago that day it had its beginning. "Father" Ashley, as he was called, came to Albuquerque before the railroad. There was then practically no Albuquerque. Only a few houses were standing where the present thriving city stands. It was his honor to preach the first sermon by a Congregational minister in what was then the territory of New Mexico. The church began with four members. Within

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six months that little group had constructed an edifice of their own. This was the first church to be built in the place and in it nearly all the Protestant churches of the city had their beginnings.

At the anniversary supper on Oct. 18 the church was thronged. An interesting feature of this meeting was the reading of letters from former members, one of whom was one of the four first members of the church—Charles S. Howe, President of the Case School of Applied Science, Cleveland, O. Professor Hodgin, of the State University, to whom the state owes more, perhaps, for its educational life than to any other, and one of the oldest members of the church, fittingly presided. The principal address of the evening was by Mrs. Collings, who came to the place shortly after the arrival of "Father" Ashley. Her talk was exceedingly illuminating, full of interesting reminiscences of the old days.

During these 40 years Albuquerque has had many difficulties. The outlook at present is more encouraging than it has been for years. The church reported during 1919 the largest accession of members in its history. A parsonage has recently been purchased and is nearly paid for. The interior of the church edifice has been renovated, and steps are being taken to renovate also the exterior. The large increase in the budget for the year, made necessary by the increase in the pastor's salary and other expenditures, has been fully met. The present pastor is Dr. H. S. Davidson, formerly of the teaching staff of Columbia University, who came to Albuquerque from Lisbon, N. H.

WYOMING

Green River Has New Organizations

Rev. G. M. Peacock has been pastor of GREEN RIVER since July 18 and already the Church school has been reorganized and a Christian Endeavor Society formed. Both are making excellent progress. Nine names have been added to the membership roll. A Pack of Wolf Cubs and a Camp Fire have been organized and Blue Birds will soon make their appearance. The apportionment for benevolences has been exceeded and the Emergency Fund is receiving support. Plans are being formulated for the erection of a new plant, consisting of church and parsonage.

CALIFORNIA

Mr. Thorp Goes to Palo Alto

Rev. W. B. Thorp began his pastorate at PALO ALTO on Oct. 24. As the seat of Leland Stanford Junior University, with its registration of nearly 3,000 young men and women, Palo Alto offers large opportunity for constructive Christian service, and the church is rejoicing in its good fortune in securing Mr. Thorp for this work. His 12 years of experience in San Diego have made his name well known in the state and he is a welcome addition to the forces of Northern California.

With the pastorate of the church Mr. Thorp will combine service as university pastor and will have oversight along religious lines of the Congregational students, something over 200 in number. The church is planning its program with the definite aim of assisting in this work and Mr. Thorp will also have the active coöperation of the Congregational members of the university faculty, a number of whom are also members of Palo Alto. D. J. S.

HAWAII

Campaigning for New Church in Honolulu

About 1,244 people pledged $233,765 for the building of the new CENTRAL UNION, HONOLULU, in a five-day campaign which began on Oct. 10. This amount is expected to go over $250,000 when all the absent members have been heard from.

When Sunday Comes

By John Andrew Holmes

The church service opens up the meaning and the beauty of life, affording us insight into life's depths, causing the commonplace to overflow with miracle, enabling us to behold rainbows and auroras where others see but common day.

A beautiful park-like site of eight and one-third acres has already been secured central to the Caucasian population and local to the car lines of the city. Here it is proposed to build "a church in a garden." The church auditorium will be surrounded by a group of airy one-story buildings for the various Sunday school departments. The mild climate of Honolulu, where artificial heat is never required, will make possible an open-air type of building which, with the beautiful foliage and outdoor setting, ought to make this one of the handsomest churches in the world.

Provision will be made for community service through playground, swimming pool, tennis and basket ball courts to be supervised by the Y. W. C. A. and Y. M. C. A.

A memorial organ which was given to the church last Christmas will be so installed as to be available both for the church itself and for the outdoor auditorium which will immediately adjoin it. This arrangement contemplates open-air concerts and outdoor vesper services as well as an outdoor general assembly for the Sunday school.

Church and Ministerial Record

Calls

ALLEN, W. C., Buford, N. D., to be Sunday school missionary of Eastern Washington and Northern Idaho. Accepts and is at work. Resides at Chattaroy, Wash.

ALLEYNE, W. A., New Lisbon, Wis., to Vanderbilt, Mich.

DABNEY, VAUGHN, Durham, N. H., to Second, Dorchester, Mass. Accepts.

DOLE, C. J., formerly pastor of Grace, Cleveland, O., now with Near East Commission, to associate pastorate, Hough, Cleveland. Accepts to begin Jan. 1.

FITCH, F. F., Third, Oak Park, Ill., to Rock Falls. Declines.

FREDMEYER, D. K., Sun Prairie, Wis., to Summit Park United Brethren Church, Des Moines, Io.

FRYER, J. F., Kalamazoo, Mich., to Lincoln Heights, Spokane, Wash. Accepts.

GIFFORD, ADDISON, Peru, Mass., to Warren, Vt. Accepts and is at work.

HARBUTT, R. G., Kenwood, Cal., to Gaston, Ore., and to Stevenson, Wash. Accepts the latter and is at work.

HIGGINBOTHAM, T. M., Lake View, Io., to Sioux Rapids. Accepts.

JAEGER, JULIUS, Spokane, Wash., to Federated, Rosalia. Accepts and is at work.

JOHNSON, A. K., Springfield, Ill., to Dupo. Accepts and is at work.

KING, J. D., Rupert, Vt., to Cabot and South Woodbury.

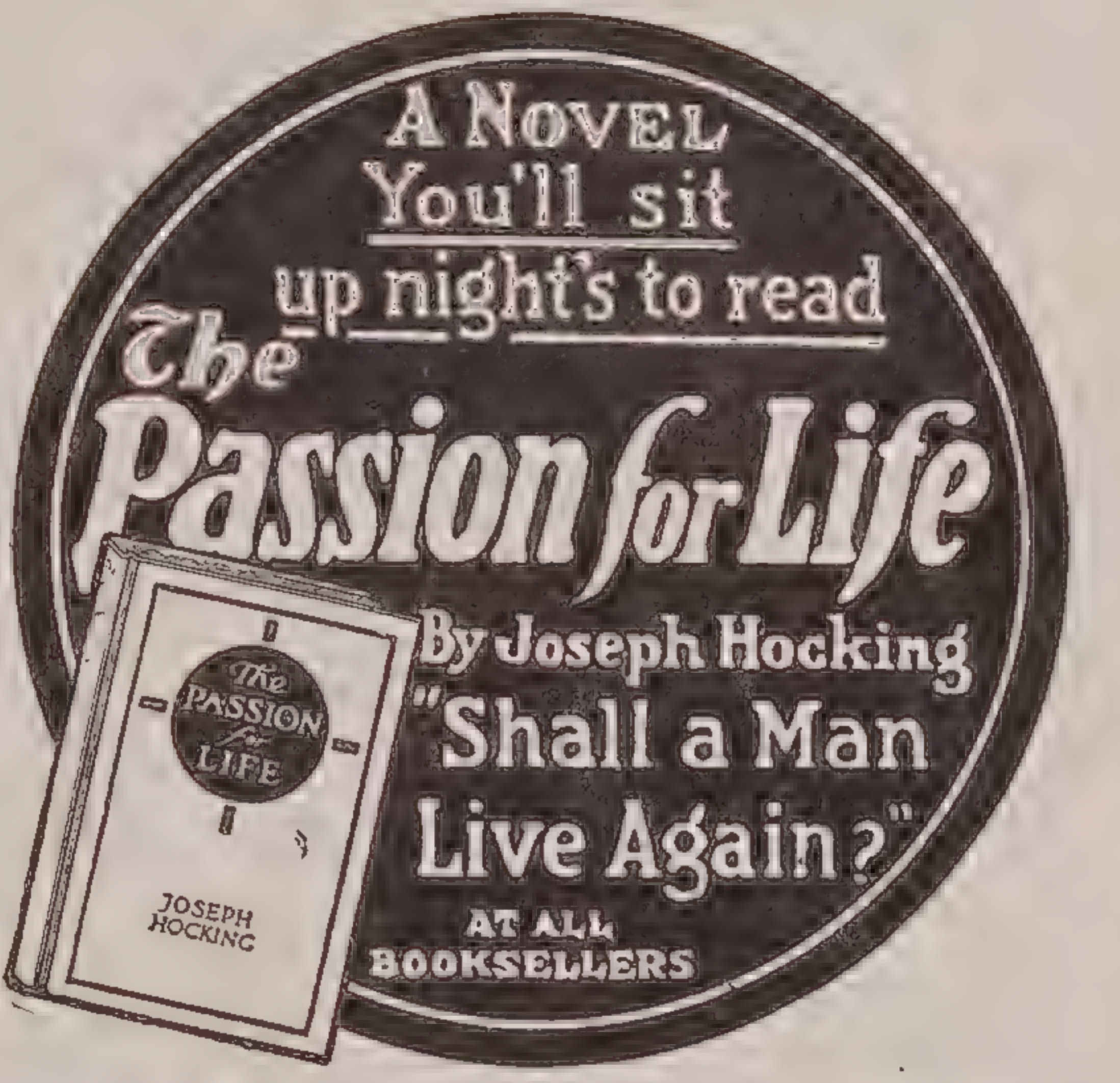
LADD, G. E., West Woodstock, Vt., to Andover and East Andover, N. H. Accepts.

MCLAREN, J. M., Sutton, Mass., to Hadwen Park, Worcester. Declines.

MACLEOD, A. B., Leicester, Mass., to Union, Providence, R. I.

MORSON, R. R., formerly of Yarmouth, Me., more recently in Southern California, to Second, Palmer, Mass. Accepts.

PALMER, CLAY, Richmond, Ill., to Community, Sprague, Wash. Accepts and is at work.



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WEEDEN, C. F., Newton Centre, Mass., to acting pastorate, Piedmont, Worcester.

Resignations

HADDEN, ARCHIBALD, First, Muskegon, Mich.

STAMBAUGH, B. Z., Marlboro, Mass. To accept call to St. Paul's (Episcopal), Detroit, Mich. To take effect Dec. 13.

WILLIAMS, D. T., Charlton, Mass. To become associated with his son, Rev. D. R. Williams, North, Cleveland, O. Has taken effect.

Ordinations and Installations

CROWELL, BESSIE F., *o.*, Monmouth, Me., Oct. 20. Sermon by Dr. J. H. Ecob; other parts by Rev. Messrs. W. H. Palmer, O. E. Barnard and H. S. Capron.

GRAHAM, JOHN, *i.*, Kittery Point, Me., Oct. 8. Sermon by Rev. J. W. Flagg; other parts by Rev. Messrs. Harry Trust, H. G. Booth, Andrew Gibson, Charles Harbutt and P. E. Miller, and Chaplain Hayes of the U. S. N.

HINES, H. H., *o.*, Woodstock, Vt., Oct. 28. Sermon by Pres. B. T. Marshall; other parts by Rev. Messrs. G. A. Buttrick, B. A. Lucas, C. C. Claris and Benjamin Swift.

MACDONALD, J. C., *i.*, First, Wilton, Me., Oct. 21. Sermon by Dr. C. A. Moore; other parts by Rev. Messrs. Frederick Newport, J. F. Jenner, M. S. Hutchins, Charles Harbutt, D. E. Adams and W. H. Palmer.

Accessions

	Conf.	Total
CALIFORNIA		
Los Angeles, First	6	25
HAWAII		
Honolulu, Central Union		18
ILLINOIS		
Chicago, Green St.		16
MAINE		
Farmington, First	4	14
MASSACHUSETTS		
Ashfield	10	10
Attleboro, Second	12	14
Boston, Park St.		35
Union	4	13
Hopkinton		6
Newton Highlands		3
Northampton, Edwards	12	21
Sutton	4	4
Westfield, Second	1	7
OHIO		
Toledo, First	6	13

Events to Come

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, Quadrennial Meeting, Boston, Mass., Dec. 1-6.

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, Los Angeles, beginning July 8, 1921.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Dec. 3, 10.30 A.M.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Nov. 22, 11 A. M. Speaker, Rev. E. Victor Bigelow of Andover, Mass., who will address the meeting on some phases of the Interchurch Report on the Steel Strike. Mr. Bigelow does not approve the report and he will present an adverse opinion, the second in a symposium on this subject.

State Conferences

KENTUCKY, Evarts, Nov. 27-28.

TENNESSEE, Soddy, Nov. 23-24.

Deaths

TRACY—The news of the death of Miss Ruth Carter Tracy, on Aug. 8, in Beverly, Mass., at the age of ninety-six, will interest many, particularly clergymen, who remember her and her sister, Miss Sarah. The hospitality of their home was well known. Miss Ruth was the last of the family of Rev. Joseph Tracy, D. D., long a resident of Beverly. His publication, "The Great Awakening," is still recommended as the best authority on that historic period.

A Sermon By Mail

At the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, printed copies of the Dr. David James Burrell's sermons are gratuitously distributed at the evening service every Sunday (usually about 35 issues per annum) from October to June, inclusive.

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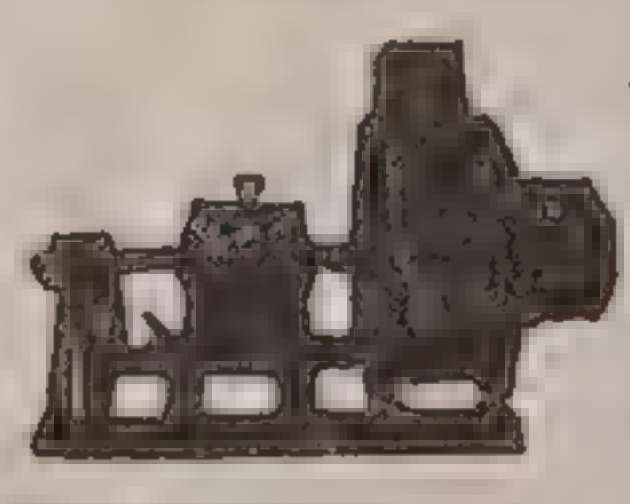

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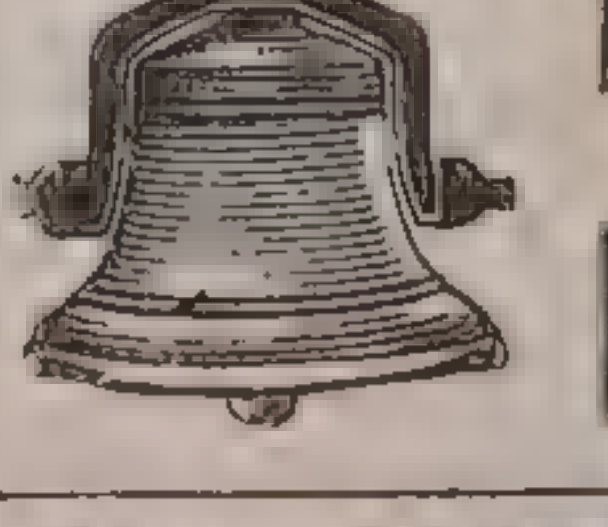

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As Our Readers Interpret the Vote

The League Is Dead

Dear Mr. Editor:

The League of Nations is dead, slain by the very people who offered it to the world, destroyed by the nation which sent four millions of its sons to the conflict that out of their struggle, their wounds, their deaths, might come at last the unending concord of peace. All hail, then, to Mars, the true god of earth! He still reigns. He holds fast to his throne. His envoys still whisper their words of venom into the ears of men. Let wars come, let hates abound, let destruction rule, let anguish be multiplied, let the sorrowing and desolate increase. America turns away from the beatific vision of peace and strikes hands with grim death stalking o'er the earth. Mars is lord.

I went once. I would go again. But O, My Country, what a dreadful price to pay for partisan feuds!

Ex-Chaplain, A. E. F.

Minneapolis, Minn.

The League Is Not Dead

Dear Mr. Editor:

The outstanding fact of this election is that the public has not been allowed to express its opinion. President Wilson called for a "solemn referendum" on the League of Nations, but in spite of the fact that Governor Cox vigorously campaigned for the League, thousands who believed in it did not vote for him because they believed him to be the candidate of the organized wet element; thousands more voted against him because they believed him to have been tainted with pro-Germanism before the war; and many more opposed him because they believed he was an unscrupulous money-getter for himself while condemning the financial methods of the Republican National Committee. Back of all this was the nation-wide dissatisfaction with a Democratic administration which demanded a change and was ready to vote any kind of a ticket so long as it was Republican.

Neither party was permitted by its national convention to run the candidate the people wanted. The selection of Harding was made in flagrant defiance of the voice of the primaries, and the selection of Cox was made in defiance of the dry element in the Democratic party. There was no whole-hearted nor universal rallying to the latter of the advocates of the League. Personal leadership is required for every great movement and it cannot be manufactured over night.

The leaders of public thought listed in *The Congregationalist* of Oct. 28 who supported the Republican ticket and who also believe in the League of Nations is an earnest that the League is not dead in the hands of the Republicans. We cannot say that the American nation has declared against it. It is the great international fact we still have to face, it is a great moral idea for which we must fight until our country has placed itself right before the world.

George N. Edwards.

Billings, Mont.

The Non-Infallibility of This Paper

Dear Mr. Editor:

For many months I presume that numbers of your readers have been in the same frame of mind as I, as we have read the cock-sure declarations that the majority of the citizens of the United States wanted the League of Nations. We felt that if you were to sense public opinion instead of yielding to the propaganda of hysterical mandates for this, that, and the other world regeneration *à la* military, you might not be so certain that the opponents of the League were in an insignificant minority.

However, what about the solemn referendum of last Tuesday?

Another quite similar attitude which you assumed was that the Interchurch World Movement was the infallible word and last word in church activity. It too went the way that all limousine church activity should go.

The air is clearing these last months—let's hope that the Lord does not have to use his fist any longer on a generation socialized *ad nauseam*. Individualism again to the front!

Elmer Willis Serl.

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Praises

By Mary Earle Hardy

"Praises sing!" said Psalmist Brook,
And his silver timbrels shook.
"Praise to Him who gives such dower
Unto stream, and tree, and flower."

Thrilled the forest at his word,
Swinging leaf and singing bird.
Smote the Wind his pine-tree lyre,
Wind—the Asaph of the choir.

Never voice too small to swell
Anthem or antiphonal,
Glad my soul its love confessed
Singing praises with the rest.

Thanksgiving and Christmas

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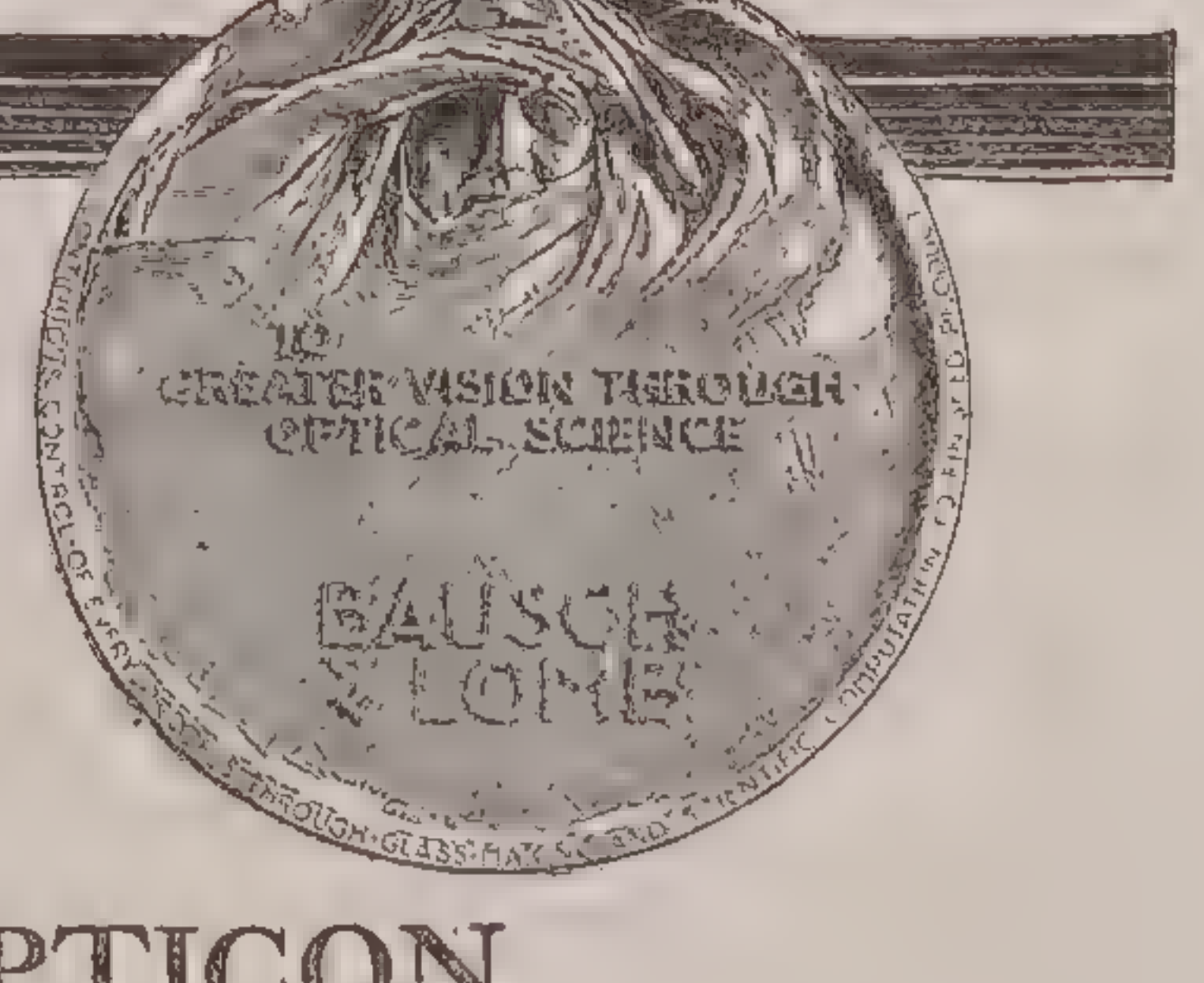
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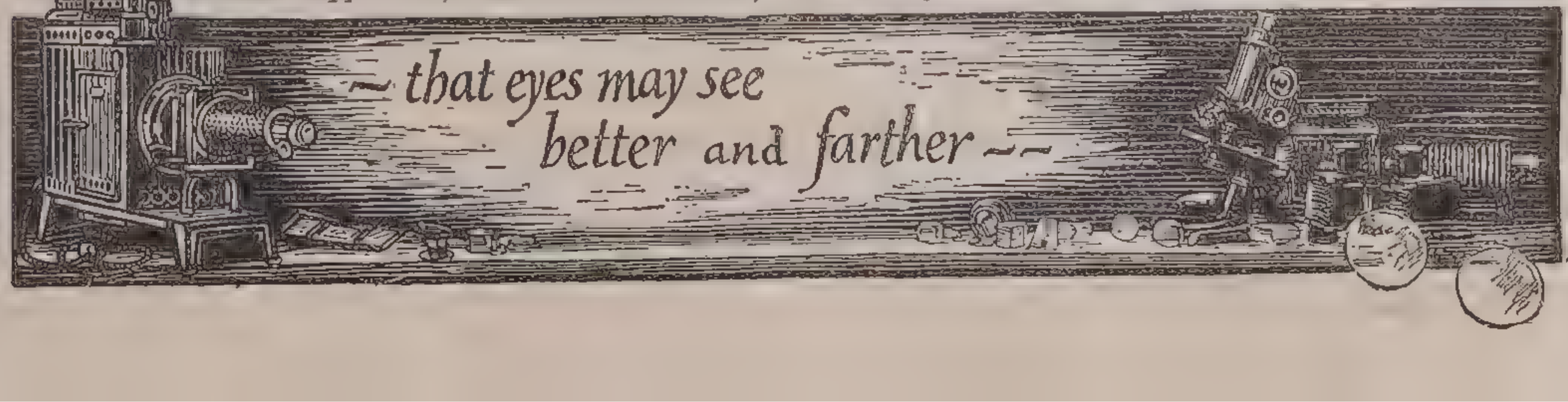
~ that eyes may see better and farther ~~

Favorite Poems

Our "favorite poem" this week is by Lucy Larcom, and has been submitted to us by a member of the staff of our Circulation Department.

A Thanksgiving

For the wealth of pathless forests,
  Whereon no axe may fall;
For the winds that haunt the branches;
  The young bird's timid call;
For the red leaves dropped like rubies
  Upon the dark green sod;
For the waving of the forests,
  I thank thee, O my God!

For the suond of waters gushing
  In bubbling beads of light;
For the fleets of snow-white lilies
  Firm-anchored out of sight;
For the reeds among the eddies;
  The crystal on the clod;
For the flowing of the rivers,
  I thank thee, O my God!

For the rosebud's break of beauty
  Along the toiler's way;
For the violet's eye that opens
  To bless the new-born day;
For the bare twigs that in summer
  Bloom like the prophet's rod;
For the blossoming of flowers,
  I thank thee, O my God!

For the lifting up of mountains,
  In brightness and in dread;
For the peaks where snow and sunshine
  Alone have dared to tread;
For the dark of silent gorges,
  Whence mighty cedars nod;
For the majesty of mountains,
  I thank thee, O my God!

For the splendor of the sunsets,
  Vast mirrored on the sea;
For the gold-fringed clouds, that curtain
  Heaven's inner mystery;
For the molten bars of twilight,
  Where thought leans, glad, yet awed;
For the glory of the sunsets,
  I thank thee, O my God!

For the earth, and all its beauty;
  The sky and all its light;
For the dim and soothing shadows,
  That rest the dazzled sight;
For unfading fields and prairies,
  Where sense in vain has trod;
For the world's exhaustless beauty,
  I thank thee, O my God!

For an eye of inward seeing;
  A soul to know and love;
For these common aspirations,
  That our high heirship prove;
For the hearts that bless each other
  Beneath thy smile, thy rod;
For the amaranth saved from Eden,
  I thank thee, O my God!

For the hidden scroll, o'erwritten
  With one dear Name adored;
For the heavenly in the human;
  The Spirit in the Word;
For the tokens of thy presence
  Within, above, abroad;
For thine own great gift of Being,
  I thank thee, O my God!

—*Lucy Larcom.*

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OUR READERS' FORUM

Peaceful Penetration

Dear Mr. Editor:

While heartily appreciating and seconding the luminous article on "The Japanese Question in Southern California," in your Oct. 14 number, one who has known the Japanese for fifty-four years cannot let this statement of the writer pass—whether it help or hurt his argument: "We sent missionaries to Japan and then blew open the hermit nation with our guns—at least we turned them on her."

As biographer of Commodore M. C. Perry and of President Millard Fillmore, the one who initiated and put into executive action the whole machinery of the naval expedition to Japan in 1852, let me state that no Protestant or Roman Catholic missionaries were sent to Japan before Commodore Perry's peaceful armada. We neither "blew open" nor "turned our guns" on Japan. I secured the papers of Hon. William Graham, Secretary of the Navy, which were virtually a Cabinet journal, and I can assure you that Perry had peremptory orders not to begin hostilities, or to fire a gun unless attacked. The reason why a large squadron was sent was that the Japanese had fired on single private vessels, or, in one case, two warships—their commander rigidly bound by orders not to begin hostilities. Only a few weeks before his death, ex-President Fillmore reiterated with emphasis the peaceful nature of the expedition. Not until the Christian gentleman and shining American diplomatist, Townsend Harris, by patience and enlightenment had won a treaty of residence and commerce in 1858, did any missionary enter the country. Nor have any historians and public men excelled the Japanese in their praise of the peaceful nature of our diplomacy—which, despite all limitations, stands at the top of humanity's achievements.

William Elliot Griffis.

New York City.

A Mooted Question Solved

Dear Mr. Editor:

Apropos of the pronunciation of Los Angeles, a friend of mine wintering there recently sent me the following rime:

Our Lady would remind you, please!
Her name is *not* "Lost Anjie Lees?"
Not Anjie anything whatever,
She trusts her friends will be so clever
To share her fit historic pride
The "g" shall not be jellified!
"O" long—"g" hard, and rime with "yes"
And then you have Loce-*Ang*-el-ess!

Perhaps this will be of interest to the delegates to the National Council which is to convene in that city next fall.

E. L. M. Hayward.

Roxbury, Mass.

It Will Pay You to Read

Our Three Centuries of Expansion, by William B. Shaw (*Review of Reviews, November*). A succinct and graphic summing up of the spirit of the English type of civilization from its first domestication in New England to its spread all over this country. The author says that the population of the continental United States is still more than half of British descent. "It is therefore fitting that the whole nation should join in celebrating the tercentenary."

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WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, 19 S. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas., Friday Meeting, 10 A. M.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC, 760 Market St., Room 421, San Francisco. Mrs. Ernest A. Evans, President; Mrs. W. W. Ferrier, Treasurer; Miss E. S. Benton, Secretary.

CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION, 289 Fourth Ave., N. Y. Mrs. P. S. Suffern, Treas.; Miss Miriam F. Choate, Sec.

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Two Cockney mothers were talking about the jam ration. "Wot's four ounces of jam a week to my biby?" said one of them. "Why, I used to wash an ounce off his face after tea hevery day!"

During sermon time the other day a baby began to cry, and its mother carried it toward the door.

"Stop!" said the minister, "the baby is not disturbing me."

The mother turned toward the pulpit and made the audible remark, "Oh, 'e ain't, ain't 'e? Well, you're a disturbin' of 'im."

National Societies

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Nineteen self-supporting state organizations are in Federated relations with the National Society. The state Superintendent or Secretary is the official representative of all home mission interests.

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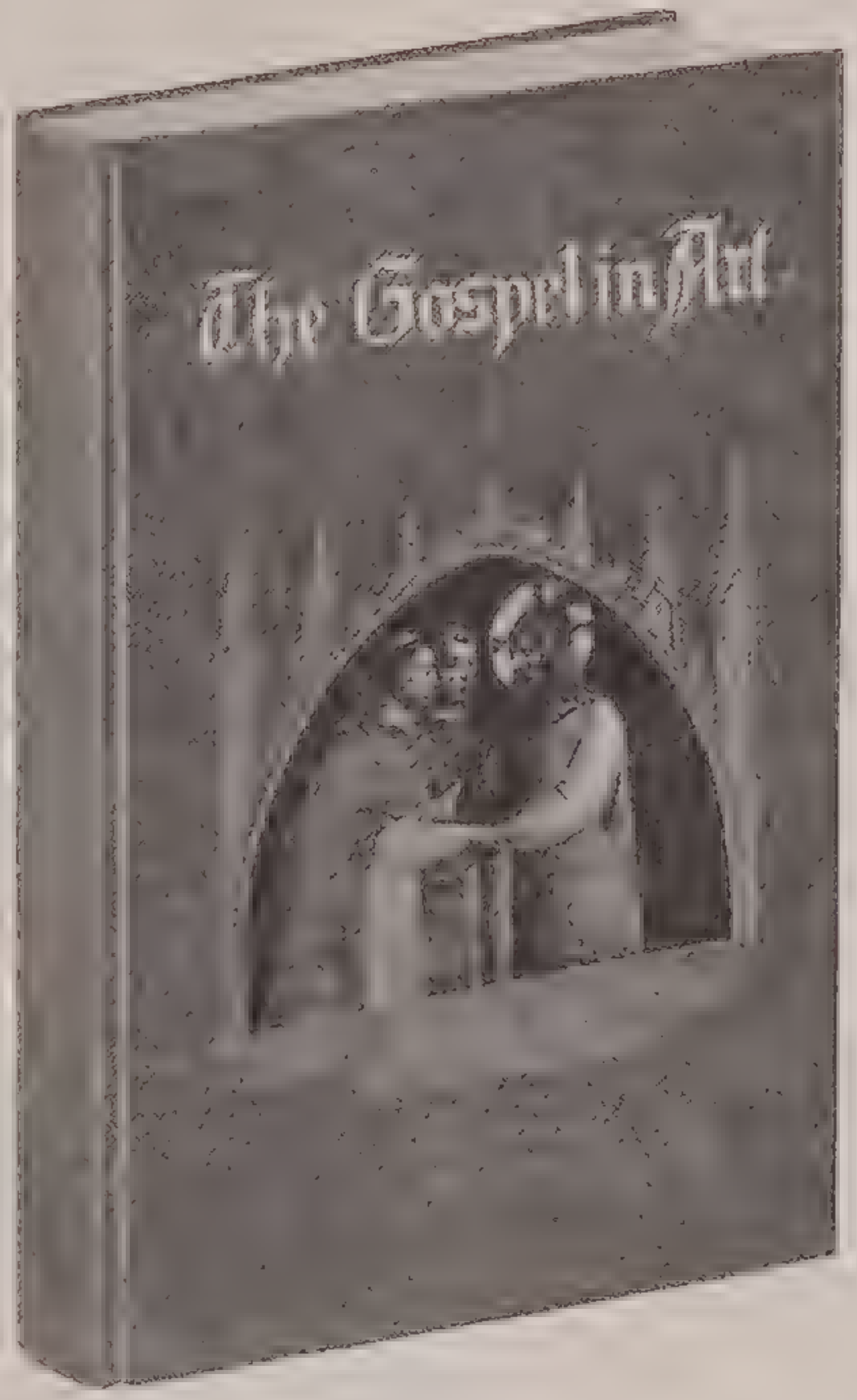

The Pictureland of the Heart

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After the strenuous and nerve-straining period of the past few years it is delightful to turn to such a delightfully quiet essay narrative as this which has been likened to some of J. M. Barrie's writings. Lovers of Dr. Knight's "Song of Our Syrian Guest" need no assurance of the quality of this beautiful book. $1.00. Postage 10 cents.

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Correspondence Invited

The Congregationalist and Advance

Vol. CV. No. 48 November 25, 1920

YOUNG FOLK'S BOOK NUMBER

SIGNING THE COMPACT IN THE CABIN OF THE MAYFLOWER
From one of the sculptured groups on the front of the Congregational House in Boston. The 300th anniversary of this memorable event was November 21

Congregational World Movement

Massachusetts Leads Off

Massachusetts is on the move. It is awake to the situation of the Congregational World Movement and is cordial to it. There is a new spirit in the air that is quite different from that of last spring.

This is shown by the fact that twenty-four, out of the twenty-five fall associations, gave most generous space to teams made up of speakers presenting the plans of the Movement for 1921. Thirteen different secretaries formed these teams. Both the Foreign and the Home sides of the Movement were presented. The response was excellent. Nowhere was opposition met. In some cases leading ministers who were strongly opposed to the Interchurch Movement and its program last spring have come out equally strong for the present plans. Churches that did not do anything then, for one reason or another, now plan to get into the game.

Under the regional leadership of Secretary Patton, plans for Massachusetts are well in hand. Each association of churches is being covered by a local committee. This committee is made up of a chairman who is the associational director, together with a representative of the association's Apportionment Committee, a woman of commanding missionary leadership, a layman of experience in Every Member Canvasses, a minister to specialize on the Missionary Education part of the program, and one to emphasize the stewardship ideals. The committees made up of people inside the association have found a ready response as they have moved out among the churches.

Some embarrassment has been met because of the varying dates selected by churches for the canvass. It is to be hoped that many will be able to defer this until some spring date, when more educational and promotional work can be done. Many churches are welcoming this suggestion of postponing, rather than have another canvass for missionary purposes this calendar year. These churches will carry their general apportionment pledges until May first, along with their Congregational World Movement pledges made last May.

One of the most gratifying evidences of the new spirit in the churches is their willingness to get under the larger apportionment. The particular attitude runs from whole-hearted acceptance of the new figures and expectation of reaching them to a sense of absolute inability. Those resting on the lower stage are few. There are almost no cases reported of absolute refusal. The average church faces the goal as a big challenge requiring a big effort, and yet one by no means impossible. Massachusetts plans to make a most creditable showing in the campaign for 1921.

In connection with the Massachusetts plans, as last year, a strong committee of women is to co-operate. The chairman this year is Mrs. Henry Francis Smith, and the executive secretary, Miss Alice M. Kyle. C. E. W.

Appreciation of the Secretaries

Dear Mr. Editor:

The Northwest has just had a memorable visit from two of our national secretaries, Dr. Frank M. Sheldon and Dr. George L. Cady.

They both spoke here from five to ten times on the pressing problems of thought and action now before the world. Their messages were in every way worthy of the great fellowship which, in their secretarial capacity, they represent. At this far distant point from Boston and New York, they made us hungry for more of that enlightened leadership which the leaders of the Pilgrim order are able to furnish in this hour, big with human destiny.

I am moved to send this word of appreciation of these two inspiring Pilgrims because I know something of the burdens of secretarial travel, and that we often take too much for granted the heroic sacrifices that our representative leaders bear.

Tacoma, Wash. Frank Dyer.

League of the New Day

Next Week's Readings and Prayers

Week of Nov. 29–Dec. 5

Monday. The Refiner. Zech. 13:1-9; 14:1-8.

Tuesday. God's Universal Kingdom. Zech. 14:9-21.

Wednesday. Faith's Heroes. Heb. 11:1-16.

Thursday. Conquering Trust. Heb. 11:17-40.

Friday. Running the Race. Heb. 12:1-17.

Saturday. Malachi. Mal. 1:1-14.

Sunday. The Gospel and Wealth. Mark 10:17-45.

Object for Intercession

For the Little Children of Our Neighborhood:

O Thou who didst love and bless the little children, to whom they came in confidence, thou who didst choose them as an example for thy disciples, remember in thy mercy our own children and the children of our own neighborhood. Keep us, by the help of the Holy Spirit, from in any wise putting a stumbling block in the way of any of them. And grant that they may early be led to follow thee.

THE CHRISTMAS FUND

The Congregational Board of Ministerial Relief

The Progress of Nineteen Years

Christmas Fund 1902—$250 Christmas Fund 1919—$21,500

Proposed Christmas Fund for 1920—$35,000

The Christmas checks are a free will gift besides the annual grant. The maximum grant is $400. How much has it cost you to live this year?

Those to whom these Christmas gifts go are living in the limitations of old age.

The Christmas gifts of other years have brought good cheer where homes were well nigh in despair.

Prepare to celebrate your own Christmas joyfully by bringing joy to some veteran of the Cross.

Send contributions for the Christmas Fund to

The Congregational Board of Ministerial Relief
375 Lexington Avenue, New York

B. H. FANCHER, Treasurer. WILLIAM A. RICE, Secretary. CHARLES F. MILLS, Associate Secretary.

The Congregationalist and Advance

November 25, 1920

Volume CV. Number 48

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The Talk of the Sanctum

Our Pilgrim Pulpit

Our preacher this week is Rev. Hugh G. Ross of First Church, Pittsfield, Mass. He is a Scotchman, who came to the pastorate of Plymouth Church, Seattle, a few years ago, by way of South Africa. The strong spiritual quality of his preaching is inspiring.

The preacher next week will be Rev. Henry K. Booth of Long Beach, California.

You will be interested to know that we plan to make Our Pilgrim Pulpit an every-week feature of *The Congregationalist,* the coming year, and every sermon will contain a helpful spiritual message.

Books for Our Young People

The readers, who review our juveniles, report this year a general high standard of excellence and at the outset two groups of carefully selected books are presented, one for girls and one for boys. These are stories. Another group presents "informing books for young people." Then there are animal stories, fairy tales and folk-lore, a group of notices of books for the younger boys and girls, a brief list of books of poetry, and a list of new editions of old favorites, like Tom Sawyer, Little Women, etc., most of them specially illustrated. It should not be difficult to choose books from this list to suit individual taste. We are glad to emphasize in this way the wisdom of providing good books for young readers and cultivating early the taste for the best in literature.

Reprints

We are interested in seeing the type of article or editorial which our readers consider worth reprinting in one form or another. We should be glad of more intimation from our big family as to what material in the paper they are interested enough in to pass on to some one else. For example, the calendar dated Sept. 26, of the First Presbyterian Church in Newark, of which Dr. William J. Dawson is pastor, carries on the cover a reprint of the editorial in our issue of Sept. 16, "What They Are Bringing Back."

In Our Circulation Department—

We are thinking about Christmas. And we are getting ready to send our paper, as a "Gift that Lasts Through the Year," to a goodly number of new friends, as suggested on one of the later pages of this issue. This suggestion will appeal to many of our subscribers—combining their own renewal with the gift of this paper for a year to a friend or relative who does not now take it.

If you really enjoy *The Congregationalist and Advance,* what a satisfaction it will be, all through the coming year, to know that the good things you are enjoying are bringing pleasure and inspiration to a friend, or loved one, through your gift.

It's great to share our blessings, and to pass on to others the things that do us good, isn't it?

From Our Mail Bag

I want to thank Mr. Sheldon for the series of articles on the Old Testament which he is writing for *The Congregationalist.* I am especially interested in them because of their helpfulness to my classes of Sunday-school teachers. They embody the ideas which I am trying to impress upon them. The larger part of all that is written by way of comment on the Sunday-school lessons is sadly out of date and not in line with modern ideas concerning the Bible. L. A. K.

CONGREGATIONALISTS MUST

Save The College of the North!

NORTHLAND COLLEGE, Ashland, Wisconsin

BECAUSE:

If you studied the Northland Map in last week's issue of *The Congregationalist* you can have no question as to the Field for the College.

Northland College is one of the very few Colleges that remain, not merely nominally Congregational, but Congregational IN FACT; which FACT debars Northland from sharing in the support by the great undenominational Foundations.

Northland stands entirely ALONE in a field that has been pre-empted by Congregationalists. If the denomination does not intend to support its institution already in the field, it should turn that field over to some other denomination. That will mean the loss of an investment already made of more than a Quarter of a Million Dollars. That alone is surely worth saving to the Denomination.

Northland is *the only College* in the very heart of the most rapidly developing Agricultural Area in America. In one North Wisconsin Town there were unloaded 22 Immigrant Cars during the month of September. That is indicative of what is happening in scores of North Wisconsin towns in the Northland territory. The average size of farms in Iowa and Illinois is 122 acres; in NORTH WISCONSIN *it is 42 acres.* This means that the rural population in the Northland Field will be THREE TIMES as great as that of Iowa and Illinois. AND NORTHLAND COLLEGE IS THE ONLY COLLEGE THERE!

Northland is doing a GREAT WORK OF AMERICANIZATION. SEVENTEEN nationalities make up the student body this year.

NORTHLAND is distinctively A MISSIONARY INSTITUTION

Practically every student is earning ALL of the expenses. Their parents are MAKING HOMES IN THE WILDERNESS; they are *NOT* Making Money.

Northland students serve as Home Missionaries in the isolated communities.

Expenses to students are kept down to from $225 to $250 a year, including board, room, and tuition.

NORTHLAND MUST HAVE *AT ONCE*

$10,000, to make up the shortage in the promised help of the Congregational World Movement for last year.

$10,000, to clear up debt caused by WAR CONDITIONS.

$15,000, to carry on work of the present year.

I WILL HELP SAVE NORTHLAND COLLEGE.

I pledge for this year
Enclosed is my check for } $5,000; $1,000; $500; $100; $......

Signed:..

Address:..

Clip and mail to PRES. J. D. BROWNELL, D. D., Northland College, Ashland, Wisconsin

The Congregationalist
and Advance

Pilgrim Virtues in Modern Life

IV. The Adventuring Spirit

APART from the high motives prompting it, and the astonishing results, the transfer of the Pilgrims from the Old world to the New was one of the mightiest demonstrations of the adventuring spirit which the world has ever seen. It takes rank with the migration of Abraham and his caravan from Ur of the Chaldees to Canaan, and with the exodus, from Egypt, of the Israelites. It was the response of courageous, forward-looking souls to the Master's command, "Launch out into the deep."

Only men and women in whom the adventurous spirit, we may almost say the sporting instinct, was strong would have been willing to uproot the interests and affections which had grown to such dimensions in the hospitable soil of Holland. The risks and extreme discomforts of a voyage in a vessel which was but a shallop, compared with the modern transatlantic liner, might well have deterred even ordinarily courageous folk.

THE moral venture on the part of the Pilgrims was the magnificent thing. Theirs was not the temerity and recklessness which has characterized in every age irresponsible, excitement-seeking, or avaricious rovers over the face of the earth. The Pilgrim experiment was only just begun when Brewster, Bradford, and the others landed at Plymouth. They had to create, develop, and administer a new type of government in Church and State. As the years went on, the task of relating properly the sometimes discordant members of the colony to one another and to their neighbors, required bold, inventive, and forcible minds.

The Pilgrims were the liberals, the radicals of their day. Every subsequent movement which involved a break with precedent, and whose ostensible object was a larger freedom and a better life for the individual and the race, can properly hark back to the Pilgrims for its justification, as its ultimate value must be judged by its conformity to their fundamental convictions.

Not that the Pilgrims were a set of cranks or professional reformers, or that they maintained, decade after decade, a uniformly, friendly attitude toward new departures in Church and State, and in theology. Not that they were bitten with the itch for novelty, but when they once did make the break with the past, that tremendous wrench left its permanent marks upon their thought, their plans, and their deeds. "The Puritan temper," says Dr. Richard S. Storrs, "is essentially an innovating and a pioneer temper, aggressive and resolute for whatever may lift society forward, toward superior levels."

THAT is why New England for three hundred years has been at once the stronghold of conservatism, and the seed-bed of reforms. When you link profound convictions concerning God and righteousness and with the spirit of high adventure, you have a force that can remove mountains.

We are being told today that in view of the restlessness of the age, the unsettling of foundations once deemed impregnable, it is time to get back to the commonplace, to supposedly safe retreats, to the homely, old-fashioned virtues. Good advice, provided it does not mean that we shall take counsel only of prudence, that we are to be satisfied with Things as They Are. The world simply cannot go backward. The only safety lies in going forward and still forward, deliberately, boldly.

IN INTERNATIONAL RELATIONSHIP let us dare to help forge those links which shall survive and put to silence every threat of war and keep civilization together in the bonds of a real brotherhood.

IN NATIONAL LIFE let us seek and find those new adjustments, new deterrents, new common undertakings and motives, that better mutual understanding, which shall melt all barriers of race and color, of class and section.

IN DENOMINATIONAL RELATIONSHIPS let us dare to conceive of and work toward a co-operation that shall be on such a high plane as to eliminate waste and rivalry, jealousy and pettiness.

IN THE CONGREGATIONAL ARMY let us stand shoulder to shoulder, confident that we can do what others in the ranks have already done, and what the exigencies of the hour demand we shall do.

IN THE LOCAL CHURCH let us dare to do something different from what we have done, never falling back upon that poorest of all excuses, "We never have." Let us test the worth of the apportionment plan, the new methods in religious education, the Every Member Canvass, not for money only, but in the interests of fellowship and of all measures that look toward larger service.

IN THE PERSONAL CHRISTIAN LIFE let us not be satisfied with Things as They Are, with our present knowledge of God, our present likeness to Christ, and present zeal for his kingdom. Let us remember the lesson of Mary's offering, that real love for Christ and for men often cuts new channels for its expression.

"Launch out into the deep." Prove that we be Bradford's children by doing the works of Bradford, and by exhibiting his daring spirit. H. A. B.

EDITORIAL

A Word for Our Times

"The world is tottering on the edge of a precipice. The outlook is golden with hope only for those who have girded themselves with the harness and sword of the Christian mind. Away with self-indulgence. Away with luxury. Away with your indifference. A great solemn decision has been rendered by the country this past week. Most of you helped make it. Are you aware of your opportunity and your responsibilities? God give us all grace to drop every atom of our indifference, our self-indulgence, our love of luxury, and become heart and soul workers for the well-being of the nation and the salvation of mankind."

REV. GEORGE A. GORDON, *at the Old South Church, Boston, the Sunday after the election.*

The Future of the Federal Council

Among numerous agencies looking toward the unifying of Protestantism, none is more promising than the Federal Council of the Churches of Christ in America. It officially represents thirty of the leading religious bodies of the country, with more than nineteen million church members. This is the time, on the eve of its quadrennial meeting in Boston, to concentrate attention upon its work, and to create fresh enthusiasm for its ideals.

Schemes for organic unity proceed slowly. The two in which Congregationalists are most interested are the World Conference on Faith and Order, instituted by American Episcopalians, and the Interchurch Council on Organic Union, started by American Presbyterians. We have cordially supported tentative endeavors in both directions. The first seeks to bring ultimately into one body all branches of the Christian church. The second cherishes the more modest ambition of unifying American Protestantism. It will take years to consummate the latter plan and decades to consummate the former.

But in the Federal Council we have an agency, started in 1908 by a group of men including such well-known Congregationalists as Dr. William Hayes Ward and Dr. E. B. Sanford, that has already brought Protestants together in valuable endeavors. It accepts the present divisions of Protestantism, not as final, but as not inconsistent with immediate co-operative action in the field of evangelism, Christian education, social service, and international relationships.

The Council was started on the right basis, and is the one national body made up of members chosen by the highest ecclesiastical authorities of its individual constituents. Its publications, like The Annual Yearbook of the Churches, "6,000 Country Churches," and the series of volumes by the Committee on the War and the Religious Outlook are invaluable contributions to that store of information which all churches should possess in order to do their work well. It has been a means of co-ordinating many agencies already in the field and of creating committees and commissions to study fields and tasks that have yet to be thoroughly mastered.

The point to emphasize is that the Federal Council is here and "going." If it has not done all that was expected of it by its most sanguine projectors, it must be remembered that the Interchurch Movement was more severely criticized because it undertook to do too much in the name of common Protestantism. The Council has never sought to do much in the way of administration, but at the Boston meeting the question ought to be raised and will be raised as to whether it may not be best to extend somewhat its functions in that direction. If it is to undertake what was hoped for in the Interchurch Movement, a constitutional enlargement of its province will be necessary.

The weakness in the Council is not at the center but at the extremities. It has an imposing list of committees and of commissions embracing names of men in all parts of the country, but the major part of the work is done in and around the New York office. This must necessarily be the case. But on the other hand, when the Council was started, we hoped it would do more toward promoting the federation of local bodies in thousands of cities and towns the country over. Of late years, largely through the initiative of Dr. Roy B. Guild and Mr. Fred B. Smith, both well-known Congregationalists, the Council has done a splendid work in helping to federate churches and Christian agencies in our leading cities. Of the forty-four city federations now in existence and having efficient executive officers who give all their time to the work, most of them were started by representatives of the Federal Council, and the few that were earlier in the field have received valuable aid from the New York office.

This work ought to go much further. It is important to give proper shape and balance to the overhead organizations of Protestantism, to keep them from competition with one another, to disseminate information widely, to send out a reasonable number of circular letters. But along with this work of initiation from headquarters should go the effort to bring about in every part of the land working co-operation. In many a city and town is a lamentable lack of comradeship, common strategy, patient and continuous common action.

No overhead or outside organization can compel Methodist and Baptist and Congregational and Presbyterian churches to love one another and to work together, but all plans for organic unity and for effective federation depend upon the sentiment in this direction that can be developed locally. In its program for the next quadrennium, the Council should give not less attention to co-operative undertakings at the top, but more toward developing state, city and town federations.

We bespeak on the part of Congregational churches a deep and prayerful interest in the coming Boston meeting. It will have important questions to face. One is whether it should meet oftener than once in four years; another, how it can become more fully representative of the churches. But back of them all is the problem of how it can generate enough spiritual life, and kindle enough Christian zeal to keep the already complex overhead organization from becoming a mere machine; how it can make the average church realize that its growth in grace, its power as a builder of the kingdom, depend on incorporating into its very fiber of life the conviction that we serve one Master and that we all must work together as brethren.

The Larger Apportionment

The real test of the Congregational World Movement this season is not whether our churches will support the causes represented in the Movement. Of course they will. They are the regular Congregational causes that our churches are in the habit of supporting. We do not need to argue that they are good causes, that they are our responsibility, and that we ought to contribute to them.

The question now is, are we willing to accept a larger apportionment? Congregational churches do not take orders from anyone "higher up." Whatever they do they do because they believe it should be done, and they wish to carry their part of the load.

The Apportionment Plan has come to be accepted generally as the best and fairest method of joining in the support of our benevolences. It is a logical method of distributing the load. But now the load has grown heavier than it has been. And we have to choose between giving up part of the missionary and Christian educational work which we are doing, or give more money to maintain it.

It is encouraging to learn that the larger Apportionment is being accepted cheerfully by representatives of our churches throughout the country. Whether or not the churches will meet their quotas, is the question that the individual church members must answer.

Many churches will wait until next spring before making their canvasses. But many are preparing for theirs the first Sunday in December. A special reminder to these is suggested by the announcement in the middle of this paper. Our missionary and educational boards are all in need of more money, and the need is so urgent that it calls for generous and sacrificial giving.

The larger Apportionment requires larger effort to raise it, and a new standard of responsibility for Congregational benevolences. We blazed the way for this larger Apportionment by the special efforts of last year. This season we are to have a single canvass in place of several last season, which will be a comfort to givers who have wearied of being canvassed and driven and appealed to for money every few weeks. Now we can do our duty with added zest, as we are assured that no more appeals of this kind will be made until a year has passed. Another point to remember is that the sooner cash is paid in, the sooner the present serious need for funds will be relieved.

In all this giving, shall we not make it a part of the expression of our Christian faith and stewardship; shall we not regard it as a real privilege to have a larger share in this world-wide work by meeting the larger Apportionment?

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Among the signs of hope and the reasons for thanksgiving is the agreement of the Italian and Jugo-Slav governments on the much disputed question of the frontiers along the upper Adriatic. The question of Fiume was settled by the constitution of an independent state mostly surrounded by Jugo-Slav territory, but coterminous with Italy on the north. That will be good news for the Hungarian people also, who even more than the Jugo-Slavs are dependent on Fiume for access to the open sea. This settlement is a sign of hope because a peace by agreement is always better than a peace imposed from without. It means, we hope, a permanent feeling of cordial good will between neighboring peoples.

The League of Nations at Work

The first formal assembly of the League of Nations, in its new home by the lakeside in Geneva, is a landmark, we hope and believe, in the history of civilization. The necessity for such a representative gathering of the nations had grown plainer year by year. It was emphasized by the war of aggression, which German ambitions forced upon the world. It has been proven by the course of events since the armistice, and by the wars which still go on in many quarters of the earth. The attempt to mobilize public opinion to make wars difficult and more and more unprofitable and impossible, has reached the stage of consent and co-operation by forty-two nations. It is a great triumph of good will and carries promise of greater things to come.

We regret with all our heart, that mismanagement and misunderstanding have prevented, or at least postponed, the presence of an American delegate and representative among the charter members of the League. For we regard our ultimate participation as inevitable. The constitution of the League may be modified to meet the objections already raised by members and non-members, including our own nation. But the need of this meeting ground of consultation and of counsel to steady and restrain the self-interest of the nations is just now the first administrative need of the distracted world.

The first full test of the spirit and purpose of the League will come when it takes up the practical problem of the admission of now excluded nations like Austria, for example, which has just made application for membership. Austria has shrunk from a wide-ruling empire to a small republic. It has signed the peace treaties and shown considerable good will in trying to fulfill them. It is in great distress and needs the help and counsel of its neighbors. The question which its application raises is whether the League from the beginning is to be an alliance of preference, or ultimately a genuine consultation ground for the whole world.

The other nations still outside the League, besides ourselves, are Germany, which has not yet satisfied the world of its good faith in treaty fulfillment and stable good will toward peace; Russia, which under its present form of organization will not apply; Turkey, which is rent by civil war and resentful of the treaty obligations which its nominal government has assumed; and Hungary, which has signed the treaty in resentful silence under the black flag of grief for its lost provinces.

We believe in the ideals of the League as a world-compact with an equal seat and authority in decisions for every nation that can give proof of a stable government and good will toward its neighbors. What the tests for admittance shall be is for the League itself to decide, subject to at least a majority confirmation by the associated nations. But the ideal of a world-including league must steadily be kept before the peoples of the world, both at Geneva and in their various homes.

New Perils for Christians in the Near East

The situation of the Armenian people in Asia Minor, we are sorry to say, seems to be increasingly precarious. The definite treaty which has just been published, to which France, Italy and Great Britain are signatories, defines the limits of authority and responsibility for France, which is left to work out the problem of Syria and Cilicia, and for Italy, which gets the southern region and coal mines. But France seems to be ready to make peace with the Turks of Cilicia at the cost of throwing over the Armenians altogether. The Armenians have been ordered out of cities and towns where they were defending themselves against Turkish brigands, leaving all their property behind them, and the efforts to relieve besieged cities have been stopped. The result is shown in the capture of Hadjin and the massacre of some 10,000 Armenians who either lived or had taken refuge there. It looks like a French betrayal of the Christians in Cilicia as a means of avoiding further strain on their own military resources.

What is to become of the Armenian Christians of Cilicia under this refusal of aid in their self-defense is a question which is greatly disturbing their friends in America. It means that a place of refuge must be found for the ejected and that American money is their last hope against disease and starvation.

In the Republic of Armenia, in the region of the Caucasus, there are serious troubles of invasion. The American relief funds have kept them from starvation for a year and they are beginning to make their own independent way. But the Russian government is trying to make Armenia a corridor for its propaganda in the East and the Turkish Nationalist forces are threatening them. It is a time of anxiety, of prayer and of renewed giving. And the winter is just at hand!

We are printing in this number an article by Secretary Barton of the A. B. C. F. M. which brings out many of the details of this sorrowful and threatening story. For information and for incitement to action it should be read with care.

The Parables of Safed the Sage

The Parable of Failure and Success

Keturah made a Cake. And the manner of making it was this. She baked it in Three Sections, and when they came from the Oven, she laid them one upon another so that the Cake was Three Stories in Hight. And between the layers she placed Frosting, yea, and more Frosting upon the top thereof. And into the Frosting did she put handfuls of meat out of the Cocoanut. For there be many kinds of cake that I like, even every kind that Keturah doth make, but the best of all is the kind that is made with Cocoanut.

And when she served the Cake, she said, Alas, my lord, it is a Failure.

And I said, Wherefore should it be a Failure?

And she answered, The Telephone did ring just when the Frosting should have been attended to, and it hath not sufficiently hardened. Yea, it is Sticky, and a Failure.

And when I beheld it, lo, very much of the Frosting had run down the sides of the Cake. Nevertheless, there was much of it still upon the top, and between the layers, and the Cocoanut was all to the Good.

And I said, Since it is a Failure, it were well to eat more of it, and put the Poor Thing out of Sight.

And Keturah said, Thou hast well said. Eat thou another slice, and yet another.

And I did as I was bidden. And albeit the Cake was a trifle

Sticky, there was nothing else that was not one hundred per cent. to the good.

Therefore, when she maketh something that is Unusually Good, I say unto her, Is not this a Failure? For I desire another piece.

And I would that we might somehow readjust life that all life's Failures might somehow make for success. Yea, I remember that my God hath promised that in some way that I know not the wrath of man shall praise him.

For if this world, which is a cake not turned, can scrape some of the char from its overdone side, and bake the side that is dough so that it can be eaten, then shall I rejoice. For I would believe that this world is a success, and by faith I so accept it.

In Brief

The young men who fought in the world war are coming to the front. The Congress that meets in March will have thirteen members who belong to the American Legion.

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A difficult winter is before the world. We must remember that in our thanksgiving, but rather as an opportunity of helping others than as a source of apprehension for our own souls.

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A good example of how one state is responding to the Congregational World Movement appears in the report of what Massachusetts is doing, on another page. Others seem to be just as determined to do their part.

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The Boy Scouts and the Girl Scouts have had their innings in the effort to raise funds. They are helping to shape the future of our people and need our help both as leaders and as supporters in their necessary expenses.

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Was it a mere coincidence or was the minister banking on a big reserve fund of good will toward him in the congregation when after presenting his resignation the other Sunday morning he gave out the hymn, "O Love that Will Not Let Me Go?"

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We have a great deal of admiration for the patient, persistent church workers who in one department or another of church activity, local, state or national, go forward steadily with their tasks in days when so many public and political matters divert attention and energy from the work of the kingdom.

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English, Arabic and Hebrew (not Yiddish but the ancient tongue in which Isaiah spoke) are to be the official tongues in Palestine. It looks like another step in the progress of English toward becoming that long-asked-for world tongue of which we have been hearing so much. And how would it do to send some of our theological students for a year's work in the Jerusalem University where Old Hebrew will be the sole medium of instruction?

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Talk about worth in little things! That woman patient who threw away the little bit of radium which annoyed her—only a milligram or one-sixty-fifth of a grain—threw away about $13,000 worth and set the hospital to digging up the sewers in the hope of recovering it, knew as little of proportional values as a man who snubs or despises or employs, to the peril of his health, a little child. The result of the sewer hunt, fortunately, was that the bit of radium was found.

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A striking contrast and comparison on the housing question was made by Secretary F. Roger Miller of the Macon Chamber of Commerce at the recent meeting of the National Association of Commercial Organization Secretaries. One million weddings, he said, were celebrated in the United States in 1919, but only 70,000 new homes were built. Are the new married couples waiting for the houses to be vacated by death? Or are they crowding into narrow quarters which leave no room for growth of families?

* *

The burial of an unknown soldier, in England in Westminster Abby, in France at the Arch of Triumph in Paris, makes a strong appeal to the imagination. And the effect of this appeal was broadened by the two minutes of silence everywhere at an agreed-on time in recognition of this unusual burying. It is a recognition of what the rank and file, in the army and at home, did for the deliverance of the world. It is a declaration of our common brotherhood. That grave among those of named and famous men, and great memories will remain as long as these great cities stand as a symbol of advancing and triumphant democracy.

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The retrogression of British Columbia toward free intoxicants seems to have been in large part what the boys call a case of "cold feet" on the part of the supporters of prohibition. It is confessed that the law has not in the past been enforced, and just before the election Premier Oliver, himself a believer in prohibition, said in public that it could not be enforced. There are special difficulties in a big territory only in a small degree settled, like British Columbia, but we hope and believe that the majority of 30,000 can and will be overcome when the women voters in the territory get their bearings and get to work in the temperance cause. The other Canadian provinces which voted were for prohibition.

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An overture from Oxford professors to teachers in the German universities suggesting that the time has come to resume relations in the field of teaching and pure knowledge has been met by a response which accepts the overture but rather goes out of its way to suggest that errors on both sides shall be overlooked and forgotten. The English professors had no historical judgment in mind and raised no question of blame for what was done in the war, but the German professors seem to have used the occasion to insist that the blame was mutual. We are glad to have the spirit of recrimination swept away from the world of scholarship, but the German reply will hardly tend toward unclouded personal relations between teachers on both sides of the North Sea. It may have been a little premature to make this overture, but it was certainly Christian and wise. If civilization goes on, we shall have the springing up of a new spirit of cordiality before many years go by.

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Possibly the Pilgrim Tercentenary celebrations would be evoking a more general popular interest if they had not come just at this particular time in the world's history. Regarding the celebrations on the other side of the ocean an English correspondent writes: "Our people are still war-jaded, profiteer-ridden and strike-terrorized; and an appeal to idealism (such as is implied in the Pilgrim commemoration) does not meet with such a response as one might wish." Of course the Pilgrims when they landed did not know that the deadening effects of a world war might militate against enthusiastic commemoration of their sterling virtues. However, the war is receding. We shall in due time emerge from our present absorption in things material, and as the official celebration does not begin until Dec. 21 of this year and extends throughout 1921, there is yet plenty of time to wake up and be joyful in John Robinson, William Bradford and all the other members of the *Mayflower* group.

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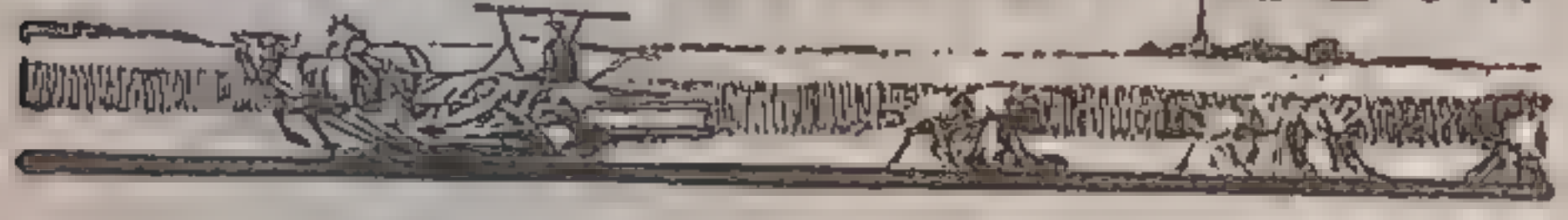
The result of the vote for positions in the New York University Hall of Fame has added seven names. The first of these in its claim on notice is that of Alice Freeman Palmer, great New England educator and pioneer in the cause of women's rights of access to knowledge and life. The others are Roger Williams, one of the founders of Rhode Island, Patrick Henry, whose speech on liberty every school boy used to declaim, Dr. William Thomas Green Morton, pioneer in the discovery of anæsthetics, Augustus St. Gaudens, the greatest of our sculptors, James Buchanan Eades, who by his jetties made the Mississippi scour its own way in open channels to the gulf, and Samuel Langhorne Clemens, better known to the world as Mark Twain, the creator of Huckleberry Finn.

Of St. Gaudens, whose name has just been written in the Hall of Fame, the late Mr. Maitland Armstrong tells a story in his just published recollections, "The Day Before Yesterday." St. Gaudens had at first little education. He once asked Armstrong where he could find an accurate story of Moses. Armstrong gave him a Bible to read. St. Gaudens came back late that night to return the Bible exclaiming: "I've never read this before. It's the most remarkable thing I have ever seen." The story is a hint of what those lose who have no background of Bible story and promise for their thought.

FROM·OUR·WESTERN·WINDOW



Election Results

The political campaign this year brought us a strange mixture; perhaps never before in the history of the West have there been so many complicated situations. In Minnesota, North and South Dakota, Montana, and Colorado, the Nonpartisan League added to the general confusion. In Wisconsin the League was befriended by La Follette and he practically dictated the Republican state ticket. A fight developed between him and Senator Lenroot who was standing for re-election and the latter was successful as was also the Nonpartisan Republican candidate for Governor. In North Dakota the League re-elected Governor Frazier by a very small majority and elected President Ladd of the North Dakota Agricultural College to the Senate. Dr. Ladd is reported to have voted the Republican ticket in the election and has expressed the intention to co-operate wholeheartedly with the new administration in dealing with the problems with which it will be confronted. Dr. Ladd is one of the great men of the Northwest and can be confidently expected to make a good record in any situation.

The League has been defeated twice in Minnesota in the last six months and made a very poor showing last week in South Dakota, Montana, and Colorado. Apparently it is losing much of its radicalism; it is getting its rough corners rubbed off, and is tending to become more and more like the political bodies through which it works. If it can succeed in shedding its demagogues and handing itself over to such leadership as that of Dr. Ladd it can wield a great influence for progressive legislation. One article from the League platform in Wisconsin, the most radical perhaps of the whole number, is here given: "We oppose a guarantee of profit to any industry privately owned. We favor a repeal of the Esch-Cummins railroad law and the ultimate public ownership of railroads, stockyards, and terminals, grain elevators, packing plants, terminal warehouses, cold storage and all other public utilities and all natural resources."

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In Illinois, as before related in the Western Window, Len Small, who had formerly been State Treasurer, won at the primaries the Republican nomination for the governorship. He was charged with having withheld for a year or two after his term expired a large sum of money belonging to the State Treasury and with making no accounting of the interest upon it during this time; it was also charged that he was the candidate of Mayor Thompson and that his election would turn the state over to the Mayor for exploitation. The Democratic opponent of Mr. Small was ex-Senator J. Hamilton Lewis, the man of the pink whiskers and the sky-scraper oratory. Certain strong daily papers thoroughly opposed to Mayor Thompson, supported Lewis and advised Republicans and Independents to vote for him. In spite of this Mr. Small was elected by an overwhelming majority.

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I have traveled this fall all over the Middle West and have talked with hundreds of men representing all phases of our political life and I take it that the great plurality of Mr. Harding and the unprecedented victory of the Republicans throughout the country is not to be taken to mean that America has suddenly become reactionary and that it does not want a League of Nations. The issue seems to have been "Wilsonism." Republicans and Democrats alike who formerly supported the President and believed warmly in his policies have in large numbers deserted him. They believe that he should have accepted the advice and consent of the Senate in making a League of Nations and that so long as Britain and France would have been pleased to have had us in the League with any reservations, it was a great mistake for the President to stand for his own particular type of a League. The Middle West, I think, is pretty largely committed to the views expressed by Mr. Bryan on this subject the day after election. They also hold against Mr. Wilson the waste, extravagance and inefficiency of the war period and the two years since the armistice. It is held that government at Washington has about ceased to function.

The Mayflower Compact

"IN YE NAME OF GOD, AMEN. We whose names are under-written, the loyall subjects of our dread sovereigne Lord King James, by ye grace of God of Great Britaine, Franc & Ireland King, Defender of the Faith, &c.

"Haveing under-taken for ye glorie of God, and advancement of ye Christian faith, and honour of our King & Countrie, a voyage to plant ye first colonie in ye northerene parts of Virgina, doe by these presents solemnly & mutualy, in ye presence of God and one of another, covenant & combine our selves together into a civill body politick for our better ordering & preservation, & furtherance of ye ends aforesaid; and by vertue hearof to enacte, constitute and frame such just & equall lawes, ordinances, acts, constitutions, & offices, from time to time, as shall be thought most mette & convenient for ye generall good of ye Colonie; unto which we promise all due submission and obedience.

"In witness whereof we have hereunder subscribed our names at Cap Codd ye 11 of November, in ye year of ye raigne of our sovereigne Lord King James of England, France & Ireland ye eighteenth, and of Scotland ye fiftie-fourth, Ano Dom. 1620."

Signed by the Pilgrims in the cabin of the Mayflower on Nov. 21 (new style) 1620, just a month before the landing at Plymouth.

It is also true that a large number of our very conservative people, among them men who represent strong business interests, think that the administration has been entirely too severe with Mr. Debs and the multitude of others who are in prison for long terms simply because they were opposed to our entrance into the war. It is conceded that it would have been perfectly proper to intern these objectors while we were at war, but that it is nothing less than tyranny to keep them in prison now. There were a good many of our best people who voted for Mr. Debs on this very ground. The people of the West, so far as I have been able to get their reaction, with the exception of the small group of irreconcilables of the Johnson and Borah type, want a League of Nations and believe that we shall get it. As one business man put it, "Let us quit talking about the Senate oligarchy and about any mistakes that we think the President has made and let us quit our bitter partisanship and get together on the outlines of a League upon which the majority of fair-minded people can agree, for the only way that we can hope to have a real League of Nations is to have it in mutual understanding and sympathy in each nation and among the nations, and this sort of thing does not come by laying down hard and fast rules, but by working together." Dr. Frank Crane is undoubtedly right when he pleads with the administration that is to come into power next March to form a coalition government that shall represent all the people. All of us except the hide-bound politicians would agree to this.

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The settlement of the question of allowing Sunday movies in Oak Park, a suburb of Chicago, with about 50,000 people, indicates the great power of the church. Certain mercenary interests have tried several times during the last few years to have an ordinance passed permitting Sunday shows. By the most desperate efforts these interests had the question placed on the ballot at the election last Tuesday and the opposition to the Sunday shows won by more than 1,400 votes. The church people "agitated" so well that there were 2,000 more votes cast on the movie question than there were cast for presidential candidates. The church element in Oak Park is very strong and was lined up solidly against the measure. We may congratulate ourselves on the success of this movement because we have six Congregational churches in the village.

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The 18th Amendment has not been well enforced in the City of Chicago for a long time. The police have done little or nothing to make the law effective, while the Federal force has not been great enough to really take care of the situation. As a result bootlegging has been open and above board and it has been possible to buy liquors at almost any saloon. It has come about that even policemen were helping to dispose of liquor and railway men had been so corrupted that they were aiding in stealing booze. The liquor forces had gotten exceedingly bold and apparently thought they were immune.

Federal Judge Landis of Standard Oil fame took a hand the other day and immediately things began to happen. He sentenced Charles W. Sommers, owner of the Birchmont Hotel and the St. James Grill, to 30 months in the Leavenworth penitentiary and fined him $10,500. His cousin, William Sommers, who was implicated with him was sentenced to 90 days in the county jail and fined $10,000. The liquor problem would soon be cleaned up if we had a few more judges with the kind of nerve exhibited by Kenesaw Mountain Landis. His pronouncement when he sentenced Sommers was as follows:

> Now, as to Charles Sommers. He just won't go dry. He is determined he won't obey the law. He was arrested, pleaded guilty, and fined $250 by Federal Judge Carpenter. He evidently thought that was a cheap license. It didn't stop him. He kept right on. The question is whether I am going to sit here and acquiesce to his breaking the law; whether I am going to obey the law, which requires me to send this man to the federal penitentiary. I'll say right here that I'm going to obey the law. The vice of this thing is the wholesale violation of this law in this city. Officers of the law appear before me time after time and tell me a majority of Chicago saloons are violating prohibition. The viciousness of the situation is that the mass of the people see Sommers walk around without being punished and lose respect for the law.

Chicago, Nov. 16. R. W. G.

When you and I are weak, Christ in a true sense owns the claim of our weakness and comes to serve us with his love. Behold, how this transfigures life! The times that make us weakest, and that force our weakness most upon us, and make us most to know how weak we are, those are our coronation times. The days of sickness, days of temptation, days of doubt, days of discouragement, days of bereavement and of the aching loneliness which comes when the strong voice is silent and the dear face is gone, these are the days when Christ sees most clear the crown of our need upon our foreheads.—*Phillips Brooks.*

WHAT THE CHRISTIAN WORLD IS DOING

Stirring News from Sherwood Eddy

THRILLING indeed are the tidings that come from Sherwood Eddy, who has campaigned for Christ among students in almost every country of the world. He has lately been in Egypt, at the very citadel of Mohammedanism. To his meetings have flocked thousands of Mohammedan students connected with the great university known as the El Azhar, which is one of the main nurseries of the Moslem propaganda throughout Africa and Asia. They gave respectful and ever sympathetic hearing to his straightforward setting forth of Jesus Christ, the Saviour of the World. After the more formal addresses, he met scores of them for personal interviews with relation to Christian life. Mohammedanism has hitherto seemed an almost unyielding rock before the Christian advance, but this attitude of the younger generation may serve as the augury of a new era. Samuel W. Zwemer, who has been a missionary to the Mohammedans for many years, and whose books are an authority on the Moslem religion, co-operated with Mr. Eddy in this Egyptian campaign.

The Older Churches Being Influenced

ANOTHER surprising and most hopeful sign in connection with Sherwood Eddy's present work in universities of the Near East is the fact that the older branches of the Christian church are showing a more friendly attitude toward the presentation of evangelical Christianity. In Egypt, Mr. Eddy spoke to several audiences of Copts. In the course of one of his addresses he paused for fifteen minutes during which time every person present connected with any form of Christianity was asked to tell his right-hand neighbor the best thing he knew about Jesus Christ. The hum of conversation all over the hall indicated a compliance with his request, and the scene was a most remarkable one. At the request of the Metropolitan of Athens, Mr. Eddy is to hold meetings in that great center of historic culture.

The Mayflower Council Teams in the Field

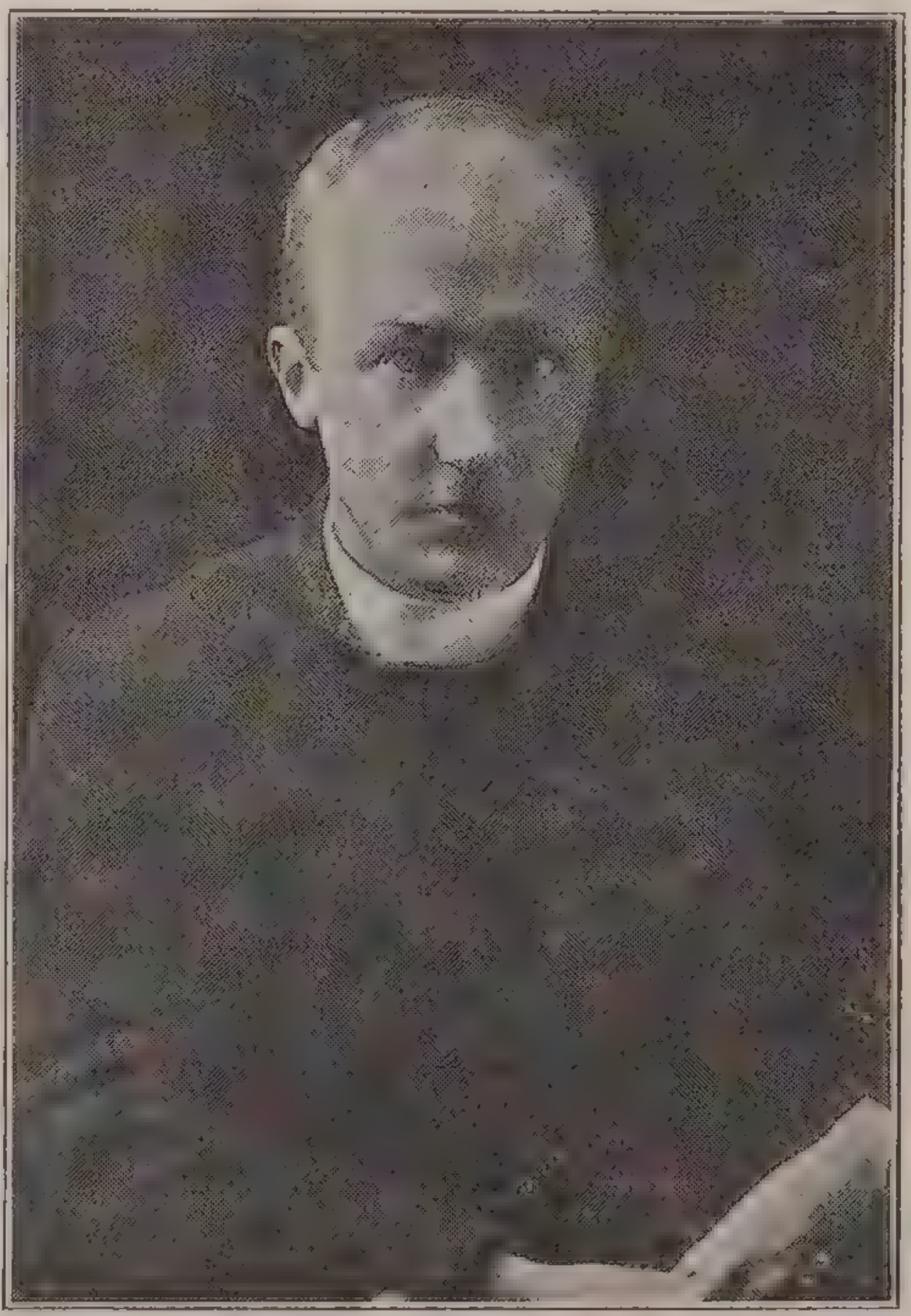
NEW ENGLAND cities were visited last week by one of the several teams being sent throughout the country by the American Mayflower Council, in the interests of a proper celebration of the Tercentenary. Dr. J. P. Huget of Brooklyn was accompanied by Mr. P. Whitwell Wilson, New York correspondent of the *London Daily News*. The two started at Portland, went thence to Providence, and from there to Worcester and Springfield. Dr. Huget is to be one of the speakers at a great demonstration in the Academy of Music in Brooklyn next Sunday. Several cities in northern New York were visited last week by Dr. Jefferson and Dr. Alexander Ramsay of London, and in other parts of the country other teams, several of them made up jointly of Americans and Englishmen, were sounding the same reminiscent and prophetic note.

The New Era Movement

THE New Era Movement in the Presbyterian Church having undergone a substantial reorganization by the last General Assembly is carrying forward a vigorous nation wide program for this year, which includes the setting of goals and objectives for the entire Church and the adjustment of individual and Presbyterian Church organization, the development of stewardship and mission study, the undergirding of the normal spiritual activities of the Church, and the carrying on of the annual Every Member Canvass, early in March, 1921, for the benevolent and congregational expenditures of the Church. While the Movement has suffered, in common with kindred Forward Movements, during the last twelve months, it is being accompanied with an increasing tide of favor. The toboggan slide and the decline in the number of those received upon profession of faith and in the membership of the Sunday school has been completely checked and there is a rapid and inspiring upward trend. The number of mission study classes last year was nearly double that of the previous year, and progess is still being made. The slogan originally sounded by the New Era Movement is still in vogue. "The whole Church marshaled at its whole task and a task for every member." It is suggested that this year another phrase should be added—"and every member at his task." This is only a goal, an ideal, but the Church is working toward it more diligently and more definitely than at any other period in its history.

Not a "Drive" But a Program

THE Presbyterian Church distinctly disavows the label of "drive" for its New Era Movement. In reality this Forward Movement is a five year outline of co-ordinated Church activity, involving all the Agencies of the General Assembly and the individual congregations, as well, in a program touching on stewardship, missionary education, social service, organization, spiritual activity, and also the securing of adequate funds to carry on this enterprise. Coincident with its birth and growth, the



English Tercentenary Delegates Now Touring the Country

MR. P. WHITWELL WILSON
Former Member of Parliament and New York representative of the London Daily News.

CANON E. A. BURROUGHS
Canon of Peterborough Cathedral, prominent during the war for his work among soldiers.

REV. R. C. GILLIE
Pastor of a large Presbyterian church in London and President-designate of the National Free Church Council of England.

Presbyterian Church has witnessed the greatest period of prosperity in its history. Last year, over $43,000,000 was reported through the Minutes of the General Assembly, as total contributions of the Church for all causes, compared with $32,000,000 the previous year. Of this total gain of over $10,000,000 nearly $5,000,000 was spent in increased ministers' salaries, better equipment, larger staff and enlarged individual Church programs. The income of the missionary and benevolent Boards had a $3,000,000 share of the total gain, the remainder went to miscellaneous benevolences.

A Denomination at the Cross Roads

THE Disciples, who number in this country a million and a quarter people, have just held their general convention at St. Louis, with 3,500 delegates registered. Disciples are a people of many varieties of opinion. A witty professor once said that where there were two Germans there were almost sure to be three opinions—it is almost true of the Disciples. In comparison with Congregationalism their differences of opinion and their independency would make the organization of the former seem like a hierarchy.

The conservatives among the Disciples hold to the old "plea" which includes "Congregational government, the weekly observance of the Lord's supper, the practice of baptism by immersion, the eschewing of humanly devised creeds and denominational names, the preaching of a particular formula of conversion stated in terms of faith, repentance, confession, and baptism (immersion). The emphasis of the reactionaries who hold to this plea is upon immersion and this is the barrier that separates Disciples from other denominations. The progressive school of opinion that has grown up in late years among the Disciples would probably use the same terms as the reactionaries in describing their position, but they manifest an entirely different spirit. The *Christian Century*, edited by Disciples ministers, says of the progressives. "They find the genuis of their distinctive position in the passion for Christian unity and the conviction that the practice of it should begin at once by the actual inclusion in an unqualified fellowship of all whom Christ has received into his fellowship. . . . The one group hopes to find unity through correct organization. The other hopes to find correctness, if at all, through the practice of unity." Baptism by immersion is the specter that appears at every Disciples convention.

"Open Membership" in China

THE crisis which the Disciples now face has been brought about by their missionary work in China. The great union movement there, especially the project to form the United Christian Church of China, has brought all the denominations to a heart searching as to their sincerity in their profession of a desire for comity and a mission field free from the curse of sectarianism. The concrete question presented to Disciples missionaries in China is that of receiving members from other denominations without requiring them to submit to immersion. To receive members from other bodies without re-baptism is designated by Disciples as the practice of "open membership." The missionaries apparently are committed to and have been practicing this in some measure. They believe that to do otherwise will bring sectarianism into China and that they would deprecate very much. On the other hand if they practice "open membership" they find themselves out of harmony with the customs and the traditions of the churches for which they labor. The conservatives succeeded in getting a vote of the convention against "open membership" and the resolution provided that missionaries should resign if they found themselves out of accord with the resolution.

Photo from International

GEN. ROBERT GEORGE NIVELLE

Now in this country as the official representative of the people and Government of France at the Pilgrim celebrations. While in command at Verdun he retook the fortresses of Vaux and Douaumont, and all the ground which the German Army had conquered during the disastrous campaign of 1916. He later succeeded Marshal Joffre as Commander-in-Chief of the French Army.

Many church people throughout the country believed that the war would put an end to sectarianism. This controversy among the Disciples is evidence that there is still a great deal of the sectarian spirit abroad in the land. We need not expect to do away with denominations for a long time to come, but we ought to get rid of the devil of sectarianism and this pronouncement of the Disciples convention is nothing more or less than a victory for the spirit of division and strife.

Church Federation in Chicago

AT the Annual Meeting of the Chicago Church Federation on Oct. 26, a brief history of the organization was placed in the hands of those present. The Federation is young in years, having been organized in 1907, but its development has been remarkable especially when viewed in the light of the solid and substantial nature of its growth and work. Advance has at times seemed slow but it has always been permanent. Dr. Herbert L. Willett, President of the Federation, put this succinctly in his Annual Statement when he said, "No features of the Federation have been planned merely for ornamental purposes. The program has grown because there was increasing work to do."

Prof. Benjamin L. Hobson of McCormick Seminary was the first Secretary and is better known as the "Father of the Federation." Other secretaries of the early days were Dr. Charles E. Bacon and Rev. J. H. Chandler. Hon. Thomas C. MacMillan was the first President of the Federation and he was succeeded by Thomas E. D. Bradley. Dr. William B. Millard later served as Executive Secretary and Rev. Melbourne P. Boynton served during this time as President. In 1916 the Federation was reorganized and a much broader program of work was undertaken. Dr. Herbert L. Willett was elected President and under his able leadership and with the faithful and efficient work of Secretary Walter R. Mee, the Federation has been growing steadily and increasing the value of its service in every direction.

What the Chicago Federation is Doing

THE work of the Chicago Federation of Churches is carried on under the following commissions and departments: Church and Industry; Comity; Evangelism; International Fellowship and Good Will; Organization; Political Action; Public Institutions; Religious Education; Social and Civic Relations; the Woman's Department; and the Young People's Department. The scope and substantial progress of the Federation's work is shown by the summary of the activities of the past year. Such items as these are especially worthy of note:

Present working staff, 14 members.

Definite work by paid workers in fifteen out of the twenty-two penal institutions in the Chicago area.

Christmas cheer brought to over 1,500 delinquent and dependent Protestant children.

The number of Daily Vacation Bible Schools in the city greatly augmented.

Statistics gathered by the Commission on Evangelism indicate over 18,000 Easter season accessions to the churches last year.

A monthly bulletin issued.

A constantly increasing number of religious and philanthropic organizations using the Federation as a clearing house for exchange of information, plans for meetings, etc.

The significance of the work in the various public institutions of the Chicago area cannot be overestimated. For the first time our Protestant churches are officially represented by visitors and workers and a definite effort is made to help all those coming out from these institutions to get into direct contact with the church in their neighborhood. We are taking care of our Protestant needs in this field as never before.

One Lesson from the Election

The Powers of the President

By William E. Barton

Several issues were at stake in the recent election, and it is not my purpose to mention all of them. They will be in process of appearance for some years to come, and no one, probably, realizes today just how much has been involved or just what is settled. But one lesson we may as well learn, which is that the people have settled a clear-cut issue on the relations of the executive and the legislative branches of the American government. The Constitution, as we are often reminded, provides a system of checks and balances to prevent any one of the three departments of government from gaining such control of the machinery of government as to accomplish a usurpation of the power which resides in the people. One of the functions of the American government is to represent the people of America in their relations with foreign nations.

Long before the United States entered the World War, two students of American history and institutions expressed two radically different opinions with regard to this important matter.

MR. WILSON'S THEORY OF THE PRESIDENCY

In 1908, Woodrow Wilson delivered a lecture at Columbia University in which he set forth his theory of the powers of the Executive. He was not then President of the United States, nor even Governor of New Jersey, but was President and Professor of Jurisprudence and Politics in Princeton. He was not then defending his own presidential action, but was stating honestly what he believed to be the constitutional power of the Executive in foreign affairs. He said:

> The initiative in foreign affairs, which the President possesses without any restriction whatever, is virtually the power to control them absolutely. The President cannot conclude a treaty with a foreign Power without the consent of the Senate, but he may guide every step of diplomacy, and to guide diplomacy is to determine what treaties must be made, if the faith and prestige of the Government are to be maintained. He need disclose no step of negotiation until it is complete, and when in any critical matter it is completed, the Government is virtually committed.

When Mr. Wilson delivered this address, he had not yet entered national politics. We have no reason to suppose that he was defining what he expected would be his own policy as President of the United States. He believed that the President possessed these powers. When he became President, he exercised to the full the powers which he believed to reside in his office.

SENATOR LODGE'S VIEW

Six years before the lecture above cited, another student of American history and politics issued a book whose title affords little clue to its contents. It is entitled, "A Fighting Frigate; and Other Essays and Addresses," by Henry Cabot Lodge. Hidden away in this volume of essays and speeches, mainly biographical, is an essay on "The Treaty-Making Powers of the Senate." I have not heard any one allude to this notable essay in the discussions of recent months. It is a very thoughtful document, free from any partisan or personal bias, and it sets forth not simply what Senator Lodge believed, but what, as we may be sure, the Senate believes, concerning its constitutional function. The essay grew out of discussions following the Hay-Pauncefoote Treaty, in December, 1900. It has no animus in any way relating to recent discussions and controversies.

The essay is too long for consecutive quotation. He shows that the treaty-making power of the United States was at first exercised by the Continental Congress; and, under the Articles of Confederation, by the Congress, voting by states, each state having one vote, and nine of the thirteen states being necessary to the ratification of any treaty. The sovereign right of making treaties, was, therefore, in the beginning, a right of the states, and exercised through the Congress. In the discussions preceding the adoption of the Constitution, this power was given to the Senate, without any concurrent action of the Executive, until near the end, when the provision was modified to include the President. Mr. Lodge says:

> The obvious fact that the President must be the representative of the country in all dealings with foreign nations, and that the Senate in its very nature could not, like the Chief Executive, initiate and conduct negotiations, compelled the convention to confer on him an equal share in the power to make treaties. This was an immense concession by the States, and they had no idea of giving up their ultimate control to a President elected by the people generally. Here, therefore, is the reason for the provision of the Constitution which makes the consent of the Senate by a two-thirds majority necessary to the ratification of any treaty projected or prepared by the President. The required assent of the Senate is the reservation to the States of an equal share in the sovereign power of making treaties which before the adoption of the Constitution was theirs without limit or restriction. (pp. 230-1).

It will be noted that in this clear issue it is a New England Yankee who stands for State Rights, and a Southern Democrat who goes far beyond anything that Alexander Hamilton in his contentions with Jefferson would have demanded for executive authority.

In the same book Senator Lodge showed—in 1902, as we must remember—that not only had the Senate repeatedly refused to accept treaties which a President had prepared, but that in more than one instance the Senate had taken the initiative, and had told the President what treaties the states desired him to sign and that in others the action had been concurrent throughout. He set forth that while the President in the nature of the case must ordinarily take the initiative, the Senate has as good constitutional right to initiate treaties as has the President, and that it has several times exercised that right.

Presumably Mr. Wilson had read Senator Lodge's essay before the Treaty of Versailles was under consideration: he may have read it before he delivered his Columbia lecture. Doubtless Senator Lodge had read the lecture of Professor Wilson delivered in 1908, before he clashed with President Wilson in 1918. Neither man can have been ignorant of the other man's opinion. Neither could honestly charge that opinion up to personal ambition or official obstinacy. Each man uttered his opinion calmly and when no policy of his own on which that issue depended was pending in the Government. Each must have admitted that the other's was an honest opinion. But neither could have accepted the other's view without complete surrender of his own. Nor was any compromise easy.

WHAT MR. WILSON MIGHT HAVE DONE

One thing, however, the President might have done. When America was invited to participate in the Versailles discussion, he might have considered that the issue was too important for him to insist upon what he regarded as his full constitutional prerogatives. If he had known as much about practical politics as would enable, let us say, an average minister to get on well with a Board of Deacons or Trustees, he might have gone before the Senate with a little speech like this:

> Gentlemen of the Senate, our country is facing a crisis so grave that I must have at every step your counsel in a matter whose decision is to rest jointly upon us both. I have a profound conviction that I ought personally to go to Paris, and I hope you will agree with me. If I am to go, you will, I assume, wish me to be Chairman of the American delegation. I ask you to assist me in choosing my associates, two of whom, one Republican and one Democrat, I desire to be appointed from the Senate, and preferably from the membership of its Committee on Foreign Relations. I should be very happy if the Republican member might be, by your choice, and if you wish by my nomination, the honored chairman of that Committee, Senator Henry Cabot Lodge.
>
> I wish you, also, to assist me in securing outside the Senate, and thus in a manner as representing the States, in which as Mr. Lodge holds, the treaty-making power inherently resides, two of the ablest men in the nation, students of international law, and men whose standing will commend them to the judgment of Americans at home and the confidence of the nations abroad. I have in mind a number of able Democrats about whom I should be glad to confer with you, and I am hoping that as the Republican member you will join me in inviting either William Howard Taft or Elihu Root. It is only fair to say that in coming thus to you I am going beyond what I believe to be the constitutional requirements incumbent upon the President, but I do not care at this time to discuss those matters. America has gone into the war as one, and the American Government must go to Paris with the co-ordinate treaty-making powers working in unison."

That is the way a minister would have handled a Board of Deacons in a matter of this sort.

Mr. Wilson is a minister's son, and he ought to have learned how to meet a situation of that character. He did not do it in that way. He participated in the preparation of a treaty which he said the Senate should adopt just as it stood. Lord Grey became troubled and told the people that if they did not like the covenant just as it stood, they might make such reservations as they chose and Europe would accept them. But with Mr. Wilson it was not simply a question what Europe would accept; he had, in the exercise of what he believed to be his constitutional prerogatives, told the world that America would ratify this treaty, and he honestly believed that he had committed America. He believed and plainly said that the good faith of America was already plighted. When the Senate, after one futile conference which the President held with some of its representatives, refused to accept this interpretation of the action of the President, Mr. Wilson went over the head of the Senate in an appeal to the people. It was a fatuous proceeding. Neither in political or physical strength was Mr. Wilson equal to that strain. He broke down physically and his appeal fell flat.

A SERIOUS MISTAKE

I am of those who believe in the integrity of Mr. Wilson. I believe that he has acted from high motives, and I believe in the end which he sought to promote. I regard him as a great and good man, whom the future will accord a high place in the life of America and the world. But I believe he made a very serious mistake, if not in the interpretation of the functions of the Presidency, at least in his insistence upon the full exercise of those functions in a time when the wisdom of the whole nation, and of all departments of government that had any share in the responsibility, was sorely needed.

Two men went into the recent campaign demanding at the polls a vote of confidence. One was Woodrow Wilson, and the other was Henry Cabot Lodge. Senator Lodge came to the Chicago convention, sour and resentful. He was smarting under the lash of criticism. In my judgment he had some reason to resent many things that had been said of him. On the other hand, I believe that he no less than Woodrow Wilson had acted deliberately and from worthy motives, and that his essay already quoted is at least as cogent as Mr. Wilson's lecture.

Senator Lodge as I saw him in Chicago in June was not the man I have seen on that platform in previous years, and at different times in the Senate chamber. He had aged. He seemed a petulant old man. He trembled visibly as he delivered his address. The strain of the occasion, and the high tension of his feelings, and the flight of years, wrought mightily upon him. He was not at his best. His speech was generally conceded to have been unfortunate. It was bitter; it was not great or magnanimous or thrilling. It was resentful, vindictive and I think ineffective. Yet Mr. Lodge knew that he had behind him all the power that was necessary to prove in that convention and at the polls that Mr. Wilson had been mistaken in his interpretation of the Constitution. And he has proved it.

Since the days of John Marshall it has been the function of the Supreme Court of the United States to interpret the Constitution. Never before in the history of our government, except perhaps in 1860, has a constitutional question been an issue at the polls, and in 1860 the issue was not well defined, and it had to be settled on the battlefield. In 1920 the issue was well understood. Not in the party platforms: the League of Nations was an unreal issue to both candidates. Cox showed only perfunctory enthusiasm for it, and the administration showed only perfunctory enthusiasm for Cox; the President in his pathetic pre-election address never mentioned him, nor did Secretary Bainbridge Colby, the official representative of the administration, in the campaign address which I heard him deliver, name Cox or hint that he or Wilson had ever heard of him. What he pleaded for was a vindication of the Wilson policies; and the people understood that.

Some good people voted for Governor Cox under the impression that thus they were voting for a League of Nations, and suppose that now their hopes are at an end. I hope that it is not so bad as that. We might have had a League of Nations long ago if the President and Senate could have come together and they could not have hoped to do that with Cox in the chair. There is hope that now the President and Senate will at least be in agreement, and I am not without expectation that ultimately we shall have a place in the League. But only in a minor sense was the League the issue: indeed, as between the candidates I do not see how any one could suppose that it was an issue at all. The real issue was otherwise, and it has been settled.

The people have decided that Mr. Wilson was not correct in his Columbia lecture in the affirmation that it is in the power of the President, without consulting the co-ordinate treaty-making power, to commit on his sole word and judgment the Government and people of the United States in international relations. Nothing could have been more bald than Mr. Wilson's own statement of the autocratic power which he believed the President to possess in committing this nation to international obligations. The people have decided that they do not understand the Constitution as giving to the President so much power as that, and that they do not want the President to assume that he has it.

There are several lessons to be learned from the campaign. One is that by the emphatic vote of the people, the treaty-making power of the United States has been made safe for democracy.

Threatening Disaster in the Near East

The Revival of Turkish Nationalism

By Rev. James L. Barton, D.D.

The situation in Turkey and the Near East is leaping into prominence in the political and religious world. The conditions there cannot be ignored even by the people of the United States, as they affect not only the work of American Missions and the operation of the Near East Relief, but mark the movement of the Bolshevist forces into Anatolia upon their way toward Constantinople. The safety of over five hundred American missionaries, educators and relief workers and millions of dollars' worth of American property are involved.

In addition to all this, it is no exaggeration to say that the relations between France and England are becoming strained to the point of actual danger of disruption over these questions, with no alleviating features. The armistice terms under which Turkey surrendered to the Allies did not include the temporary military occupation of the country except in case of internal disturbances. Nevertheless, fearing disorders might occur, Syria and Cilicia were occupied by French and British forces, the British later withdrawing in favor of the French who became, about a year ago, the only foreign military body of occupation. Adalia, upon the southwestern shores of Asia Minor, was occupied by the Italians, and the Greeks were permitted to take control of Smyrna and Adrianople.

In the meantime, Gen. Mustapha Kemal Pasha was gathering about himself, first at Sivas and later at Angora, an army of demobilized Turkish and Koordish troops, professional brigands and malcontents of every kind. There were large supplies of small arms, including rifles and machine guns, with ammunition, in various depots in the interior, all of which Mustapha requisitioned. A government was set up at Angora with a parliament which began to function claiming to be the only *de facto* Turkish Government, since the Sultan and ministry at Constantinople under the military occupation of England, France, Italy and Greece, was merely a Turkish Government in name, as it was powerless to act except under foreign control.

Mustapha Kemal's proclaimed purpose was to maintain the integrity of the Turkish Empire. He repudiated the Treaty of Peace, declared against any dismemberment of Turkey and the occupation of any part of the country by Greeks, Italians, French or English. He also protested against the setting apart of the so-called Armenian vilayets to a New Armenia. "Turkey for the Turks" was his war cry and most of the Turks in Constantinople itself were in sympathy with this idea.

Mustapha got control of nearly all of Asiatic Turkey north and west of the areas occupied by the Greeks, Italians and French and at one time his forces came to the shores of the Bosphorus within ten miles of Constantinople and cut the Bagdad Railway within twenty miles of the city. At present the so-called Turkish Government at Constantinople controls only that city and a narrow fringe of territory on both sides of the Straits. Nationalist forces have presented formidable resistance to the advance of the Greek army from Smyrna and from the southern shore of the Marmora and have driven the French out of Marash and Oorfa, made their tenure at Aintab precarious and inflicted heavy losses upon them. The Nationalists have gained courage as they have seen the French retire. Tarsus, Adana and Mersine in Cilicia have been the objects of repeated attacks by Mustapha's bands who have raided and devastated the open country, massacring Christians and burning their crops and villiages.

The Situation in Armenia

The Republic of Armenia in the Caucasus, which has been provisionally recognized by the United States and some other powers, is surrounded by hereditary enemies, the Tartars, Koords and Turks, and now is confronted by the Bolsheviki who are demanding recognition, with free passage through Armenia in order to form a junction with Mustapha in Eastern Turkey. The situation in Russian Armenia was never more critical than at this present hour. The Bolshevist and Tartar forces along the Caspian have already invaded the Republic from the east and, according to press dispatches, have connected with Mustapha's forces from the west in Alexandropol, and together were moving against Erivan, the Armenian capital. And the Armenian forces were proving themselves quite insufficient to resist.

French Withdrawals

In Cilicia, the French military commander, Colonel Bremmond, has been superseded by Lieutenant-Colonel Kepetrel whose first general order was to the effect that Armenian refugees who had been driven from their burning villages and desecrated homes by bands of Nationalists must at once leave Adana, the French Cilician headquarters, to which place they had fled for safety. From eighty to ninety thousand men, women and children are involved. At the same time, the Armenian men are being disarmed after having fought with great bravery under the French in resisting attacks upon Adana, Tarsus and other places.

The Turks hated and feared the Armenians before, but now that spirit is intensified by the fact that they have taken up arms against them and in defense of the French. The adoption of this policy of deportation will hardly stand second in atrocious cruelty to that practiced by the Turks five years ago. Colonel Kepetrel is manifestly preparing the country for French retirement and for the return of the Turks. Mustapha demanded that all Armenians in Cilicia not inhabitants of that country before the war should be deported. In other words, the French in Cilicia are coming to terms with Mustapha Pasha and are using their military forces there to put the Turks in full control of the country to the sacrifice of Armenian interest and safety.

In Constantinople the Allies are also negotiating with Mustapha. There is no reason to believe that he will make terms with them that are more merciful to the Christian races than have already been made with the French in Cilicia. Under these conditions only one outcome is possible, namely, the restoration of the Turk to power from Northern Syria and Constantinople to the borders of Persia and Russia, with the Bolshevist elements dominating in the eastern areas.

(*Continued on next page*)

COMMUNION HYMN

By Allen Eastman Cross, 1920

TUNE: *"Hamburg"*

(Inscribed to "The Federal Council of the Churches of Christ")

"That they all may be one."—John 17: 21

Once more among his friends he stands,
Shows them the wound prints in his hands,
Breaks the white bread of brotherhood,
And pours for all his common blood.

"All may be one," the Spirit saith—
One love, one faith, one life, one death!
The Pentecost of high accord,
The flaming Power, the living Lord!

Since death is dead, and life is king,
To each the immortal crown I bring—
The will that self and softness scorns,
The martyr soul, the crown of thorns.

Comrade of slaves, our suffering Lord,
Thy love shall lead us like a sword!
By the red path thy feet have trod
We come to do thy will, O God!

(*Continued from preceding page*)

President Wilson has accepted from the Powers responsibility for delimiting the boundary of a New Armenia in the northeastern section of Turkey and comprised within three Armenian vilayets. Mustapha has looked upon the acceptance of this task by the President of the United States as an indication that America is an enemy of the Nationalist Government. This has made the work of American relief workers much more difficult and probably accounts for the reported forcible detention at Samsoun by the Kemalist forces of Colonel Coombs, the Managing Director.

During the year there has been a rising sentiment among Turks as a whole, and the Nationalists in particular, against allowing the Armenians to hold any part of Armenia in Turkey. If announcement should now be made that a considerable section of Eastern Turkey has been delimited by President Wilson as Armenia, destined to have a separate and independent existence from Turkey, and if at the same time ample provision has not been made to protect the Armenians in that general area, as well as all over Turkey, we may expect a concerted and widespread attack upon the unarmed and helpless Armenians all over the country. This would include over 100,000 orphan children now under the care of the Near East Relief.

America for half a century has been the friend and supporter of the Armenians. American missionaries introduced the Armenian nation to the western world, introduced modern education among them, and have stood by and suffered with them when they have faced annihilation at the hands of their Turkish masters. It was an American relief organization that sprang into existence five years ago at the call of distress that came up from that massacre-swept country. American missionaries, educators and relief workers to the number of more than six hundred are there today doing all in their power to save life and aid in rehabilitating the country. More than fifty million dollars in money and supplies have gone into the country for relief purposes, considerable quantities of supplies yet remaining in American storehouses there awaiting distribution. American interest and American sympathy center in the critical state of the Armenians throughout that land of prejudice, turmoil and disaster. There is no doubt that the rank and file of America would approve of any steps the Washington administration would take to divert the threatening peril and save the Christians of Turkey from annihilation. No one could question the right and even the duty of the State Department to afford protection for American life and property now in the country.

The League of Nations is now assembling. Can the United States do less than to offer her services to the League for the purpose of changing threatening disaster into a condition of good order? America has poured out its millions that these people do not miserably perish. Have we not the right to insist that they shall be permitted to continue to live in peace? Conditions call, not for sympathy, but for action.

It Will Pay You to Read

ISLAM, by ALBERT KINROSS, (*Atlantic, November*). The author is an English essayist and novelist who saw a variety of service in the East during the war. He writes out of experiences with Moslems in Macedonia, Palestine, Egypt and India and his estimates of character and tendency are well worth weighing.

The CZECHO-SLOVAK NATIONAL CHURCH, by REV. ROBERT KEATING SMITH (*Living Church, Nov. 13*). A further account of the religious movement in Czecho-Slovakia which is rapidly building up a national church free from Rome, in some instances whole villages passing over with church and priest.

OUR PILGRIM PULPIT

The Peace of Christ

By Rev. Hugh Gordon Ross

First Church, Pittsfield, Mass.

My peace I give unto you.—John 14: 27.

What an incomparably precious legacy! Let us try to discover what it is and what it means.

In the first place, this peace is not incompatible with conflict. For Jesus, as he speaks, is on the eve of the grimmest conflict of his career.

Moreover, those, to whom this peace of his is offered, are going forth to conflict too, the conflict that was to be theirs to the end, and that is ours still. We are struck, also, by the fact that the peace of Christ is not incompatible with apparent defeat. Was there ever, according to the world's poor standards, such a complete and final overthrow, as the overthrow of Jesus on the cross? And many times since then, the holy banners have seemed to go down in the dark battle, and not one of us would claim that the victory is utterly ours even yet. This peace of Christ, then, is not the peace of the cloister or of the sequestered paths.

What is the secret of such a peace as this? In the experience of Jesus himself, the first element of that secret was, beyond all doubt, his knowledge of God as Holy Father. Jesus claimed, as we all know, to enjoy a unique consciousness of God. "No man knoweth the Father, but the Son." Here we have not an inference of the logicians, or a speculation of the theologians, but a claim made by Jesus, and it is impossible to get rid of it without sacrificing the reliability of the New Testament altogether. And in this claim, we have the twofold truth that, first, Jesus knows God completely, and that, secondly, complete knowledge of God consists in knowing him as Father.

Wherever he went, along the changing ways of life, in sorrow and in triumph, in regret and in exaltation, in bitter pain and costly toil, the Lord was conscious of the Father's presence. As for us, this peace becomes ours as we more and more completely share Christ's sureness of the Holy Father's love. It is not always easy for us to be sure, but, if there is any method that offers, above all others, high success in our quest of this assurance, it is, I believe, the method of patient contemplation of the Cross. Here, above the noisy controversial voices, there comes the unchallengeable message of love divine.

O love of God! O peerless, changeless, deathless love! Let me find thee, let me hold thee, let me never, never doubt thee! So shall I also know the very peace of Christ.

But if his consciousness of God as Holy Father was the first element in Christ's experience of peace, the second was his consciousness of himself as the obedient Son. This, no doubt, is another mystery of the life of Jesus, but it is none the less a cardinal element of our Christian faith. In all his endeavors, in all his trials, our Lord was conscious of offering to God a holy and complete obedience.

In this response to the love that he knew to be ever under and around him, in this equilibrium between the Father's will and the Son's answering service, there is the complete secret of the perfect peace of Jesus. For us, to be sure, this is still an ideal and a goal. For in all of us there are still elements of disobedience, and where there is disobedience there cannot be peace. But through Christ we may do valiantly, deriving from him new strength and insight with the passing days, until we also shall offer to our Father a response of holy obedience, and enter forever upon the ineffable inheritance of a peace that cannot be taken away.

What a legacy! What a destiny!

What Shall Our Children Read?

Fostering a Taste for Good Books

By Helen Wilhelm Schafer

The love for reading seems to be born in most people. Even the very small child will pick up a book and read a most amazing story from some picture there. I suspect that most of us would not be able to stand the constant strain of life today if it were not for an occasional journey outside of ourselves into the thought and experiences of another, as we find them in the pages of a book.

Diversity of Tastes

However, some people will find themselves carried away by one form of reading, and some by another. The thinker will want one kind of books, the uneducated man another. What appeals to the mother in the home, who has passed through many life experiences, will probably not be that which will appeal to her daughter who is standing only upon life's threshold, with no actual experience in the problems and anxieties as well as the joys which combine to make real living. But after all the taste for one or another kind of reading is largely a cultivated one. That person who reads only the lightest form of fiction, no matter what may have been the original quality of his brain power, will soon find himself with a positive distaste for the higher and deeper things in literature. The taste for good books is largely a trained one, and its cultivation begins, or should begin in childhood. For this reason it becomes a matter of great importance to us as parents what kind of books are to be placed in our children's hands.

Most fiction can be classified under one or two very general heads—the realistic and the idealistic classes. The first class, portraying life as it actually is, is not so prevalent as the other, perhaps because most of us feel that real life is more or less prosaic wherever found, and our chief desire in reading is to escape from it for a while.

Idealistic fiction, on the other hand, always holds up some great ideal for life. Sometimes it is found fully grown in the hero or heroine; sometimes it is only a quality of soul which he or she is bending every energy to possess. But always the ideal is there, and every page of the book, directly or indirectly, holds it up to our attention.

Portrays Self-Sacrifice of Love

Take, for example, a very familiar character, Little Nell, the child heroine of Dickens' Old Curiosity Shop. Who of us can call her to mind without thinking of her as the very picture of the self-sacrifice of love? Every step her childish feet take, as she guides her old grandfather out of the unwholesomeness of their old environment, is filled with her self-forgetful love. And when accidentally she discovers his one great weakness—a weakness having its own mainspring in the love he bore Little Nell—how uncomplainingly she receives this additional burden on her small shoulders. Small wonder that when Little Nell was gone, the poor old grandfather wandered about as one distraught, and became a broken-hearted man who finally grieved his life away on the grave of her who had for him been ever the very height and depth and breadth and length of the self-sacrifice of love.

None of us can read such a book without feeling a sense of uplift and the desire to reproduce in our own lives the characteristic which is thus held up to our view. Almost always, when we are weary with our own lives and surroundings, we turn to some piece of idealistic literature in the hope of losing for a time our own identity in a world where the air seems a little purer and rarer than it does in our own work-a-day life.

However, there is a class of fiction which holds up an ideal which is absolutely unattainable, and this may have a positively harmful effect upon our children. As an example, there are the Elsie Books. Most women have probably read them and know that in some ways they hold up a wonderful ideal, but it is one impossible of attainment. Or if it should be reached, it would tend to make the possessor pharisaical, a trait of character utterly despicable wherever met.

I knew a little nine-year-old girl who, having read the first book of this series, had an earnest talk with her mother in which she pleaded with tears in her eyes, that her mother treat her as Mr. Dinsmore had treated Elsie. And when her mother, out of her love, refused what would have been an impossibility, the child felt that she had been cheated out of one of the greatest contributing factors to the development of a character like Elsie's. Her reasoning was wrong, of course, but we must remember that that is apt to be the case with a child, and whatever makes the profoundest impression is the trait which immediately he desires for himself.

On the other side stand the novels which most girls devour with such avidity today, those in which love conquers through seemingly insurmountable obstacles, and life flows on without a ripple; where the poor girl always marries a man who gives her every luxury; where loose ideals of the sacredness of marriage are taught; where a woman's life consists of music, dancing, fine clothes, and idleness. What sort of a preparation is here for life as the girl will actually find it? Real life is not a "flowery bed of ease." We would undoubtedly be most miserable if it were. But naturally this idea appeals to the young girl and it is a great shock to her when she finds that the facts are mostly the other way round.

I am wondering if much of our modern divorce evil may not be directly traceable to the false notions of life which our girls have received from promiscuous novel reading. They blame their husbands, whether consciously or not, for the fact that life is not all smooth sailing as they expected, and, before its experiences have ripened their judgments and readjusted their thinking, a breach has been made which cannot be mended. For this, if for no other reason, we should be extremely cautious as to what our children read.

The Pepper Books

The books which after all are of inestimable value in the forming of character are those holding a great ideal which, by sufficient effort, may at least be approximated. To use another old child classic as an example, there are the Pepper books. What perfectly delightful children they all are—and yet how very human. You remember, in the very first glimpse we have of Polly, she snaps a basting thread in her impatience. How very natural they are, with their mischief and fun, and now and then little spurts of temper just like real flesh and blood children. But on every page of the series runs the ideal of a rich and beautiful home life, filled with the spirit of mutual love and helpfulness. The child who takes Polly Pepper for an example cannot fail to be all the better for it. And there are so many other books which will prove fascinating to the child and at the same time will cause him, without consciousness on his part, to assimilate some of the strength of the character he has learned to love.

That is the secret of the power of Gene Stratton Porter. She makes great ideals to live in thoroughly human people. Elnora, the girl of the Limberlost, is a noble character, not overdrawn or angelic in the least, but with all the strength of her strong nature bent upon one thing—the development of a wholesome and natural life lived out in the way God intended.

These character forming ideals we want for our own children. We want them to love the beautiful and despise the ugly in character as in everything else. Therefore it behooves us to do all in our power to cultivate in them a taste for the best in literature.

Time for Real Thought Necessary

But if they read books built on the race horse plan"—something exciting on every page—they will naturally desire to have their lives ordered on the same "race horse" basis. Anything less will seem tame by contrast. The curse of our country today is the speed with which we live—no time for real thought or introspection. Let's not foster this tendency in our children, but rather let us strive to cultivate the nobler character which comes through a deep love for the highest in literature.

We must, however, bear in mind that it is far better to teach the child to judge for himself what is really worth while rather than merely to forbid the reading of what we consider degrading in tone. In all of us there is more or less a tendency to do the thing we are forbidden to do—to taste the prohibited fruit, as it were. There is one novel written by one of the great modern authors which, so I am told, is forbidden circulation through the United States mail. I have always had a great curiosity to know something about it, and I suppose, should the opportunity present itself, it would be a temptation to read it. Why? Merely because to all practical purposes, our government forbids that very thing. I should like to know the reason, and the only way to know to my own satisfaction would be to read it for myself.

So to forbid a child to read a certain book is to make it almost sure that sooner or later he will read it, just to find out the reason for our prohibition if nothing else. How much better to place books with clean, pure ideals in the hands of our children, and keep them in such a wholesome state of mind that, when the time comes in which we must trust to their own judgment in these things, they will turn in disgust from those books which are murky in their portrayal of life while they revel in that which is uplifting and pure.

A child's life work may be determined by the influence of some book. His outlook on life most certainly will be. What a narrow and uninteresting sort of existence must be that of the man or woman who never looks inside the covers of a book, but whose life must be measured only in the terms of his own limited vision. The whole world belongs to the man who reads. He can refresh and inspire himself again and again with the greatness of great souls until the strength of their characters becomes in part his own, and he is made fine and strong in the reflected light of their ideals, as the moon gathers light from the sun.

Such a vista a love for good books opens before us. Aside from the teaching of the eternal verities, what greater good can we as parents do for our children than to implant in them from their very earliest childhood a great heart love for the best in books!

AMONG THE NEW BOOKS

Good Books for Girls

Choice is difficult this year, for the general level is high. There is much variety of scene and action with many excellent character studies. All these girls are alive and eager. Ideals shine out without much effort at preaching them. Except for some errors, which must be due to poor proof reading, the stories are written in excellent English. The following list is intended to suit the taste of girls from ten to sixteen.

A family story which will appeal to various ages is Little Folks Tramping and Camping, by Anna Blunt Morgan (Lothrop, Lee & Shepard). It is really a bird book put into the shape of an excellent story about the doings of a family living in a woodsy part of Wisconsin for the sake of the oldest boy's health. The number of birds to be found in that latitude in winter is amazing. In summer the family all go camping and make more discoveries and plunge into more adventures.

A different kind of nature study is bound up with entertaining fiction in Treasure Mountain, by Edna Turpin (Century). The heroine, camping with friends in the Southern mountains, is a small whirlwind of activity and prejudice. We may disapprove of her but cannot help liking her. When she climbs a precipice to pick a beautiful orchid she narrowly escapes death. Just then she begins to learn some lessons about the selfishness of tearing flowers away to wilt when they might be giving joy to others. Her snobbishness is cured in another way and thereby hangs the tale of treasure and the hard adventures which led to its discovery.

Something seems queer about Janet, a Twin, by Dorothy Whitehill (Barse, Hopkins). Twins are not usually single, yet Janet lives all alone with a strict and forbidding grandmother. Life is so tame that she rejoices to find, in her wanderings, a closed house which she contrives to enter and explore. Later she comes upon a rival housebreaker and then the owner, an eccentric lady who seems to have some power over the grandmother. Quite a plot is developed and it is all told with winning simplicity.

Beautifully translated, comes another book by the author of "Heidi," Cornelli, by Johanna Spyri (Lippincott). It is curiously interesting to compare these foreign stories with our own. Cornelli is a fascinating study. At first she leads a wild, free life at her father's country home in Switzerland. Perhaps she is a bit lawless but she does not deserve the severe rule which descends upon her. She falls into a strange morbid state pitiful to behold. Yet she "enjoys poor health" and displays a trace of malice. New, wholesome influences restore her. The story is distinctive and unique.

Century *A Mayflower Maid*

Century *Treasure Mountain*

There is an attractive English school story which is quite unhackneyed. The Head Girl at the Gables, by Angela Brazil (Stokes). Apparently girls' schools in England build up traditions as do those for boys. At the "Gables" there is a custom of choosing one senior to act as a kind of autocrat. Pinnacles are seldom comfortable and Lorraine Forrester finds hers no exception. The thread of school life runs along with that of the Cornish village in which it is situated. The result is a lively story of varied interests. One touching suggestion is that English girls are learning to "live with their hearts," like their French sisters.

A chance to contrast an American school story is presented in Highacres, by Jane D. Abbott (Lippincott). To begin with, the heroine is discovered on Kettle Mountain, far away from civilization, except as it surrounds her inside her own home. Through interested friends she enters a sophisticated city home in order to gain the advantages of "Highacres" with its fine standards and wholesome athletics. Shy and poorly dressed, at first she is not well treated. But she is of such good fiber, so staunch and kindly that she conquers all obstacles. The mystery with which her career began is solved in time to make her school days happier.

How three children whose mother is dead and whose father is in prison, struggle through their heavy trouble is described in Rainbow Gold, by Millicent Evison (Lothrop, Lee & Shepard). The blow is sudden and they have to go to a town near Portland and live with the grandfather who had never forgiven their mother for her marriage and who visits his wrath on them. The plucky seventeen-year-old daughter, "Toni," is the leading spirit. By her courage and poise she melts the old man's heart and he exerts himself for the father's release. Meantime there have been many other happenings in the family. The book is rich in impressive episodes. The younger sister, though rather silly, has won the support of a grim, silent aunt and the cat wins an invalid aunt.

The last four books are historical in their setting. Already the Great War has passed into the realm of history. That ingenious author, Augusta Hinell Seaman, in The Crimson Patch (Century), provides an absorbing mystery story. Patricia Meade's father is in the secret service. When she goes to stay with him at a city hotel she is told that she must know nothing of his work. But she is plunged right into the midst of a plot and she cannot help herself. It proves to be a very serious tangle which she helps to straighten and the situation is the more interesting in that it does not turn out exactly as she expects.

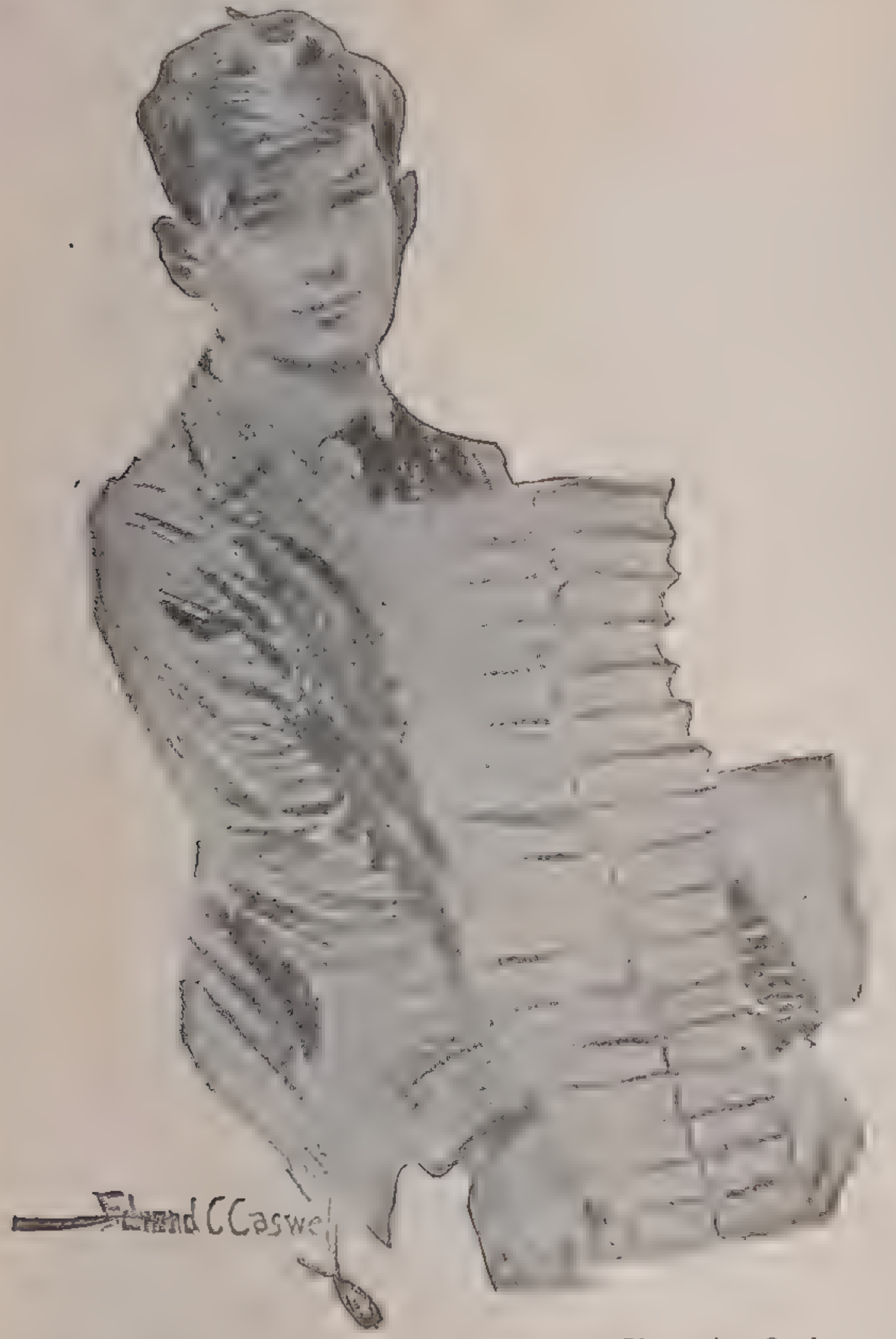
Wavering traditions about the Pilgrim women give opportunity for such fabrics of fiction as A Mayflower Maid, by E. B. Knipe and A. A. Knipe (Century). A certain Barbara Gorges is the heroine, afterwards becoming the second Mrs. Miles Standish. Her uncle, Sir Fernando Gorges, is the villain of the piece. A part of his plotting resulted in leading the Pilgrims to the bleak shores of Cape Cod. The frame of the romance is probably not true. But the events, the surroundings and the spirit of the colonists are described with truth and fervor. Perhaps Priscilla did not flout John Alden because he was only a cooper and she was called "Mistress." But the story shows how the barriers of caste melted away in the new world.

An ideal historical story, accurate and unfailingly interesting, is A Prairie Schooner Princess, by Mary K. Maule (Lothrop, Lee & Shepard). In 1856 a Quaker of Ohio decided to take his family over the long prairie route to Nebraska in order to escape the inevitable war. One of his nine children soon dies but they find a fugitive girl who has lost both parents by the way, through treachery. They

Lothrop, Lee & Shepard *Rainbow Gold*

"We did not drop our father's name because we were ashamed of him"

battle with bad Indians and make friends with good ones. On arriving they build a "soddy" house, fight a prairie fire and, in due time, a blizzard. And these are but samples of their adventures. Of course the war does come to them with its shock and its stimulus. The children are growing up and pairing off when the last page of the book is turned.



Macmillan *Jimmie Quigg*

Gettysburg stories by Elsie Singmaster, are eagerly welcomed. John Baring's House (Houghton Mifflin) deals with a young girl who comes with an invalid brother to live in her grandfather's old home. She is not thinking of history at all, only of shelter, food and health. But there is an ancestral curse which isolates the sister and brother among their new neighbors and even endangers their lives. That is why Elizabeth delves into the records of the great battle. This is a fine piece of work in every respect.

Selected Boys' Books

Mitch Miller, by Edgar Lee Masters (Macmillan). Nothing better as a description of boy life has been written since Tom Sawyer. Indeed, Mitch Miller and his chum were great admirers of that famous youth, imitated him to a certain extent, and even ran away from home in an endeavor to find him. And yet the story is not an imitation but an admirable account of another boy of the same wide-awake and adventurous type. It is all so human, so true to boy life that it seems almost biographical. It is quite as full of fun and as entertaining as Mark Twain's classic.

Jimmie Quigg, Office Boy, by Harold S. Latham (Macmillan). Mr. Latham evidently understands boys and there is an atmosphere of reality about this admirable and interesting story which is notable. Jimmie, after the death of his father, gives up his school and finds a job in a publishing house in New York City. He joins an Office Boys' League, which proposes to go on a strike! But Jimmy is sensible and soon becomes a member of a more desirable organization in which he takes part in a pageant. There is also a dramatic experience connected with anarchists, the theft of a large sum of money, and a bomb plot, which Jimmie helps to thwart. It is a very human and exciting story; the kind one does not like to put aside until it is read through. Without undue emphasis it enforces some important lessons for working boys.

The Golden West Boys, Injun and Whitey, by William S. Hart (Houghton Mifflin). One of the best Western Life stories for boys, written by the famous movie actor, who was himself a boy in the West during frontier days. Whitey is a boy from New York and "Injun," an Indian boy on the ranch which Whitey's father owns. They are great chums and together uncover a gang of cow thieves—not without risk to themselves. There is plenty of action and adventure to suit the most exacting demands.

The Young Wireless Operator—Afloat, by Lewis E. Theiss (W. A. Wilde). Roy Mercer, the wireless hero of two war-time stories, now that peace has come gets the position of wireless man on the fine steamship Lycoming. He is engaged for three months but that brief period gave him opportunity to employ his utmost skill, and he passes through stirring experiences. Boys will like the book quite as well as the two earlier volumes of the series. It is one of the very best of its kind.

Scott Burton on the Range, by Edward G. Cheyney (Appleton). Describes the lively experiences of a "tenderfoot" forester, who is plunged at once into conflict with a gang of sheep-herders and foils their schemes. There is a beautiful horse who shares honors with the hero. Incidentally boys will gather some information about Western forestry.

The Dreadful River-Cave, by James Willard Schultz (Houghton Mifflin). An Indian story by an adopted member of the Blackfeet tribe. There is a mystery about the river-cave, which is not solved till the story ends. Indian customs, hunting and fighting, are vividly described. It is as interesting as anything Mr. Schultz has written. That is praise enough, as his readers will understand.

The Adventures of Dal Hamilton—Prospector, by Joseph T. Kescel (Wilde). Two young fellows, one a Western boy, the other an American-born Chinese, form a partnership as prospectors. Their experiences in a mining camp are exciting and the story also gives a good idea of the methods of gold mining. A lively and entertaining story.

Diamond Rock, by Captain Clifton Lisle, Jr. (Harcourt, Brace & Howe). How men fought in revolutionary days is vividly described in this fine story of the campaign in 1777 in Pennsylvania. It is Quaker country and the boy heroes were of Quaker stock, but they bore a brave part in defending their country. Washington's army was in great peril and the massacre at Paoli by Hessian troops is one of the events described. General Wayne is one of the characters. The details are historically accurate.

Macmillan *Mitch Miller*

MITCH, SKEETERS, AND DINAH

Curley and the Aztec Gold, by Joseph B. Ames (Century). The best story of the discovery of hidden treasure we have seen in a long time. Curley and his sister in the Colorado Canyon country are the center of a series of thrilling experiences which stir the blood of the reader. Event follows event in rapid succession. We will not tell the story but commend it to boys and girls who like a well-written, exciting tale of adventure.

Little, Brown

THE BOY SCOUTS OF LAKEVILLE HIGH

It Happened at Andover, by James C. Graham (Houghton Mifflin). The author is a Phillips Andover teacher, and it is easy to understand why he is a favorite with the boys. These true stories of typical schoolboy experiences and escapades are delightful. Every man who has enjoyed prep. school or college life will appreciate them as much as the boy readers, perhaps even more.

Scouts of the Desert, by John Fleming Wilson (Macmillan). Five stories about the experiences of two Boy Scouts on the borders of the Mojave Desert. Each one describes a successful attempt to be of real assistance to persons in trouble. A fine type of Scout stories, out of the ordinary, but not impossible.

The Boy Scouts of Lakeville High, by Leslie W. Quirk (Little, Brown). The Black Eagle Patrol is again in the center of a lively and interesting story. It is true to the best Scout principles and full of schoolboy activities. There is a rousing account of a baseball game which is the climax of the story.

At the Sign of the Two Heroes, by Adair Alden (Century). Up in the Ethan Allen country on the shores of Lake Champlain, three lively, courageous and patriotic boys discover a band of smugglers. The story is a stirring account of the adventures which led to the discovery and the final capture of the smugglers. It is a fine book for boys.

The Black Buccaneer, by Stephen A. Meader (Harcourt, Brace & Howe). As stirring a tale of piracy as a boy could desire. And it is true to history in its central details. Captain Bonnet was a famous pirate of Colonial days and he did kidnap a boy from the Maine coast, who afterward escaped, and the pirates did such things as are described in this book. There was also treasure hidden and found. What more could one ask for a story?

Martin Crusoe, by T. C. Bridges (Harcourt, Brace & Howe). Martin was not only a skilled aviator but he also experimented with wireless and when one day he received a call for help coming from the midst of the Sargasso Sea, he instantly set out on what proved to be an amazing adventure. He landed on a wonderful island which could be reached only by seaplane or submarine. The man who had called for help was a scientist who arrived years before by submarine. We will not tell more of the story but advise boys who like an exciting tale to read it. They will find it a hard story to put aside until it is finished.

The Mark of the Knife, by Clayton H. Ernst (Little, Brown). This is a story with a mystery and also a first-class football story. The hero, a likable youngster, is marked between his shoulder blades with a knife-shaped figure. He thinks it's "just a birthmark," but when by scaring two Chinese at the sight of it he is released from a trap, he wonders what it means. An unusual story of school life.

Old Favorites

The Adventures of Tom Sawyer, by Mark Twain (Harpers). Every man and boy has heard this story. Here is a fine edition for a Christmas present. It is well illustrated by Worth Brehm. The author, in his preface, says: "Most of the adventures recorded in this book really occurred; one or two were experiences of my own, the rest those of boys who were schoolmates of mine."

Little Women, by Louisa M. Alcott (Little, Brown). A beautiful new edition of the famous classic for young people. Its special feature is the eight delightful illustrations in color from drawings by Jessie Wilcox Smith.

The Story of the Other Wise Man, by Henry van Dyke (Harpers). A large page edition with eight full-page colored illustrations and other line drawings by J. R. Flanagan.

Pinocchio, by C. Collodi (Lippincott). The children of every generation read this story with delight. This gift edition contains a number of handsome, full-page colored illustrations.

Toby Tyler, by James Otis (Harpers). A delightful story about a small boy's experiences with a circus. Written forty years ago, this is one of those stories which is always fresh and interesting for boy and girls. It is abundantly illustrated.

Georgina of the Rainbows, by Annie Fellows Johnston (Appleton). A new edition of a favorite story for boys and girls, "one of the classics of childhood."

The Poor Little Rich Girl, by Eleanor Gates (Appleton). A choice story of a little daughter of rich parents "too busy to bother with her." It has been dramatized and shown in the "movies," and doubtless will be welcomed by a new host of readers.

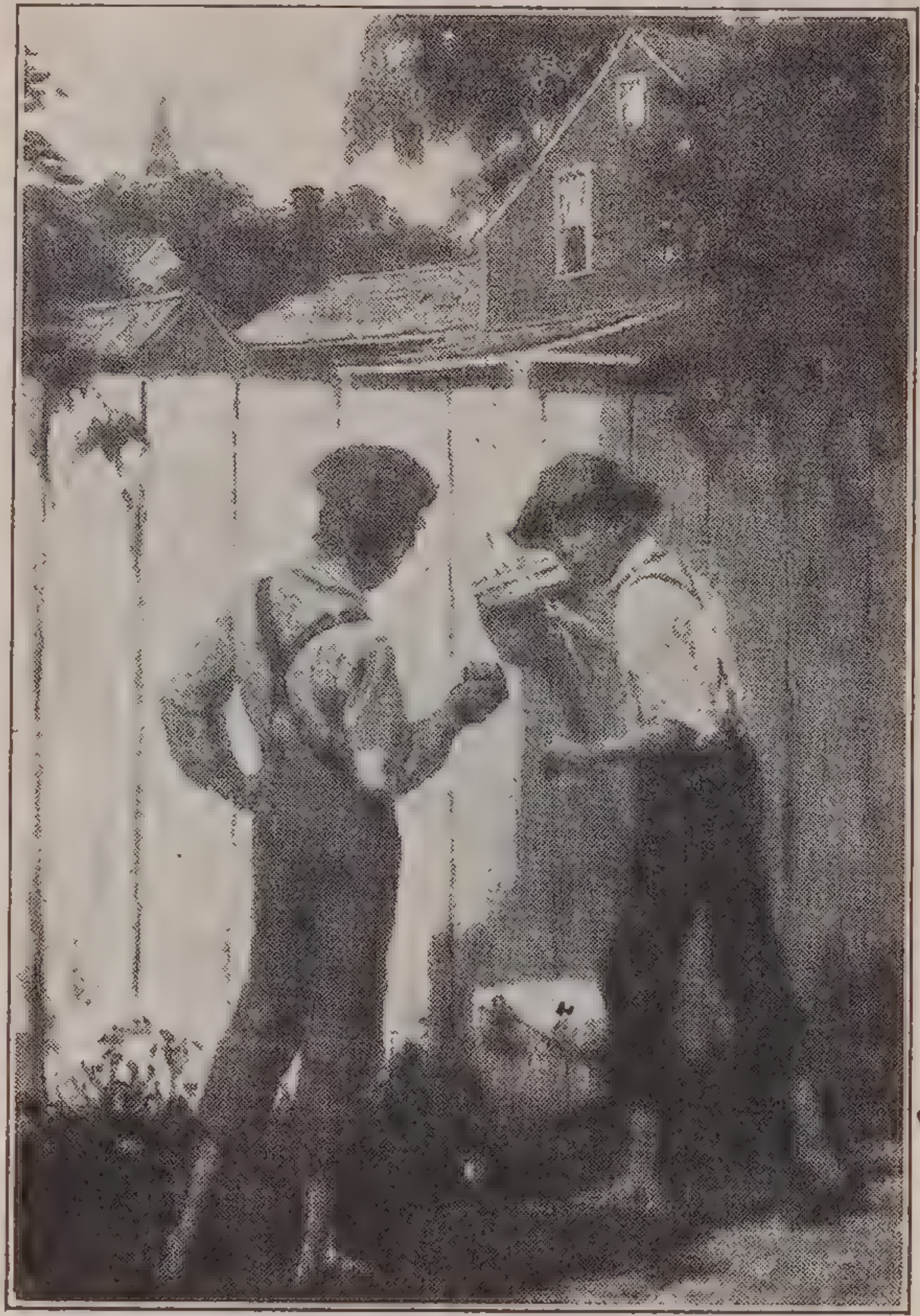
Grimm's Fairy Tales (Scribners). This handsome edition contains a goodly selection of famous tales of fairies, giants, enchantments and adventures. A dozen colored illustrations by Elenore Abbott are of superior artistic merit.

Uncle Remus, by Joel Chandler Harris (Appleton). A large, handsome gift edition of this old favorite with many funny pictures by A. B. Frost and E. W. Kemble and an introduction by Thomas Nelson Page.

Two Annuals

John Martin's Big Book, No. 4 (Houghton Mifflin). No more fascinating annual for little folks is published than John Martin's Big Book. This possesses all the excellencies in variety of story, fairy tale, poetry, information and fascinating illustration of the three previous volumes. Happy will be the child who finds this in its Christmas stocking.

The Boy Scouts Year Book. Edited by Franklin K. Mathiews (Appleton). The sixth in the series of books published each year now with stories, articles, poems and pictures taken largely from the Boy Scout magazine, *Boys' Life*. It is a large, handsome book that will delight and inspire any live boy. The writers include public officials, educational leaders, naturalists, explorers and Scout leaders. The stories are thrilling, the information regarding outdoor life is of practical value, and the inspiration to manly virtues should make every boy who reads this book a better boy.



Harpers

TOM SAWYER

Informing Books for Young People

A Book of Boyhoods, by Eugenie M. Fryer (Dutton). Twenty-eight biographical sketches of the boyhood of famous men, from Chaucer to MacDowell. "In all of these one finds that the well-spring of vision has the same source—imagination." Chaucer, Balboa, Drake, Washington, Blake, Nelson, Burns, Keats, Pater, Rodin, Foch—are some of the names.

A Treasury of Hero Tales, edited by Alice C. Bryant (Crowell). These stories—there are nine of them—are taken from books by famous authors, and each story introduces a famous hero of old, each from a different country. They include Perseus, Siegfried, Sir Galahad, Rinaldo, Beowulf and Robin Hood. They are classics that all children enjoy and should know.

Harpers

THE OTHER WISE MAN

Little People Who Became Great, by Laura A. Large (Wilde). This writer has discovered that the best way to interest boys and girls in such eminent persons as Michelangelo, Andrew Carnegie, Jenny Lind, Longfellow, Edison and a dozen other "notables" is to go back to their childhood, pick out some incident or characteristic and find in it the prophecy of future greatness. The material is fresh, the workmanship excellent and the illustrations in several cases quite out of the ordinary.

The Third Book of Stories for the Story Teller, by Fanny E. Coe (Houghton Mifflin). A combination of stories, old and new, some imaginative, some chosen from real life, but all choice in moral and literary values. A beautiful gift book.

Saints and Their Stories, by Peggy Webling (Stokes). A beautiful volume containing twenty of the legends of the saints of the Christian Church. Eight full-page colored pictures add to the value and attractiveness of the volume.

The Book of Bravery, by Henry Wysham Lanier (Scribners). The third series of true stories, "in an ascending scale of courage." They are stories old and new. One is as recent as the sinking of the ocean steamer *Republic*. Another is of the days of the Crusades, another goes back two centuries before Christ, to the struggle between Rome and Carthage. It is a fine collection and a good book for boys or girls.

Girl Heroines in Fiction, by Inez N. McFee (Crowell). It is a great group that is assembled here—"dear, motherly Little Dorrit, loyal, impulsive Maggie Tulliver, faithful little Ellen of 'The Wide, Wide World,' Eppie, who brought sunshine to Silas Marner, Cosette, the abused girl of the French Tavern, and pathetic Little Nell." The author has given them a good introduction to, and made them alive for the young people of today. It will interest the girls and serve as a stepping stone in the best fiction.

Boy Heroes in Fiction, by Inez N. McFee (Crowell). Seven favorite boy heroes are brought together—Gavroche, the street gamin from "Les Misérables," David Balfour and Jim Hawkins from "Treasure Island," sketched by Stevenson, two of Dickens' immortals, Oliver Twist and David Copperfield, etc. The work of condensation has been well done and the stories are told largely in the original writer's language.

Pilgrim Stories, by Margaret Pumphrey (Rand, McNally). Published a few years ago, this little collection of stories for children about the Pilgrims is fittingly revived. Much of the material is imaginative but it is all based on history and as a whole gives an account of events which the children will remember.

Travel Stories (Century). Sixteen stories, told first in *St. Nicholas*. The Grand Canyon of Arizona, Victoria Falls in Zambesi land, India, China, Rheims, Holland, are some of the places visited. It is both instructive and entertaining reading which boys and girls will enjoy.

Boy's Book of Model Boats, by Raymond F. Yates (Century). All boys like to make things. This book gives minute directions for the building of model boats, not only little sailboats, yachts, etc., but steam and electric launches, etc. The author even tells how to build a small electric submarine chaser that will race across the pond at good speed.

High School Farces, by Frederick Trevor Hill (Stokes). Three one-act farces written for a Boy's Club and a Boy Scout Troop. They have been given successfully several times.

Requiring the simplest of stage arrangements they seem admirably adapted for their purpose.

The Boys' Book of Magic, by Hereward Carrington (Dodd, Mead). No topic is more fascinating to most boys than that of slight-of-hand performances. This volume explains hundreds of tricks and gives minute directions for performing them. Many illustrations add materially to the value of the book.

Animal Books for Young Readers

The Burgess Animal Book for Children, by Thornton W. Burgess (Little, Brown). This is *the* animal book for children. The text describes in the author's own way, which is now well known, the habits and characteristics of a great variety of animals. It is in story form, but with "utmost care to be accurate in the smallest details." The special feature of the work is its abundance of illustrations in color and black and white, by Louis Agassiz Fuertes, who illustrated the Burgess Bird Book. There is no better art work of the kind to be found in any animal book. The volume is sure of a hearty welcome.

Old Granny Fox, by Thornton W. Burgess (Little, Brown). This is another of the larger Burgess animal story books. It is delightfully lifelike, interesting, instructive and wholesome in its influence. The spirit and purpose of the book are well stated in the dedication, "to the increase of the spirit of mercy and to the gentle charity which before passing judgment on another will seek to get the other's viewpoint, even though that other be but a fox." Capital pictures by Harrison Cady enliven the attractive volume. For children four to twelve.

Nuova, by Vernon Kellogg (Houghton Mifflin). A tale of a beautiful new bee and her love story. Most of it is true to the life of the hive, with its drones, its nurses, its cleaners, its enemies, the bee moth and the black bees and its queen. But Nuova is not content with the old ways and doing what always has been done. She wishes to live her own life in her own way. In fact her romance was quite out of the usual order. And here are certain suggestions that the children will not perceive but their elders may. So the book is intended—"for children from five to fifty." The full-page, colored illustrations are very attractive.

The W. Chuck Family, by Pauline Stoddard Howard (Houghton Mifflin). A John Martin story with the characteristic black and white illustrations. It is a lively tale of the Wood Chuck family of three generations. A variety of other creatures, Mr. B. Wow Dog, Mr. and Mrs. Goose, Chip Munk, etc., come into the story. Country children especially will enjoy it.

Blueberry Bear, by J. L. Sherard (Crowell). Here is a real good story about a rollicking young bear who got into scrapes and out of them as fast as any bear could possibly do. The story is told in a breezy way that will please small children, and their amusement will be increased by the pictures by George Carson.

Houghton Mifflin *Little Friend Lydia*

Peter's Adventures in Meadowland, by Florence Smith Vincent (Stokes). Peter was a small boy who learned two magical words, "Watch—Listen," which spoken just the right way made him grow small as a bee. And so he spent quite a time living with the bees, and beetles and butterflies and moths. And this book tells what he learned about the wonderful ways of these wise little creatures and what fine adventures he had. Many pictures will help the children to understand the story.

Little, Brown
LITTLE WOMEN

Wild Creatures of Garden and Hedgerow, by Frances Pitt (Dodd, Mead). A very entertaining book intended mainly for children, but certain to interest their elders. It is English birds, bats, mice, hedge-hogs, etc. that are described and English gardens, but the descriptions are attractive and doubtless true for this side of the water as well.

Baby Buffalo and the Jolly Jack Rabbit, by C. E. Kilbourne (Penn Pub. Co.). A bright little animal book with colored pictures and the story of a young buffalo and his Jack Rabbit friend with whom he has some very lively times.

Jimmy Bunn Stories, by Henry C. Walker (Century). A bed-time story-book about the adventures of a rabbit. He plays a joke on Mr. Wolf, and has queer experiences with Peter Porcupine, Greeny the Frog, Teddy Turtle, Connie Coon and other interesting creatures. The stories have all been told to children with great success and other children will equally enjoy them.

Uncle Squeaky's Country Store, by Nellie M. Leonard (Crowell). Another story in the popular series about the Graymouse Family, that have so delighted small children the last few years and it is just as interesting as the others were.

Fairy Tales and Folk Lore

Swiss Fairy Tales, by William Elliot Griffis (Crowell). This is one of the most delightful books of fairy tales that can be found, and it is so much more than just stories; it tells a great deal about Switzerland and its wonderful Alps and the life of the brave, industrious mountain people who live there. The stories, too, are thrilling but wholesome.

A Chinese Wonder Book, by Norman Hinsdale Pitman (Dutton). Fifteen Chinese stories with eleven full-page illustrations in color by a Chinese artist. These Oriental fairy stories are quite different in type from Western folk-lore, with an interest and humor of their own which is fascinating. Not only children but all lovers of folk-lore will thoroughly enjoy the volume.

Indian Old-Man Stories, by Frank B. Linderman (Harpers). These stories, collected from the Crees and Chippewas will not only entertain children but also such of their elders as care for Indian folk-lore. An introductory foreword gives some information about the Indians and their religion. The dozen tales tell "Why the Weasel is White," "Why the Dogs Howl at Night," "How the Skunk Helped the Coyote," and many other matters as Old-Man has explained them.

The Shoe-maker's Apron, by Parker Fillmore (Harcourt, Brace & Howe). Twenty folk and fairy tales of Czecho-Slovak origin, most of them never before presented in English.

Wonder Tales of the World, retold by Constance Armfield (Harcourt, Brace & Howe). A collection of seventeen short stories chosen from the folk-lore of as many different lands. The volume is well illustrated and makes an attractive gift book for children.

Tales of Enchantment from Spain, retold by Elsie Spicer Eells (Harcourt, Brace & Howe). "Tales of young adventurers who surmounted the difficulties of magic enchantments." Spanish folk-lore still kept alive in South American countries. The stories are very entertaining and will be quite new to the children. The volume is well illustrated.

The Green Forest Fairy Book, by Loretta Ellen Brady (Little, Brown). Eleven stories by a trained story-teller. From beginning to end they are fascinating, having about them freshness and originality as well as the indispensable elements of good fairy tales—enchanted princes and princesses, trees and animals with strange powers, spells and magic, both black and white.

The Blue Fairy Book, by Andrew Lang (Longmans). A new issue of one of the best of the series of Lang's Fairy Books, of various colors. This contains good versions of many of the classic tales, Little Red Riding Hood, Cinderella, Aladdin and the Wonderful Lamp, The Forty Thieves, Bluebeard, etc. as well as a score of others not so well known.

Tales of Wonder and Magic, by Katharine Pyle (Little, Brown). Fourteen wonderful stories about fairies and giants and enchantments, beautiful princesses and brave princes, and fierce demons. These stories are gathered from the folk-lore of many lands and are very entertaining, well told and beautifully illustrated. Just the book for boys and girls from 10 to 15 years.

The Whirling King, by Harriett Mead Olcott (Holt). The imaginative child will delight both in the comical silhouettes and the wonderful and instantaneous transformations that hold attention from page to page. Miss Olcott draws her material from French sources and has sought to adapt it to American readers

(*Continued on page 674*)

Holt *The Whirling King*

The American Board is paying
interest on a debt of $240,000

The Women's Boards are paying
interest on debts of $50,000

The Home Missionary Society has been
compelled to *spend more* than
it has *received by $100,000*

The Education Society has reached its
***borrowing limit* at the bank**

The *Other Boards* are under
a like pressure

The Emergency Is a Fact

LAST SPRING WE SAW IT COMING AND MADE THE EMERGENCY CANVASS

3000 CHURCHES HELPED

3000 CHURCHES DID NOT HELP

Of those which *did not help* in April:

1. *Many will make the canvass for 1921 in December. The full apportionment is necessary for 1921*

2. *Others will make their 1921 canvass in the late winter. Will they not AT ONCE provide their proportionate share in the current emergency fund?*

CHURCH TREASURERS

Please remit amounts collected as promptly as possible. Thus save thousands of dollars interest charges.

Subscriptions to the CONGREGATIONAL World Movement are not cancelled by the misfortunes of the Interchurch Movement.

They go WHOLLY to our Congregational work.

CONGREGATIONAL WORLD MOVEMENT

287 FOURTH AVENUE, NEW YORK, N. Y.

(*Continued from page 671*)

The Magic Whistle, by E. Gordon Browne (Dodd, Mead). An interesting collection of stories for children in an attractive large type volume with beautiful illustrations by Florence Anderson. The first rather long story is quite like an Arabian Nights Tale and introduces the famous Haroun-El-Raschid among its characters. In all the tales fairies and witches and enchantments will delight the little folks.

Little, Brown *The Burgess Animal Book*

Eastern Stories and Legends, by Marie L. Shedlock (Dutton). Stories of the Buddha-Rebirths, "given to the world more than 2,000 years ago," arranged to be told to children. Prof. Rhys Davids calls them the originals of the familiar Æsop's Fables.

Trails to Wonderland, by Ira L. Wright (Houghton, Mifflin). Very charming are these twelve short stories, beginning with the account of the wonderful little treasure box that walked and talked, and ending with the poem about The Circus in the Sky in which Castor and Pollux and the six little Pleiades and old Pegasus all appear. Then there is the story of the Little Tin Rooster, and the Three-Cornered Table that traveled, and the old Whale who thought he had a toothache, and the Magical Whistle which caused happy wishes to come true—all are good stories which children will greatly enjoy.

The Story of Doctor Dolittle, by Hugh Lofting (Stokes). This queer doctor was very fond of animals, indeed he said he "liked them better than the 'best people'!" He began to learn animal language and became an animal doctor and was very successful. Now there was a great sickness among the monkeys in Africa and having heard of the doctor they sent for him—and he went. It was a wonderful voyage and there were strange things happened in Africa. All of which are described in this book. There never was another like it. And the pictures are as strange and as funny as the story. The children will like it.

Perewinkle's Island, by Edith L. Elias (Lippincott). A book for children from eight to twelve. Meg, Peg and Topkins, with their mother, the Queen of Whatem, tired of court life, go off with Perewinkle the Sailor, to his island. There they meet many queer people, Top Twins, How Nowkins, Barley Sugar, Potypan and others and have many strange adventures. The book is well illustrated.

Stories for Good Children, by Lora B. Peck (Little, Brown). Here is a collection of folk tales from many lands all the way from Mexico to China, to India, to Persia and to Britain. They are lively and well told, also attractively illustrated. The title is true, they really are good stories and just right for children between seven and ten years old.

In Story Land, by Ruth Irma Low (Small, Maynard). A book of charming new fairy stories of the wholesome kind and they all end happily as fairy stories ought to end.

Jane and the Owl, by Gene Stone (Crowell). A children's story of the sage-bush country away out West. Jane is a little girl and the Owl's name is Oskar, and they have some marvelous adventures together—the enchantment and fairy kind, you know.

For the Younger Boys and Girls

Peggy in Toyland, by Archibald Marshall (Dodd, Mead). "All little girls," says Mr. Marshall, "sometimes wish they could live in their own dolls' houses." So that happens to Peggy one night after she drops to sleep. She is whirled away to a mysterious island where she meets all her own dolls and many others. Also she is mixed up in a plot and helps rescue a queen. The book is the best that has appeared since "Alice in Wonderland." The author must have had an eye on the parents who read aloud to their children for some of the political allusions are satirical.

A Treasury of Heroes and Heroines, by Clayton Edwards (Stokes). Some of the heroes in this volume are the creatures of legend or fiction, like King Arthur, Don Quixote and Robinson Crusoe, but over thirty are historic, Mohammed, Julius Cæsar, Dante, Queen Elizabeth, Peter the Great, Molly Pitcher, etc. Fortunate, indeed, is the boy or girl whose Christmas tree bears such a gift.

Sunny Boy in the Country, by Ramy Allison White (Barse & Hopkins). An adorable yet thoroughly human youngster, his fond parents and grandparents and the background of barns and hayfields, horses, cows, apple pies and meandering brooks will make this book a source of entertainment to boys and girls who in all essentials are much akin to "Sunny."

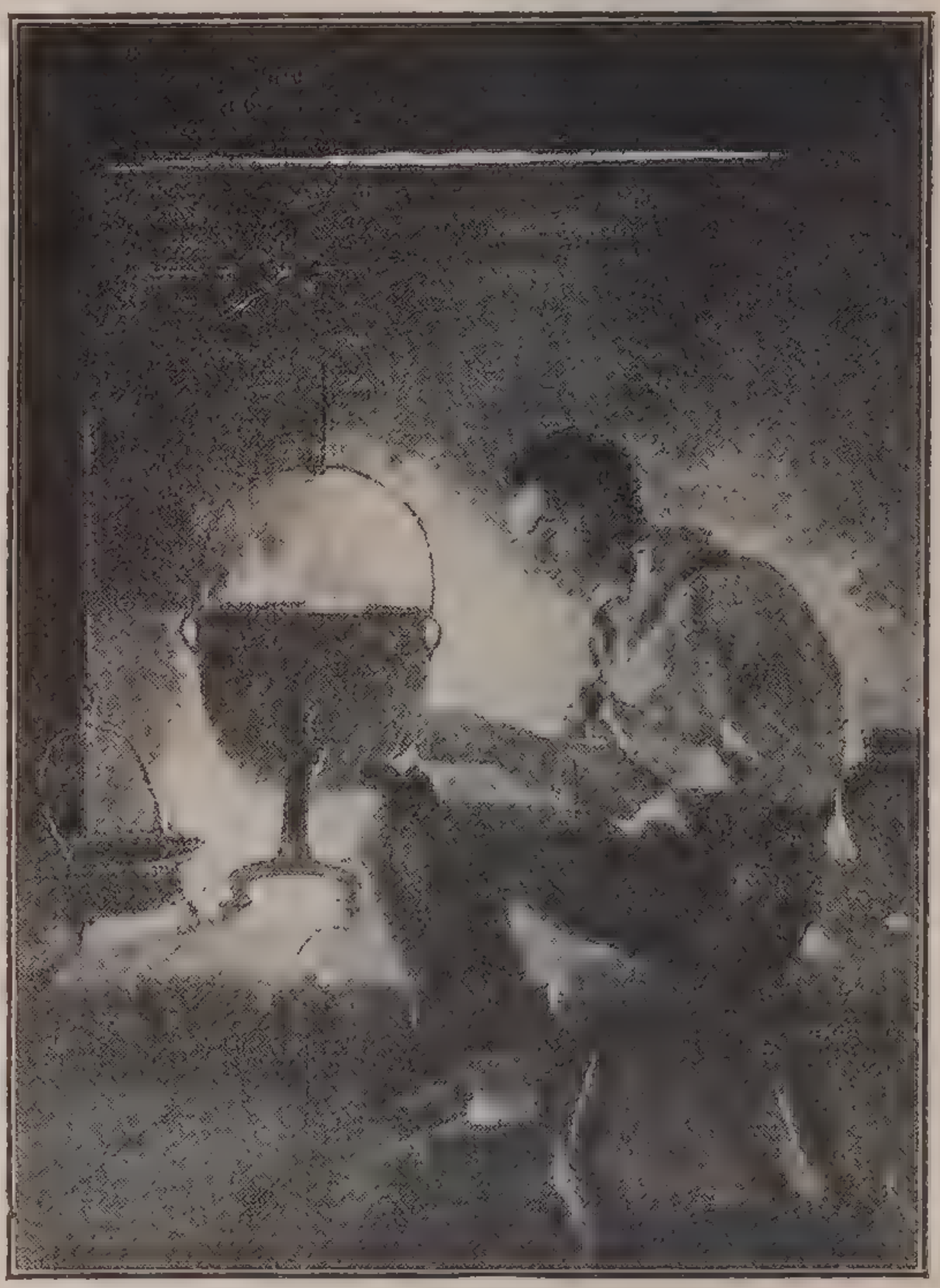
Dorothy Dainty at Gem Island, by Amy Brooks (Lothrop, Lee & Shepard). Fortunately Dorothy and her friends grow up slowly so that this pleasant series can run a good while longer. In the summer of this particular record, Dorothy and Nancy are living on an island but the rest of the group are near by on the mainland. Antony, their fisherman friend, makes a fine contrast.

There came slowly forth – the new Princess –

Houghton Mifflin

NUOVA

The Italian Twins, by Lucy Fitch Perkins (Houghton Mifflin). It is a clever idea to introduce children of each foreign land in the shape of twin brother and sister, aged twelve. Beppo and Beppina are Florentine children belonging to an upper-class home. One day they lose themselves and are kidnapped. Their wanderings lead them into the mountains and over the water to beautiful Venice, before they are rescued. The author's illustrations are very pleasing.



Stokes From *Treasury of Heroes and Heroines*

ABRAHAM LINCOLN

Puss-in-Boots, Jr. and Old Mother Goose, and Puss-in-Boots, Jr. in New Mother Goose Land, by David Cory (Harpers). Companion volumes in a series of similar little books by this author, expanding the familiar incidents of Mother Goose lore into some interesting new adventures, and appropriate pictures add to their charm.

Four Girls of Forty Years Ago, by Nina Rhoades (Lothrop, Lee & Shepard). Four little sisters under twelve years of age are left in charge of a severe step-grandmother. They spend almost all the time in one room on the third floor of a city house and life is very dreary. But they are a lively flock and manage to find adventures. After a while a happy surprise comes to them. A well-written and interesting story.

Little Friend Lydia, by Ethel Calvert Phillips (Houghton Mifflin). A beautiful story which begins in an orphan asylum and ends, for Lydia, in a real home with the nicest kind of a father and mother. The best of it is that she does not forget to share her pleasures with the friends she left behind.

The Strange Year, by Eliza Orne White (Houghton Mifflin). A welcome sequel to a story of rare merit. Last year the "Blue Aunt" appeared and now more is told about the young friends and relatives who mourned her departure for France. It was a war year which was so strange and hard even for those who stayed at home. But with courage and good cheer they all won through the waiting time and Christmas brought the dear aunt back again.

Twin Travelers in India, by Mary H. Wade (Stokes). A twelve-year-old brother and sister are invited to travel in India with their uncle and aunt. The journey is long and varied and proves to be a pleasant way to gain much unusual information.

The Land of the Great Out of Doors, by Robert Livingston (Houghton Mifflin). Under a rather formidable and not particularly suggestive title, the everyday and the unusual rural experiences of a little boy and girl are pleasantly told. The brother takes turns with the sister in telling about farm life, barnyard animals and the round of seasonal joys of the country, culminating in a glorious Christmas.

Houghton Mifflin
THE ITALIAN TWINS

The book will interest children not over eight.

TYLTYL, by MAURICE MAETERLINCK (Dodd, Mead). This is the story of Maeterlinck's play, "The Betrothal," told for children by Alexander Teixeira de Mattos. It contains eight full-page color illustrations by Herbert Paus and is a beautiful gift book. This is a sequel to "The Blue Bird." Tyltyl is now eighteen and this new story describes his adventures in search of a sweetheart, under the guidance of Fairy Berylune.

SANDMAN'S STORIES OF DRUSILLA DOLL, by ABBIE PHILLIPS WALKER (Harpers). Drusilla was an unbreakable doll, and she lived in a playroom with a jack-in-the-box named Bobby Jones, who was her particular friend. Drusilla had a great many adventures and told about them all to Bobby, and then, somehow, they got into this book just as she told them.

A BROWNIE ROBINSON CRUSOE, by CHARLOTTE B. HERR (Dodd, Mead). A brownie who enlisted for war service as a little boy's soldier doll is the hero of this narrative. He soon decided that the uncertainty of life on a desert island was preferable to the tortures of dollhood and escaped in a toy boat at the foot of the garden. His adventures are calculated to delight the hearts of little folk.

ADVENTURES IN MOTHER GOOSE LAND, by EDWARD GOWAR (Little, Brown). A beautifully illustrated and very entertaining gift book for children from six to ten. Just about the time when Sandman is due a small boy took a ride on a fairy broom, which carried him to the land where all the Mother Goose people live, the Queen of Hearts, Prince Charming, Humpty Dumpty and all the rest. He had a delightful time which the children will enjoy hearing about.

Harpers
PUSS IN BOOTS, JR.

GYPSY AND GINGER, by ELEANOR FARGION (Dutton). A nonsense story as ridiculous as Alice in Wonderland. Gypsy and Ginger are married first off—then they build a house one night in Trafalgar Square. They are visited by a host of queer friends, among whom are the Balloon Woman, the Professor of Neglected Accomplishments, the Penny Piper. It is a queer fantasy, with much fun-making of things as they are.

THE CRYSTAL BALL, by MARY D. GORDON (Little, Brown). A highly imaginative and entertaining story for children from eight to twelve. It tells of the adventures of two children, Joan and Jock, who travel from their home in Moondon to the Garden of the Sun, where they find a wonderful Crystal Ball and take it home for a gift to their father.

TRUDY AND TIMOTHY AND THE TREES, by BERTHA CURRIER PORTER (Penn Pub. Co.). A story of children who have a delightful trip from their farm home to Washington and there learn some interesting and important things, including forest conservation, which leads to important action on their return. For boys and girls between seven and twelve years old.

THE SECRET OF EVERYDAY THINGS, by JEAN HENRI FABRE (Century). A master among great naturalists, M. Fabre is also wonderfully successful in writing for children. This volume contains sixty-eight "informal talks with children" on such common things as thread, pins, needles, silk, moths, soap, fire, matches, glass, iron, rust, coffee, tea, sugar, flies, etc. Adults as well as children will find the book wonderfully interesting.

JUNIOR TRAVELS IN THE HOLY LAND, by MARY H. WADE (Stokes) pictures vividly the impressions made upon a religiously reared boy and girl, as they travel from Jaffa to Jerusalem and thence to Bethlehem and Nazareth.

THE YOUNG CITIZEN'S OWN BOOK, by CHELSEA CURTIS FRASER (Crowell). A study of American civil government in simple conversational style, well written for younger readers.

US AND THE BOTTLEMAN, by EDITH BALLINGER PRICE (Century). Two boys and a girl, aged eight, eleven and thirteen, at a seaside picnic, one day, write a note, pretending to be shipwrecked mariners, and putting it in a bottle, throw it into the sea. It was found by a wise young man who knew how to play the game, and that makes the story. It is very funny and interesting. Children eight to twelve will enjoy it greatly.

ON THE EDGE OF THE WILDERNESS, by WALTER PRICHARD EATON (Wilde). The "Wilderness" is in the neighborhood of Berkshire County, in Massachusetts and the ten stories here told describe the wild creatures to be found there, a gray timber wolf, a crafty fox, a big bull moose, a wildcat, an otter, a weasel, etc. These are the best animal stories we have read for some years.

MASTERS OF THE GUILD, by L. LAMPREY (Stokes). A companion volume to "In the Days of the Guild," containing sixteen stories of the days of the troubadour, of puppet players, of tapestried chambers, of galley slaves, of fairies and Black Magic. All of these and more of the life and customs of the Middle Ages are described in these interesting tales.

SOOLOOK WILD BOY, by ROY J. SNELL (Little, Brown). In the cold and half-light of the far North, Soolook lived with his friends the dog pack, encountering strange adventures, struggling with wild animals in his search for food, always with the fear of the great Kabluna—the white giant who kills at a distance with magic of great noises—in his heart. He should find many friends among boy readers.

Dodd, Mead
TYLTYL

Poetry for Children

THE MOGFOOTS, by MARVIN M. TAYLOR (Four Seas). It seems that "Mogfoots" is just another name for everybody's feet. This little book tells in a lively way about the adventures of some little boys and girls, and all in verse, and pictures of them by Marjorie Very are scattered thickly through it.

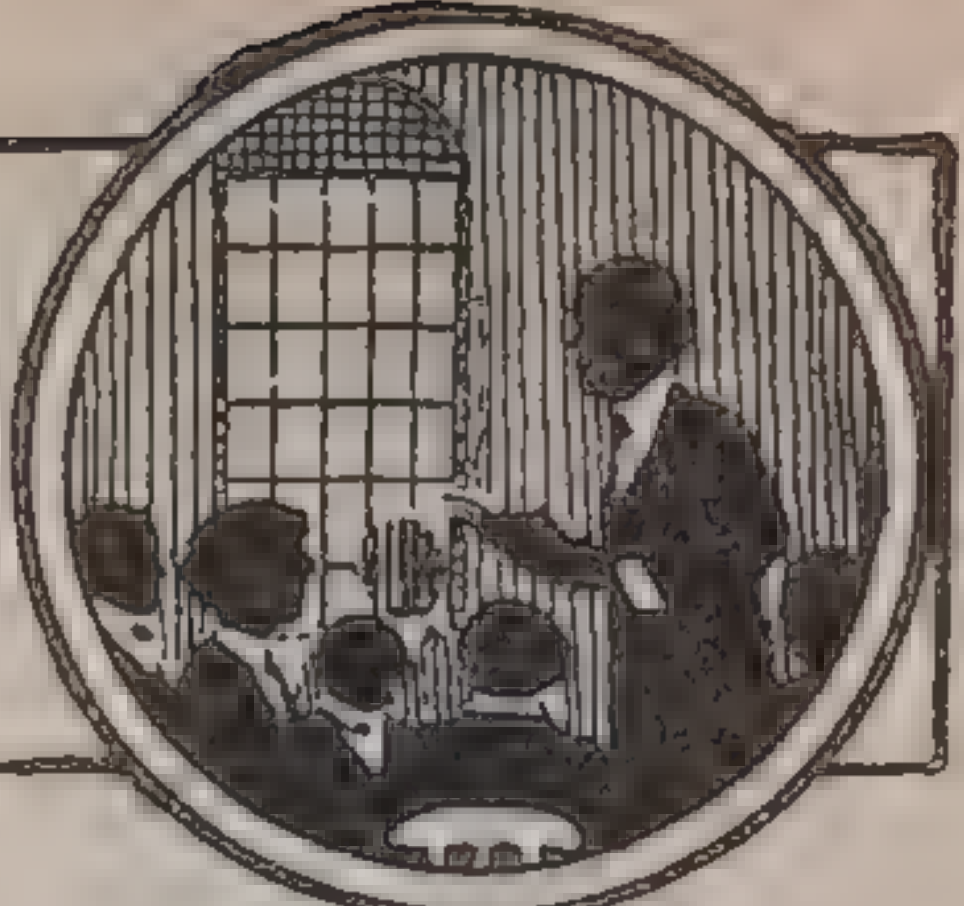
THE CHRISTMAS CHILD, by NORA ARCHIBALD SMITH (Houghton Mifflin). A delightful collection of poems to read to children. They are all written by Miss Smith. Many are based on folk-lore and interesting historic incidents. The first score or more are Christmas poems.

LITTLE HOMESPUN SONGS, words and music by BEATRICE HUBBELL-PLUMMER (Stokes). An interesting feature of this attractive collection of poems, many of them set to music, is that they are largely based on the thoughts and imaginings of the author's own children. Ten full-page illustrations in color are of exceptional excellence.

RHYMES OF A CHILD'S WORLD, by MIRIAM CLARK POTTER (Four Seas). A book of verse for children which mothers will welcome. There are rhymes for the child playing indoors, for the outdoor life and a group of good twilight or lullaby songs. Some of the verses have been printed before in the *Youth's Companion* and *Saint Nicholas*. The book is well illustrated by Ruth Fuller Stevens.

Dodd, Mead
PEGGY IN TOYLAND

IN THE CHURCH SCHOOL



DR. DAVIS' BIBLE CLASS

The Growth of the Kingdom

International Sunday School Lesson for Dec. 5. Matt. 13:24-33.

Set out the underlying principle first, namely, that the Kingdom of God is not something that is furnished at once complete to the world, but that it must develop according to the laws that govern all living things. This makes it far more interesting and credible than it could be otherwise.

The Tares and the Wheat. This is the first of the three stories by which Jesus attempts to make clear the truth that the Kingdom is a developing experience and fact. In each of the three parables that we study we must try to find the particular truth that Jesus means to set forth. In this it is the principle that the fruits of the Kingdom reveal its unlikeness to all other forms of organized life and therefore that in the end it will furnish its own vindication. It is evident that there will be spurious institutions that will look so much like the Kingdom of God that they will deceive even the most careful observer. Can you mention any of these in the world now? And what are the various schemes that have been devised to detect and destroy them?

Every farmer knows that there are sometimes such intimate associations between weeds and useful plants that one cannot be disturbed without the other is injured. Under such circumstances Jesus says that it is best to let the noxious thing grow along with the other until in the end it will be apparent which is which and the proper end will come to the evil thing.

It would be a mistake, however, to interpret this as meaning that no effort is to be made to rid society of those false organizations and tendencies which are contrary to the Kingdom. But when they are so closely knit up with the true manifestations of the Kingdom that they cannot be destroyed without damaging the Kingdom itself, we may let them go on in the comforting certainty that in the end their true nature will appear and their inevitable destruction will come to pass.

The Mustard Seed. The purpose of this story is evidently to set forth the principle of the large results that flow from small causes in the Kingdom. It is a matter of potencies. It simply shows that size is not necessarily an indication of value or significance. The truth may be summed up in the words, The Value of Little Things.

Trace the working out of the principle. Think of the way in which the great issues of individual life often turn on small events. Time and again the supreme decisions of life are established by events or influences that seem at the moment to be trivial. It is often the word that was lightly spoken or the act that was thoughtlessly done that changes the whole course of one's life and work. So we must set great value on the worth of those actions which seem to us of small meaning. They will go on and on in the lives of others for good or ill.

Note the practical issues of this principle. How it makes it imperative that we watch for the apparently trifling actions and words and never overlook tehir importance.

The Yeast. By this story Jesus evidently means to set forth the universal scope of the Kingdom. The seed is small and the tree is large: the yeast is silent in its activity but it finally changes the character of the whole mass by its vitalizing power. It is quite unnecessary to study here the claim that Jesus generally uses yeast to illustrate evil rather than good forces. That is to miss the whole point of the story, which is to unfold the *universal character* of the Kingdom. It is meant for the whole of life. The world is the subject of redemption. We are not to be satisfied with anything less than the whole universe for Christ.

Whatever we may think about Leagues of Nations and unity of races, the ideal of Jesus is perfectly definite as he represents it here. Good bread demands that the yeast shall have worked through all the dough. And the only good world that ever can be had is one in which the yeast of the Gospel has penetrated and changed the whole of life from center to circumference. Do we catch the full meaning of this truth? We Christians are working at the one supreme program which has in view the whole world. We are not satisfied with fragments of the world and parts of life. We are doing the greatest work in all the world. The men who represented the nations in preparing the Treaty after the Great War were doing a retail business in comparison with the statesmen of the Kingdom of God who are planning for the final conquest of the world by Jesus Christ. Are we *Kingdom statesmen?*

Ozora S. Davis

Chicago Theological Seminary.

The Study of the Bible

VIII. Some Backgrounds of Jesus' Teaching

Jesus lived among the Jews at a particular time in history. Yet he spoke to all people of all time. His message contains eternal truth of utmost significance. But the subjects considered and the form of his message were determined largely by the needs and religious convictions of his people. So far as we know Jesus wrote nothing. His words come to us through his followers and clearly often bear the color of their own views and aims.

The dominant idea in Jesus' day was that the Messiah was coming. The prophets in their fight for justice, from the beginning to the end of the kingdoms, had hoped for a king upon the throne of David who would reign in righteousness and finally, in exile, hoped for a suffering servant who would redeem Israel.

During the suffering of the Jews in the two hundred years before Christ and for one hundred years after, pious Jews wrote the apocalypses of Ezra, Enoch, the Secrets of Enoch, the Assumption of Moses, Baruch, Fourth Esdras and others. These writings are of the same general character as the books of Daniel, Revelation and apocalyptic portions of other New Testament books.

It is almost impossible for us to realize the extent to which the Jewish mind was possessed of the Messianic idea in Jesus' time, and how completely the program and character of this Messiah were determined. He was to come in judgment, break the abhorrent Roman yoke, and set up a political kingdom on the throne of David at Jerusalem.

Evidence of this crystallized Messianic conception appears often in the Gospels. Zacharias in his prophecy looked for "salvation from our enemies and the hand of them that hate us." Luke 1:17, see also verse 74. Anna was "looking for the redemption of Jerusalem." Luke 2:38. John the Baptist thought him coming in judgment, "Whose fan is in his hand, and he will thoroughly cleanse his threshing floor; and he will gather the wheat (the good) into his garner, but the chaff (the bad) he will burn up with unquenchable fire." Matt. 3:12.

John the Baptist so misconceived the character of the coming kingdom and of the coming One that his confidence was shaken when he saw what Jesus was doing, and he sent disciples to ask, "Art thou he that cometh, or look we for another?" Matt. 11:2-4. It was because John so completely misunderstood the character of the Kingdom of Heaven, thinking it a kingdom of judgment rather than of good will, that Jesus said, "There hath not arisen a greater than John the Baptist: yet he that is but little in the Kingdom of Heaven is greater than he." Matt. 11:11. The parable of the sower, the parable of the tares (let both grow together until the harvest) and the parables of the permeating, growing kingdom are Jesus' answer to the idea that the kingdom was to be one of immediate judgment.

The disciples were so saturated with the political kingdom idea that they also misunderstood. Their quarrels about who should be greatest in the kingdom, Peter's rebuke of Jesus at Cæsaria Philippi, "Be it far from the Lord: this shall never be unto thee," Matt. 16:22, his readiness to smite with the sword, James and John's readiness to bid fire come down from heaven and consume the Samaritans (Luke 9:54), the betrayal by Judas, the denial by all the rest, and the absolute despair of the disciples when he was crucified, all indicate how completely their idea of the Messiah and the kingdom differed from that of Jesus.

The disciples were simply dumbfounded by his crucifixion. All that they hoped for and the great reason for their following him perished on the cross. The statement of the disciples on the way to Emmaus, "We hoped that it was he that should redeem Israel," Luke 24:21, indicates both their despair and their false idea of Jesus' work. Only with the complete shattering of their hope for a political kingdom through the crucifixion and their conviction of his resurrection did the spiritual nature of the kingdom really get a chance at them. Until that time their minds were so completely filled with the other idea, that for them, like the people generally, it was necessary to speak of the kingdom in parables.

(Continued on page 690)

THE HOUR OF PRAYER

What Sort of a Heaven Does the Christian Expect?

Comment on the Midweek Prayer Meeting Topic for Nov. 28–Dec. 4

BY ISAAC OGDEN RANKIN

Scripture Passage. Rev. 21:1-27.

The Heavenly City as a Type of Community Life. We are always tempted to think on one extreme or the other of the wide Christian thought of life. Now we are individualists, and think of our religion too exclusively as a personal relation to God. So it is; but not exclusively. Our individual relation is in order to a social responsibility. It is choked and seared if it works no miracles of good will. Then we are tempted to think of it as a community responsibility solely. And then it tends to dry up like a plant in a drought. In the time of persecution in which this book of Revelation was written, writing as a Jew who found the fulfillment of the hopes of his fathers in Christ, the author took up the thought of Jerusalem—the city of the nation's glory, the seat of the king, as a symbol of the heaven that was to be. Augustine recurred to it, in his City of God, when the Roman power was the prey of the barbarians. The English poet, Blake, used the same image, but of every true man's purpose on the earth:

> I will not cease from mental fight,
> Nor shall my sword sleep in my hand,
> Till we have built Jerusalem
> In England's green and pleasant land.

The Presence of God as Light and Joy. Heaven and earth are God's. Our idea of heaven is of necessity shaped by what we dream of the best earth has to offer. Out of this imagery one thought is clear. And that is the thought of God's presence and the triumph of what he desires. Other elements are excluded, in order that those who love him and his ways may find a home. We shall not get far if we try to image heaven in material terms of earth. The reality is in this idea of a community where every citizen is a child of the Lord of all and so a brother of all.

The Spirit of Welcome. There is a necessary thought of exclusion here, but it is only for those who are incapable of enjoying heaven's life of confidence and good will. Heaven and hell are not places of residence, but states of soul. There are people who would be happiest out of heaven. They could not breathe its atmosphere. It was a profound truth which Milton put into the mouth of Satan when he made him say, "Myself am hell." The spirit of welcome cannot put enjoyment of good into a heart that is in love with evil. But in this picture are also the significant words, "And the gates of it shall not be shut at all by day."

How Far Are the Heavenly Qualities Attainable on Earth? They are not only attainable; they are attained. We all know, probably, people who would from the first moment feel themselves at home where God is and where good will is the atmosphere of social relations. The life with God for men is at once the anticipation of heaven and the very business of the church on earth.

Closet and Altar

LOVE IN LIFE'S EXPERIENCE

God, our Father, which hath loved us.—2 Thess. 2:16.

We all know how love develops character. That was the first power that Jesus used. He said to a repressed and fearful world, "God loves you." And if human life has been developing in Christendom into amazing and undreamed-of amplitude, it is primarily a response to that appeal.—*G. H. Morrison.*

It came to him, as it comes to most of us, if we live long enough, that when we ask for a stone, he sometimes gives us bread—if we will but open our eyes to see it.—*Margaret Deland.*

Who would have youth renewed?
Not I. It is too shrewd.
Too dazzling are the stars it sights;
Give me half-lights!

Who would re-live past years?
Not I. Wild hopes and fears
That once the soul in travail rent
Their force have spent.

Who doubts as in his prime?
Not I. Schoolmaster Time
Hath taught me; taught of life and death,
And planted faith.

Who longs for paths once trod?
Not I. The worst—thank God!—
The stoniest roads, the mire and clay,
Lie far away.

Who would recall his friend?
Not I. Mine be his end!
Here tumult reigns, here crowds increase;
With him is peace.

Who counts his loss as gain?
I!—Strength fordone, and pain,
Have opened Heaven, around, above,
And shown me love.

P. A. BARNETT.

The Lord never concludes simply within the letter. At the last he invariably says something that opens up a distant and ever-receding, because ever-enlarging horizon. He says in this instance, "I will do better unto you than at your beginnings." He is able, let us say again with rising thankfulness, to do exceeding abundantly above all that we ask or think.—*Joseph Parker.*

O God, we thank thee that the school where thou hast sent us for our learning is the school of our experience with thine own love. Give us desire of knowledge and may every day bring its own revelation of thy care and interest, so that even the darkness may shine with the light of thy presence and the difficult affairs of life result in new assurance of faith. As thou hast kept us hitherto, still let thy love attend us, lest we mistake the path and go astray. And give us joy of thy companionship and rest in work, that we may be true and useful followers of him who gave his life for ours. In his name. Amen.

—*Isaac Ogden Rankin.*

The Business of Growing

Comment on the Christian Endeavor Prayer Meeting Topic for Dec. 5-11

BY CHARLES ERNEST WHITE

Topic: Progressive Living. 2 Peter 1:1-8. (Consecration meeting.)

Light from the Bible Passage

What a bigness of thought one feels as he starts reading this letter by Peter! Greatness of gifts and of privileges is reflected in nearly every verse, continually suggesting the need of growing up to them. Note his prayer that his readers may be *multiplied* in their grasp on, and knowledge of, God and Jesus. At verse 5 we meet definite counsels. Life is to be arithmetic. Beginning with faith, seven distinct steps are indicated for us to ascend in our progressive living. The first two lead to active qualities; the next two to passive; the fifth toward God; the sixth toward Christ; the last toward all men in love. Each added step gives greater promise of usefulness (fruitfulness) in our lives. To go up these steps means continual effort; it also means many a sacrifice along the way.

Leads for the Leader

This is a time when a look backward is natural. Make it also most profitable. Let us put ourselves back at the beginning of this year and see if we can place our fingers anywhere where we have made appreciable progress. *Are we any further along in Christian thought and practice than last January?*

What progress have we made

1. *In motives to Christian living?* Do we pray more and more effectively? Have we made any real gains in the knowledge of our Bibles? Do we have a deeper sense of companionship with Jesus?

2. *In using these motives?* Are we further up the stairway noted above? Are we any easier people to live with? Do we find ourselves putting more of our Christian principles into our daily activities? Are we more Christlike and are others aware of it?

Thoughts for Members

Steadfastness is a doubtful virtue if it means that we are "fixed to one place."

Christlikeness must grow within before it can show without.

To live strenuously means to nourish our best impulses continually.

Live thou within us, Lord,
  Thy mind and will be ours;
Be thou beloved, adored,
  And served with all our powers;
That so our lives may teach
  Thy children what thou art,
And plead, by more than speech,
  For thee with every heart.

—*John Ellerton.*

A Moment of Prayer

O Master, keep us from stagnating in our Christian lives. Show us the glory of the unattained heights, that we may be enthused with the passion to reach them. Bid us forget our past failures and now press on to the prize of thy high calling for us. Amen.

WITH THE CHILDREN

Tales of the Mayflower Children

III. Humility's Pride

By Pauline Carrington Bouve

PART I.

"Now how is it," said Mistress Winslow, turning to her husband, "that those who are most dependent upon us for support and care are least willing to render aid when called upon? Here is Humility Cooper left alone by the death of her kinsfolk, Edward and Ann Tillie, who considers herself above doing small services asked of her such as looking after little Peregrine of an afternoon, and helping with the polishing of the pewter pots after the noon meal. Verily she is a froward child and needs discipline."

Master Winslow smiled as he turned the signet ring upon his finger.

"Nay, wife, the child thinketh but as she was brought up, before becoming an orphan and under the charge of Edward Tillie and his wife. On her mother's side she was of gentle birth and from folk unused to labor with their hands, so we should be patient with her."

"That may be all well enough," replied Mistress Winslow, "but she is like to put foolish notions into the heads of our Resolved and Patience and Fear Brewster and the other children. Mistress Brewster—and I am sure the Brewster blood is of as pure strain and of better quality than any Cooper's—hath spoken to me more than once upon this matter, and she says Humility bears her name but poorly and unworthily."

Edward Winslow, a courtier both in feeling and manner, and moreover a man of tact, thought a moment before he spoke. "No doubt Mistress Brewster is right, yet methinks there be something to be said for Humility. It is not altogether unreasonable that she should not want to rock Peregrine's cradle after she hath finished the stints of labor apportioned to her. We be Pilgrims of justice as well as of faith and have come far to see fair play done on all sides."

"If you would bolster Humility up in her folly, I have no more to say," answered Mistress Winslow, stiffly, as she turned away.

At this moment there was a knock at the door and when Master Winslow drew the bolt he was surprised to see the child about whom they had been talking.

"I hope nothing is amiss, Humility, that you come so early in the forenoon?" he said kindly. "Come in."

"Good-morrow to ye, Master and Mistress Winslow," said the child, making a courtesy to each, "I pray your pardon for this early neighboring, but"—

"Why are you not at the flax-wheel or winding yarn, as was appointed for the maidens?" questioned Mistress Winslow, with some sharpness.

"I have finished my stint, rising earlier and being quicker than the others, and now Mistress Hopkins hath ordered me to go with Richard Moore to shell turkey-wheat (Indian maize or corn), and it is not fair. Besides, Richard Moore is a serving-boy, and I should not be asked to do tasks with him, and when I said this to Mistress Hopkins she spoke with a sharp and bitter tongue to me, and—and—I wish I were back in England and had never seen this Plymouth Towne!" and Humility's voice trailed off in a sob.

"Yea and the sooner the better for every one here," sniffed Mistress Winslow. "Why you needs must set yourself above Richard Moore, who is in the very same condition with you, depending upon strangers for his care and keep, is a wonder and a scandal! There be no difference betwixt ye, that any one with an eye can see, save that he performs his set tasks willingly while you be ever prating about the unfitness of the same for one of your birth and station! And, forsooth, who knows or cares what your forebears did or were? 'Tis enough that you are here among us with neither kith, kin nor money withal to buy bread or shoe leather."

Mistress Winslow, waxing more and more angry, would have said much more, but Master Winslow cut her short. "Twit not the maid with her misfortune and affliction, good wife, lest you bring discredit upon your own head," he said a little sternly. Then turning to Humility: "Methinks you have not the right notion, child, of our coming hither and its whys and wherefores. Age and experience will teach you much. I bear a crest and shield," and he touched his signet ring and pointed to a piece of table plate

(*Continued on next page*)

The Comrades' Corner

Dear Comrades:

I am most anxious to have you share with me this letter from Miss Mary E. Harper, one of the teachers in Dorchester Academy, where our *Corner Lunch Fund* is being sent. I wish I could give you the whole of her letter but we haven't room. You would rather read her letter than mine, so here it is:

"First, through you I wish to thank the children and young people, belonging to the *Comrades' Corner* of *The Congregationalist* for their kind gift to be used for hot lunches for our far-aways, as we term them.

"Perhaps they would like to know why these lunches are served so I will tell you: last term, as early as December, we had enrolled between thirty-five and forty children in our school who walked seven, eight, nine and ten miles night and morning, leaving home by candlelight and returning after night, often soaked by rain, barefooted and ragged. They often left parents in bed and made the trip on a cold crust of bread and very often nothing at all. Hungry and exhausted, they reach us and I hope you can imagine their delight when served hot cocoa, crackers, biscuits, baked beans, croquettes, rice, soup, green peas, cookies and tomatoes. Not more than three of the above named dishes were served at one time and they varied according to the weather; for instance, beans and vegetable soup on very cold days. The lunches cost them two cents per day, and when they have not this amount they bring an egg which of course is used in making cornmeal muffins or bread for them.

"These lunches are prepared by girls from our boarding department under the supervision of our domestic science teacher. They are also served by these girls who use tin cups and plates for dishing the food. The lunches are served in one of our classrooms. The lunches are taken there on large trays.

"Again for our dear and faithful far-aways, who are so anxious for 'the light' they brave rain and even storms, I thank the donors of the amount sent us and I shall often whisper a prayer for their success and happiness."

Comradely yours,

Mr Alden

"FAR-AWAYS" WHO WILL GET LUNCHES THROUGH OUR FUND

The two girls in checkered dresses are twenty-milers

(Continued from preceding page)

in the cupboard, "yet I learned the trade of fustian-maker so that when I came to help form a brave company in this new world I might honestly make a livelihood by toil if need be, and I have no shame in the fact that I have made many a yard of good fustian in old Leyden, but am proud that it was strong stuff and durable, befitting the handwork of a gentleman."

"Did you truly, Master Winslow?" said Humility, with round eyes, somewhat abashed. "Then I be willing to shell the turkey-wheat with Richard Moore with better grace, but Mistress Hopkins should not give me extra stints just because I be alone here with none to stand by me."

"No more should she, and I will speak with Elder Brewster upon the matter," promised Edward Winslow.

"Then I will go to find Richard, to please you, but not Mistress Hopkins," said Humility, still bridling at the thought as she bade the Winslows farewell and left their cottage.

(To be concluded next week)

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Services at Omaha for Dr. Herring

It being the vacation season when the news came of Dr. Herring's death the holding of the memorial services for him on account of his long and fruitful pastorate at the old First Church, Omaha, Neb., was delayed until fall. The church of which he was pastor has been merged with another church under the title of the First Central of Omaha, with Dr. F. G. Smith as pastor. When Dr. Smith returned from his vacation plans were made to hold two services, an informal one in the middle of the week, and a more stately one on Sunday morning.

The midweek service was held in the parlors of the New First Central Church and was one long to be remembered. Dr. Smith read for the Scripture lesson the 91st Psalm and made appropriate comments and some of the grand old hymns of the church were sung, and then, under the leadership of the pastor, a large number spoke giving reminiscences of their relationship to Dr. Herring and testimony to his greatness as a pastor and a Christian leader.

Among those speaking were Dr. Somers, President of the Board of Trustees during most of Dr. Herring's pastorate in Omaha; Attorney McGilton, a member of Dr. Herring's class when he first went away to school; Deacon Russell, a veteran of the church, who testified to the richness of Dr. Herring's ministry as preacher and pastor; and Attorney Harley Moorhead, Election Commissioner of the City, who spoke of his ability as an executive. The service was enriched by the presence and testimony of Mr. Carl E. Herring, brother of Dr. Herring, an attorney of Omaha. He gave a most beautiful and tender witness to the noble qualities which his brother has manifested from youth up.

The next Sunday morning the great public service in memory of Dr. Herring was held. Dr. Smith preached on the far-reaching influence of a great life. After giving an interpretation of the Scripture passage, which was Isaiah 32:2, he gave a sketch of Dr. Herring's life. He said in part his life was so simple, so sincere, so strong and so brotherly that to all who came in contact with him he had been a mighty tower of strength, a wall of defense.

It was a helpful communion that was observed at the close of this message and after the pastor had extended the right hand of fellowship to 18 new members, the congregation passed out with reverent hearts, feeling that their lives had been greatly enriched in spiritual experience even while they sat in the shadow of a great sorrow.

The Wonders

Of a grain of wheat

Each wheat kernel contains over 125,000,000 food cells. It embodies 16 elements—practically everything the body needs. It is rich in needed minerals—the leading food of the world.

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The food cells must be broken to digest. Cooking breaks only part of them. So Prof. A. P. Anderson invented a process which now blasts them all.

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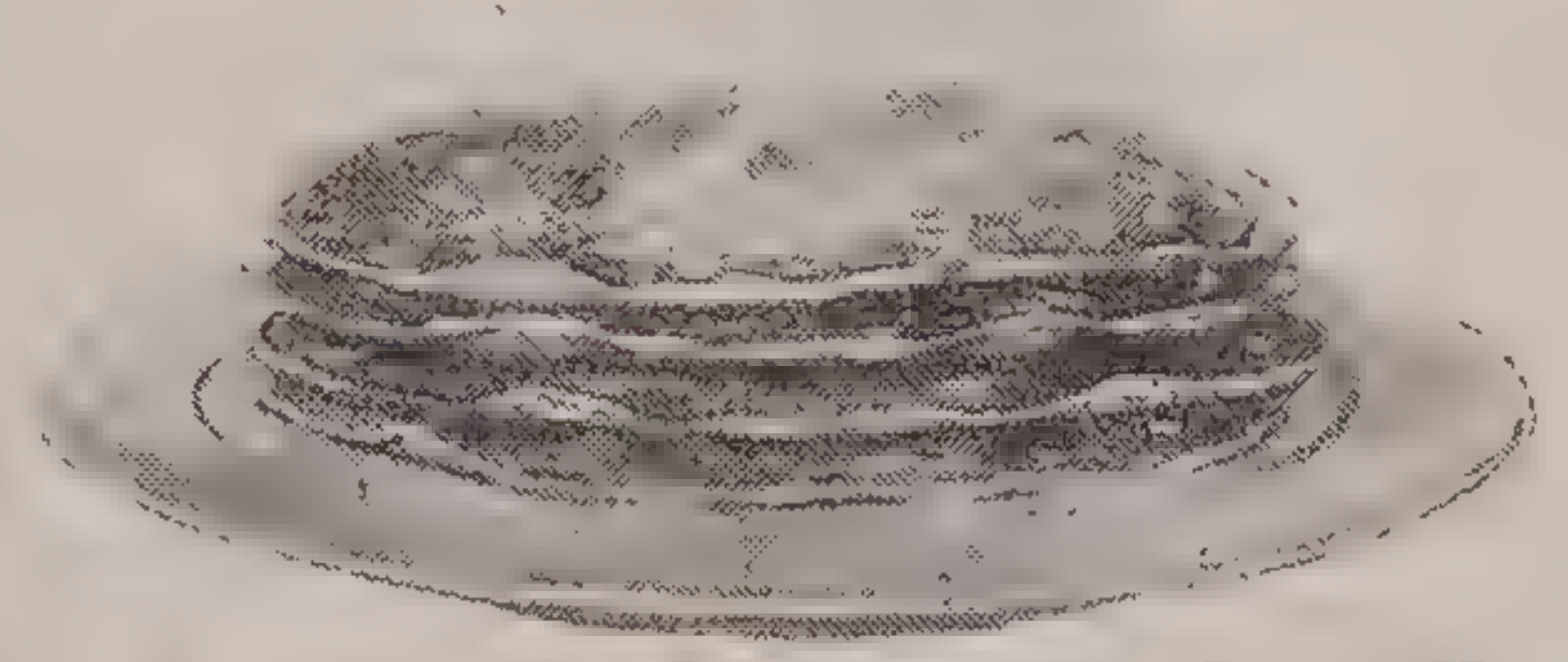

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3456

IN THE CONGREGATIONAL CIRCLE

With the States in Conference

Connecticut General Conference

The 53d annual meeting of the General Conference of the Congregational Churches of Connecticut was held at Park St. Church, Bridgeport, Nov. 9-10. It was a largely attended but quiet Conference. No heated debates upon social or civic questions enlivened its sessions. No marked theological differences were expressed. Only routine business was transacted. Thoughtfulness and a deep spirit of devotion prevailed. The gathering had more the character of a retreat than of an ecclesiastical parliament.

To this end the program, carefully prepared by Dr. G. H. Beard, pastor of the entertaining church, and chairman of the standing committee of the Conference, was conducive. The general theme was "Reality in Our Church Life." Beginning with an address upon "Realizing the Presence and Power of God," the program led the delegates through a consideration of "The Real Place and Function of a Church Creed," "Reality in Church Worship," "Reality in Church Teachings Regarding Great Doctrines," "Real Democracy in Church Government," to the final paper on "A Real Basis for Christian Service."

Three things in connection with the Conference were especially noteworthy: First, the place given to women on the program. In the half century of its history, perhaps the Conference has never had one of its devotional services conducted by a woman, an ordained pastor of a Connecticut church. Certainly it has never had one conducted by a woman who was an ordained pastor and representative-elect to the State Legislature, as is Rev. Grace I. Edwards. Mrs. Mary J. Prudden of New Haven gave a keen and well-delivered paper upon "Reality in Church Worship," following Dr. Oliver Huckel of Greenwich, who spoke on the same subject. Mrs. B. S. Winchester gave a thoughtful and most interesting paper upon "Real Democracy in Church Government," and at the session of the Missionary Society of Connecticut, which was held in connection with the Conference, Miss Alice M. Johnson, ministering to the Colored people of Hartford, gave to those present "Some Snap Shots by a Social Worker."

The sermon of Dr. Joseph Fort Newton, recently of the City Temple, London, now of the Church of the Divine Paternity, New York, was also one of the outstanding features of the Conference. The dramatic delivery of the speaker, the suggestive and beautifully phrased truths that he pictured, and above all the preacher's earnestness and spirituality, made a deep impression upon the large congregation which heard him.

No less impressed were the delegates by the address of Dr. F. E. Emrich, secretary of the Massachusetts Home Missionary Society. Making frequent reference to his own long and rich experience, he spoke upon "Our New England Opportunity and Obligation" with a humor, wisdom, sweetness and charm, which drew all hearts unto him.

Reminded that all the meditation of the two days should issue in action, the delegates returned to their homes and churches under the inspiration of Dean Charles R. Brown's address, "The Church in a Day of Rebuilding."

Louisiana State Meeting

Among the pines and oaks, in the truck-garden region of Louisiana, in Roseland, 70 miles north of New Orleans, occurred the state meeting of the Congregational churches. Rev. Samuel Holden, general missionary, is acting pastor of Roseland. Entertainment was featured by dinners served out-of-doors, in the ample grounds with more than comfortably warm sunshine, early November though it was, under the auspices of the government Parish Demonstration Station. Rev. R. M. Pratt of Jennings preached the sermon, the World Movement was presented by Superintendent Ricker and Dr. W. W. Scudder and religious education by Sec. Fred Grey, to whose wide field Louisiana has recently been added. Dr. H. B. Harrison spoke on "The Cargo of the *Mayflower*."

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Nearly, all the churches of the state were represented, one pastor only being absent, and the choir of Hammond Church made the 40-mile trip to give the musical program on Wednesday evening. Cordial approval of the World Movement was voted, following the presentation of the quotas, and Louisiana's full share of the $5,000,000 objective bids fair to be pledged soon. Rev. R. M. Pratt was chosen moderator, Rev. Eben Herbert, assistant, Rev. Paul Leeds, scribe-registrar, Rev. Samuel Holden, C. W. M. field man, with Rev. T. A. Edwards, helper. The 1921 meeting is to be in Jennings the first week in November. A. E. R.

MICHIGAN

Big Rapids Has Course in Life of Christ

BIG RAPIDS recently increased the pastor's salary $300. A class of high school students meets in the church regularly each week for instruction in the Life of Christ. The pastor, Rev. R. J. McColl, is teacher and the students get credit in the high school for the work done. The course is planned to cover one year.

OHIO

Preparation Sunday at Twinsburg

Rev. W. C. H. Moe began his pastorate of TWINSBURG, Nov. 7. The pastor *emeritus*, Rev. R. T. Cross, who has supplied the past year, made the preceding Sunday a Preparation Sunday for the coming pastor—a new kind of special Sunday, which is commended to other churches. The sermon was on the value of the minister to the community.

Oct. 20, Mr. Cross was in a railroad collision, suffering a broken nose, other face bruises, and the loss of much blood, but suffers no permanent injury.

NEW YORK

Tercentenary Plans in Brooklyn

Many plans are on foot for the suitable celebration of the Tercentenary year in

From West to East

CALIFORNIA

Alameda Has "Question Box" Evening

ALAMEDA, across the bay from San Francisco, is making strong progress under the leadership of Rev. C. C. Wilson. Attention has been largely concentrated on the Sunday evening service and on weekly gatherings on Thursday evenings. At the midweek service every other week a question box is conducted, the questions generally being suggested by the Sunday evening sermons, which cover a wide variety of subjects. On alternate Thursdays the church opens it doors for a "Community Night," preceded by a simple supper and an hour of fellowship around the tables. The Community Night programs for the fall have already included a stereopticon talk by Rev. R. B. Dodge on "Picturesque Hawaii," an address by Pres. A. H. Reinhardt of Mills College, and a visit from Rev. F. M. Sheldon of the Education Society. Display advertising in the local papers has been found to be helpful in bringing the expanding program of the church to the attention of the community. D. J. S.

Organ Dedicated at San Bernardino

FIRST, SAN BERNARDINO, planned an appropriate service for the dedication of its beautiful new organ recently. Given as a memorial to one of the beloved younger members of the church by her father and mother, the significance of this gift deeply touched the hearts of the people.

Since the dedication of the building four years ago the pastor, Rev. H. B. Mowbray, and his loyal people have longed for the day when a suitable organ should provide the needed addition to the auditorium. With this generous memorial gift has come the answer to these hopes. The service participated in by a congregation that overcrowded the auditorium was reverent and uplifting and in every way suitable for the occasion. S. E. B.

TEXAS

Installation at Houston

Following the State Conference at Port Arthur a council met at HOUSTON Oct. 29, and in the afternoon examined Rev. E. H. Willisford, Ph.D., who began work on this field Oct 1. Besides neighboring churches, several visiting brethren were members of the council. The examination was not only satisfactory but highly gratifying, and the vote to approve both the call of the church and the installation of Dr. Willisford was most hearty. A delightful supper was served in the beautiful parsonage, and at the evening service the parts were: charge to the church, Superintendent Ricker; charge to the pastor, Dr. H. B. Harrison; hand of fellowship, Sec. F. J. Estabrook; prayer, Rev. W. L. Caughran; while a more formal address, one of exceptional power, was given by Dr. W. W. Scudder. A. E. R.

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BOOKS AND LITERATURE FOR THE WORK

Brooklyn and New York. On Nov. 28, at 4 o'clock, a mass meeting of the Protestant churches of Brooklyn and Queens will be held at the Academy of Music in Brooklyn. The addresses will be by Rev. Canon A. E. Burroughs, member of the British Delegation to the Pilgrim Tercentenary Celebration, Dr. S. M. Crothers of Cambridge, and Dr. J. P. Huget of Tompkins Ave., Brooklyn. On Nov. 26, the young people of Tompkins Ave. Church will give an elaborate pageant in commemoration of the event; and Broadway Tabernacle has also underway plans for a dramatic presentation of the Pilgrim undertaking to be given in their own assembly hall sometime in December. B. A.

Dedication of Italian Mission, Brooklyn

A noteworthy occasion in the annals of Brooklyn Congregationalism was the dedication, on Nov. 14, of the new Italian Mission and Community House at the corner of Clinton and Carroll Sts. The service included Scripture reading and prayer by Rev. A. C. Church and addresses by Revs. R. A. McConnell, L. T. Reed, and W. K. Bloom in English, Scripture reading and prayer in Italian by Rev. Gaetano Lisi, pastor of the church, and an address in Italian by Rev. Stefano Tasta. Music in both Italian and English was furnished by the Y. P. S. C. E. of the church.

New Italian Mission in Brooklyn

The pastor in charge of the work at the Italian Mission is Rev. Gaetano Lisi, born in Italy, but educated largely in this country. Mr. Lisi ministered to a church in Massachusetts before the war, served in the Italian Army during its early years and afterwards with the Y. M. C. A. in Italy. Mrs. Lisi is an American of Italian parentage, and both are well fitted to carry on this community work among the large Italian population on the Heights, thousands of whom, while nominally Roman Catholic, have no intimate connection with that church. The house is of the large square type, with a wide hall running through the center and large rooms on either side. On the first floor is a library on the right, with an office behind and a large kindergarten room at the back opening on to a covered porch. At the left is a well-equipped chapel seating about 100, where services in Italian are held for the older people and services in English for the younger generation. On the second floor are commodious club rooms which can be thrown together for social purposes, and on the third floor are living quarters for the

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pastor and his family. The basement floor has a well-equipped kitchen and provides space for a good gymnasium.

B. A.

Pilgrim, Syracuse, Moves

Through the co-operation of the New York State Home Missionary Society, PILGRIM, SYRACUSE, has exchanged its church building for the building formerly occupied by South Ave. Congregational Church. The Pilgrim Church will be sold.

The new church home was opened on Nov. 7, with a service of rejoicing. At the evening service greetings of congratulation on its new undertaking were brought to Pilgrim Church by representatives of the other Congregational churches of the city. The program of the day was in charge of Rev. A. P. Van Dusen, pastor, George Brooks, superintendent of the Bible School, Mrs. D. K. Landon and Mrs. Christina Blinn.

E. A. B.

CONNECTICUT

New Britain Church Has New Organ

STANLEY MEMORIAL, NEW BRITAIN, Rev. G. M. Missirian, minister, has recently installed a new pipe organ, with electro-pneumatic action, built by the Hall Organ Co. of West Haven, Ct. The church was renovated and put through minor repairs. The cleaning, calcimining and painting were carried on by the faithful members of the Brotherhood.

The dedication service for the organ was held on Sept. 26, Organist T. W. Frederickson, a talented senior in the School of Music at Yale, giving the recital and Rev. G. W. C. Hill of the South Church and its pastor officiating in the service.

The Ladies' Aid Society has bought a new carpet for the pulpit and a new velvet curtain for the pulpit railing. This society has been active during the last month, having raised by various activities over $160.

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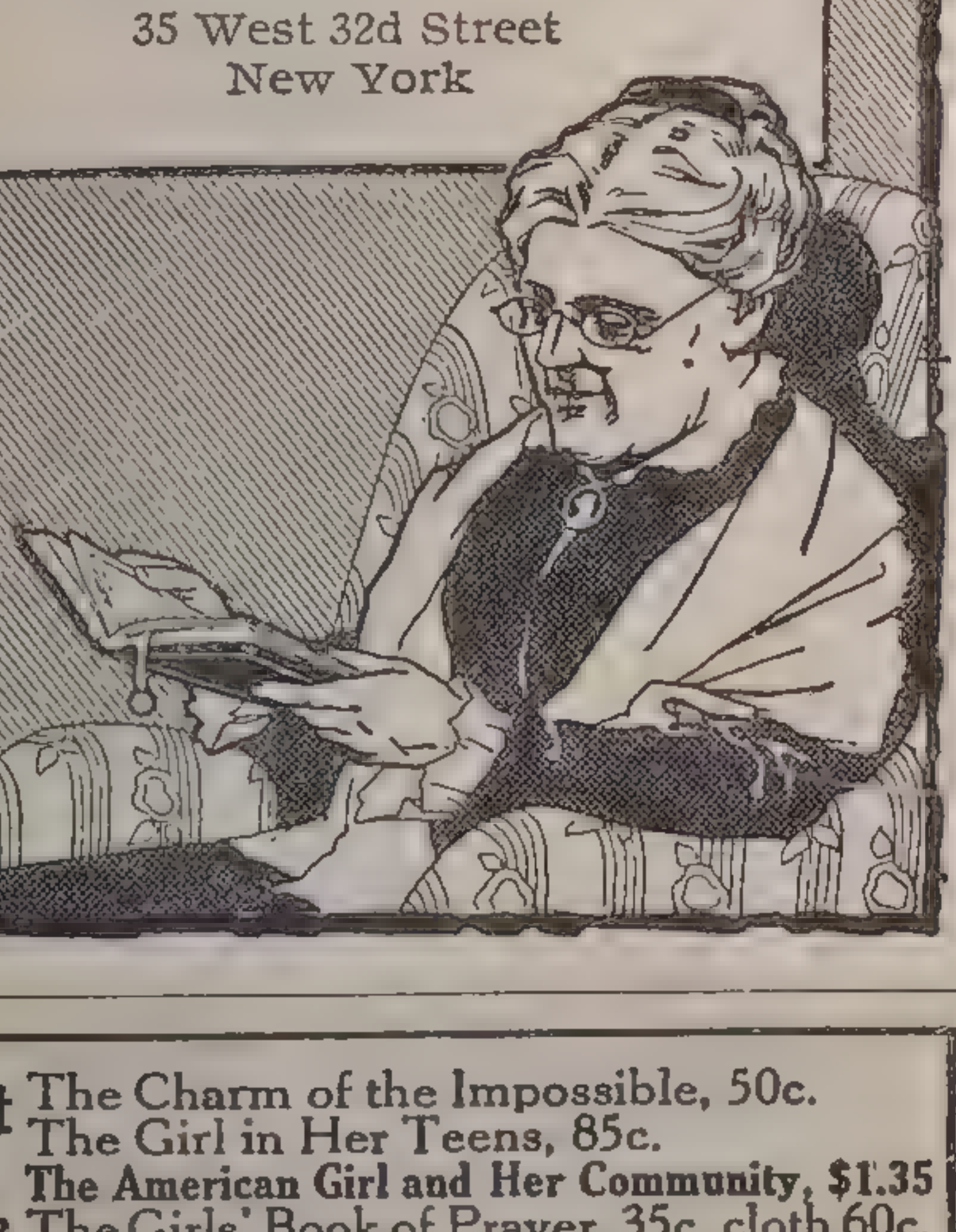

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MASSACHUSETTS

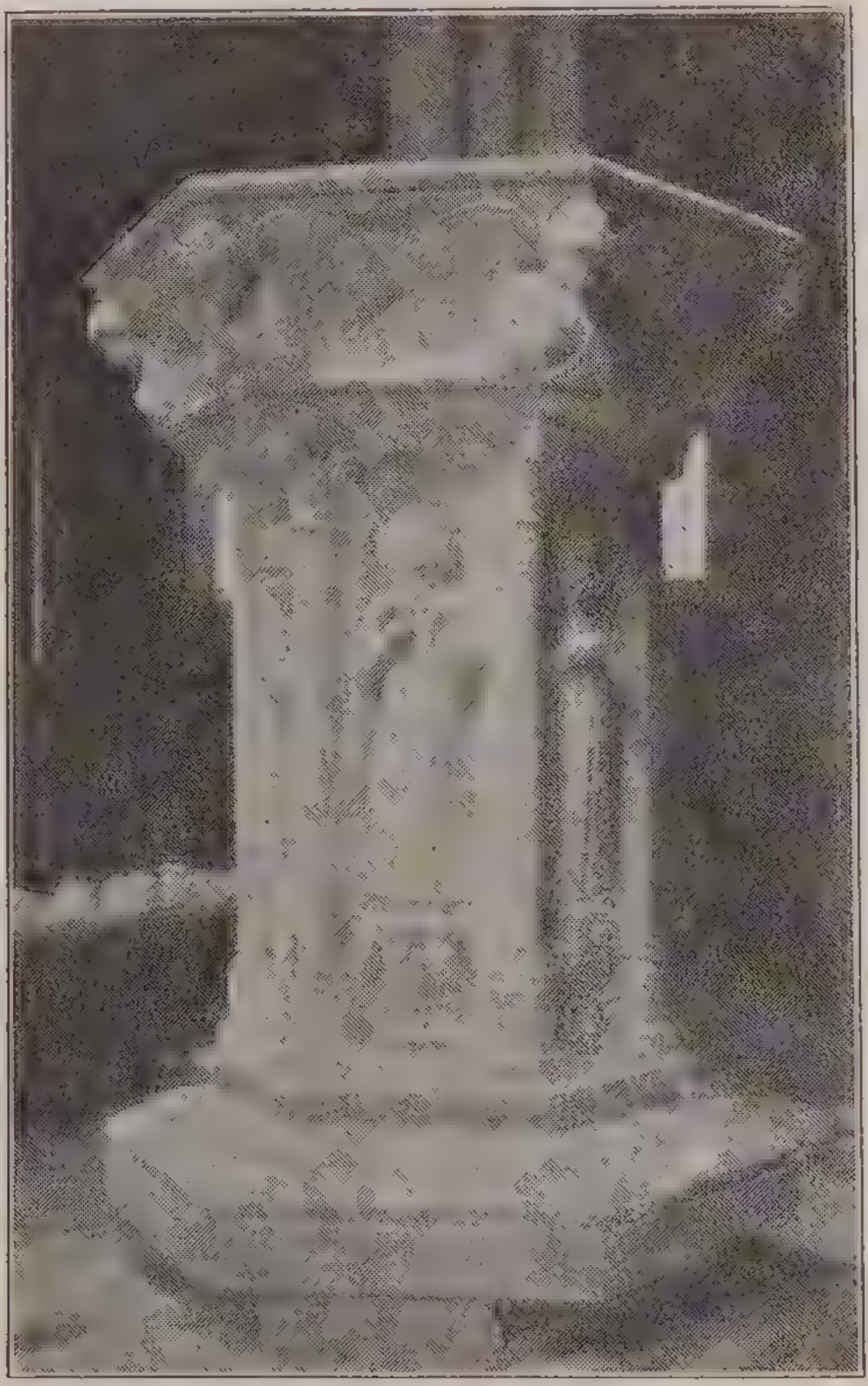
Rev. C. A. McKay Installed at Gardner

An unusually varied and worth-while program was carried out in connection with the installation of Rev. C. A. McKay over FIRST, GARDNER, Nov. 10. The supper hour was utilized for a series of brief greetings in which the chairman of the Board of Selectmen and representatives of other religious bodies, as well as old-time friends, participated. Dr. Willmott's sermon emphasized the Cross as the central message of the preacher and other speakers put emphasis on the spiritual aspects of the Christian ministry and the spiritual responsibility of the Christian congregation. The church has purchased an attractive house for a parsonage, where Mr. and Mrs. McKay and their five "olive branches" are already happily established.

The church has shown in a substantial way its sympathy with the widow of its late pastor, Rev. B. S. Gilman. His death was found to be due not to an accident but to heart failure while steering his auto truck. As a result he was thrown to the ground.

New Baptismal Font at West Newton

SECOND, WEST NEWTON, Rev. J. E. Park, pastor, recently dedicated a memorial baptismal font to Miss S. Maria Clarke who was Superintendent of the Primary Department for 40 years. It is made of Champville marble from France, the sculptress being Miss B. Lillian Link of New York.



MEMORIAL FONT IN WEST NEWTON CHURCH

The figures on the font represent "*A Child's Day:*" first *Morning*, The Child Awakening, with the bird upon her hand; second *Daily Bread*, The Child at Breakfast; third *Play*, The Child with a Little Trumpet; fourth *Work*, The Child at School; fifth *Prayer*, The Child with Folded Hands; and sixth *Night*, The Child with the Candle. Above these figures are the guardian angels who represent the care of God following the child throughout the day. Below are the animal forms which the Bible takes as symbols—the dove for meekness; the lamb for gentleness; the lion, king of the earth; the eagle, king of the air; the dolphin, king of the sea; and the hen with the chickens under her wing which Jesus used as illustration of the protecting care and love of the Great Elder Brother.

A number of friends have united in subscribing toward a book which is to be kept near the font and in which the names of all children baptized in it are to be inscribed.

Church and Ministerial Record

Calls

BRIDGMAN, R. P., Harvard University, to assistant pastorate, Maverick, East Boston, Mass. Accepts.

CONANT, H. S., formerly Secretary of the Massachusetts Sunday School Association, to Montvale, Mass. Accepts.

GILLETTE, E. C., Plainville, Ct., to Jacksonville, Fla. Accepts.

HAMILTON, G. V., formerly pastor of Wapping, South Windsor, Ct., to North Stamford. Accepts.

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MOSES, A. C., Green Lake, Seattle, Wash., to assistant pastorate, First Presbyterian, Seattle. Accepts and is at work.

ORTON, R. D., Atlantic, St. Paul, Minn., to Hutchinson. Accepts.

STAFFORD, HERBERT, Montour, Io., to Winchester, Ct. Declines.

STEBBINS, C. E., First, Hamilton, O., to First, Carpentersville, Ill. Accepts to begin in December.

STRONG, SYDNEY, Queen Anne, Seattle, Wash., to Australian, Melbourne, Australia. Declines.

Resignations

ELLIS, J. R., Morrisville, N. Y.

GARDNER, JOHN, New England, Chicago, Ill.

HYSLOP, JAMES, Lebanon, Mo., to accept call to Talladega Theological Seminary, Talladega, Ala.

LOCKHART, B. W., Franklin St., Manchester, N. H.

Dismissal

BRADLEY, H. S., Piedmont, Worcester, Mass., Nov. 9.

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Ordinations and Installations

HOOVER, H. C., *o.*, Berwyn, Ill., Oct. 29. Sermon by Rev. E. B. Allen; other parts by Rev. Messrs. R. L. Breed, G. T. McCollum, J. A. Jenkins, A. E. Leonard and Ervine Inglis.

MCKAY, C. A., *i.*, First, Gardner, Mass., Nov. 10. Sermon by Dr. B. A. Willmott; other parts by Rev. Messrs. Alexander Muhonen, A. H. Bronsdon, H. A. Bridgman, D. D., A. R. Heaps, H. F. Holton, D. D., and F. E. Ramsdell.

WILLISFORD, E. H., *i.*, Houston, Tex., Oct. 29. Sermon by Dr. W. W. Scudder; other parts by Rev. Messrs. W. I. Caughran, H. B. Harrison, A. E. Ricker and F. J. Estabrook.

Accessions

	Conf.	*Total*
COLORADO		
Denver	1	5
ILLINOIS		
Oak Park, First		28
Winnetka	7	40
MASSACHUSETTS		
Auburndale	3	8
NEW YORK		
Brooklyn		9
Westchester, White Plains		26
SOUTH DAKOTA		
Frankfort	6	9
TENNESSEE		
Memphis, Second	9	9

Personals

CADMAN, S. P., Central, Brooklyn, N. Y., was the preacher at a notable service held at the Cathedral of St. John the Divine in New York City on Sunday, Oct. 24. The service was for the members of the Masonic Order of Greater New York given under the auspices of the Grand Lodge of Free and Accepted Masons of the State of New York, of which Dr. Cadman is the Grand Chaplain. Every seat was occupied and large numbers stood during the entire service, which was conducted by Dr. H. C. Robbins, dean of the Cathedral, assisted by Rev. R. E. Jones and Rev. E. B. Nash. Previous to Dr. Cadman's sermon, Bishop Burch of the Diocese of New York extended a welcome to the visiting Masons.

CAWTHORNE, NICHOLAS, has just celebrated his 50th anniversary as organist of First, Port Huron, Mich. Prof. Cawthorne came to Port Huron in 1870 from Chicago where he had been a teacher in Northwestern University. In appreciation of his faithful and talented services the members of First Church presented him upon this anniversary with a purse of $100 in gold.

PHILLIPS, JOSEPH, of Norwood, N. Y., and Mrs. Phillips, spent the summer months in England visiting their childhood home. Before Mr. and Mrs. Phillips' departure their people showed interest and appreciation by presenting them with a purse. They recently returned and are back at work again.

STRONG, SYDNEY, Queen Anne, Seattle, Wash., was recently called to the pastorate of the Australian Church in the city of Melbourne. He has declined. He may, however, arrange to spend several months next year in Australia, on a lecturing and preaching tour. The founder of the Australian Church is Rev. Charles Strong, who for over 40 years has been a pastor in Melbourne. He was at first a Presbyterian, but withdrew for service in an independent movement.

Events to Come

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, Quadrennial Meeting, Boston, Mass., Dec. 1-6.

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, Los Angeles, July 8-16, 1921.

BOSTON MINISTERS' MEETING, Pilgrim Hall, 14 Beacon St., Boston, Nov. 29, 11 A. M. Speaker, Prof. Henry J. Cadbury of Andover Seminary. Subject, The Situation in Germany.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Dec. 3, 10.30 A. M. Speakers, Mrs. Alden Clarke and Miss Charlotte R. Willard, of Marsovan, Turkey.

KENTUCKY STATE CONFERENCE, Evarts, Nov. 27-28.

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Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Advertising Department, The Congregationalist, 14 Beacon St., Boston.

CHARLES A. BLISS

The death of Charles A. Bliss on Oct. 10, removed from Newburyport, Mass., its foremost citizen. Mr. Bliss was a man of large business ability, of untiring effort for civic betterment and of life-long service in the Congregational Church. He was a man of strong, winsome Christian personality.

The funeral was held at his late home on Oct. 13 and was an intensely impressive occasion. The throng of friends, the floral tributes, the musical selections and the eulogy spoken by Rev. F. N. Merriam, pastor of the Belleville Church, who conducted the service owing to the vacancy of the Central Church pastorate, made a worthy expression of the deep and tender thoughts of the relatives, friends and fellow citizens assembled in their affection and sorrow.

A memorial service also was held on Sunday afternoon, Nov. 7, in Central Church, where Mr. Bliss was an active member, deacon and trustee. The house was filled with Newburyport citizens, all glad to give some expression of their affection for the man whose life had meant so much to them and whose death they deeply lamented. Mr. J. H. Balch, Jr., introduced the speakers with a fitting word of his own concerning the moral and religious leadership of Mr. Bliss as due to the distinct motive and purpose of his life. Mayor Page referred to his public spirit and described him as one of Nature's noblemen, loyal to his city, loyal to his friends and family, loyal to his God. Hon. R. E. Burke, speaking of his citizenship, said, "What a community this would be if made up of men of the spirit of Mr. Bliss!" His business career was treated by Mr. R. G. Dodge, who traced its unfolding from the age of 16 years, when the young Charles A. Bliss entered the employ of the Mechanics Bank of Newburyport. Soon after this he took a position in the N. D. Dodge Shoe Co. At the age of twenty-three, Mr. Bliss entered Harvard for a special course of two years and after this short interruption of his business career, he returned to the same shoe company and became a member of the firm on borrowed capital. For the rest of his life he remained in this establishment, the name of which has for many years been familiar not only to Newburyport, but throughout New England, the Bliss & Perry Co.

With large capacity for work, he was tactful in working with others and commanded the confidence and admiration of employees and all business acquaintances.

The religious aspect of this many-sided man was presented by Rev. D. Brewer Eddy of Boston. Joining the church when seventeen years of age, Charles Bliss dared to stand for his Christian ideals, entering with interest into the Christian Endeavor activities, and becoming Sunday school superintendent at an early age. Mr. Bliss was always a worker. In civic betterment, in the long anti-saloon campaign of years and in Y. M. C. A. work, he was always at the front. He was a member of the Prudential Committee of the American Board. He had the broad vision of the Church's missionary program, and among his many generous contributions, his brother's mission in China was well remembered.

"In the work for the church," said Mr. Eddy, "Mr. Bliss was the wheel-horse, and the back-log that burned with the fire of energy. Not satisfied with his own devotion, he gave beyond his strength. No momentary cloud can subtract from your satisfaction and mine in such a career as this, when we remember Charles A. Bliss, the man of God and the servant of his Master, Jesus Christ."

Mr. Bliss is survived by his wife, Mrs. Helen Stuart (Tuxbury) Bliss; by five sons, Charles Lydston, Stuart Tuxbury, Frederick Warren, Paul Washburn and Randall; by one daughter, Helen Elizabeth; by his mother, Mrs. Emily (Lydston) Bliss, widow of Mr. Charles Bliss; by three brothers and three sisters, Dr. Edward Bliss of China, Prof. Clara A. Bliss of Wells College, Dr. Maria W. Bliss of Beverly, Mr. Ernest W. Bliss of Newburyport, Mr. George H. Bliss of Newburyport, and Prof. Mary C. Bliss of Wellesley College.

F. N. M.

HOMER WESLEY HILDRETH

Rev. Homer Wesley Hildreth, pastor of First Congregational Church, Enfield, Ct., died Oct 28, at the Hartford Hospital in Hartford, Ct.

Mr. Hildreth was born in New York Aug. 24, 1871. He was educated in New York schools; Mt. Herman School; and was graduated from Union Seminary in the class of 1896, the youngest member of his class. Before graduation he was assistant pastor in Pilgrim Church, New York City.

His pastorates were at Albany and Rochester, Vt., and Prospect, Cromwell and Enfield, Ct.

He leaves his widow, Lillie (Orr) Hildreth; a daughter, Frances Orr Hildreth, a student at the MacDuffie School, Springfield, Mass., and a son, Earl Wesley Hildreth, a senior in Wesleyan University, Middletown.

Rev. C. F. Carter of Hartford and Rev. W. S. Thompson of Somers officiated at Mr. Hildreth's funeral, which was held at First Congregational Church, Enfield, on Friday evening Oct. 29, Dr. Carter making an address and a prayer, and Mr. Thompson reading the Scriptures and also offering prayer.

Many people would like to have freedom without obligation. That is the reason it is so often abused. But with freedom comes many obligations. The biggest of these is to use freedom to help and not to hurt others. A free man must act with strict justice and honor toward all others. Freedom does not mean that we can do as we please. It means that we are able to do as we ought. That keeps freedom from being unbridled license and saves it from turning to tyranny as it often does—*Christian Evangelist.*

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The Woman's Board at Montclair

Hears Notable Speakers and Elects New President

Memorable for beautiful setting, for bountiful hospitality, for perfection of arrangements, for the convenience and comfort of delegates, was the fifty-third annual meeting of the Woman's Board of Missions held in Montclair, N. J., Nov. 10-12. It was an anniversary for the entertaining Branch, now known as the New Jersey Branch, although organized half a century ago in Philadelphia as the Philadelphia Branch. The meetings were held in one of the most beautiful Congregational church edifices in the United States—that of First Church, of which Dr. C. S. Mills has recently been pastor. The stately auditorium ministered in its own way to the inspiration of the meeting and its perfect acoustics made it possible to hear women's voices despite the size of the room and the great height of the stone arches. The people of Montclair opened their hearts and their homes to an unprecedented extent for, since the town has no hotels, it was necessary to entertain all delegates, officers and missionaries in homes. Neighboring churches, Upper Montclair, Glen Ridge, Watchung Avenue, co-operated in every way, especially in labors behind the scenes, such as refreshing the inner woman.

The Pilgrim Faith Around the World

The program was a varied one affording a view of our missionary task as seen by missionaries, world travelers, ministers and Board secretaries. At the home base end strong emphasis was laid on Missionary Education. The stirring address on this subject given by Dr. Herbert W. Gates made the hearer feel that this is vital to the life of the church and more important than drives for money; while his conferences with leaders between sessions were appreciated by those seeking practical methods to use with young people. It was the first meeting since the return of the Home Secretary, Miss Calder, from her deputation work in the Orient and her "Tribute of an Eye Witness" was eagerly heard at an evening session. Another returned traveler was Mrs. Robert A. Woods of the South End House, Boston, who studied missions in Asia from the point of view of an expert in social service.

No missionary from Japan was present but other fields were well represented. Among those who spoke for India was Mrs. Theodore S. Lee, formerly of Satara, who was at this meeting elected as an Associate Secretary of the Board. One of the high peaks of interest and emotion was reached when Miss Charlotte R. Willard of the Western Turkey Mission told the story of recent years at Marsovan—the deportation, the almost miraculous turning back of the schoolgirls, the eviction of Americans, their return to find themselves in a Turkish military camp, the industrial and relief work in all of which Marsovan schoolgirls and teachers have taken a leading part. But Miss Willard's personality was greater than anything she said, for one had only to look into her face as she tried to show how the witness of Jesus Christ could not be taken from Turkey, to realize what a tower of strength she is.

Another notable session was when representatives of the union woman's colleges in China and India were heard. It was a piece of rare good fortune to have as a guest Miss Eleanor McDougall, that scholarly and charming English woman who is principal of Madras Christian College. Five years ago Miss McDougall passed through this country on her way out to India to take charge of this new college, staffed by twelve Woman's Boards in England, Scotland, Canada and the United States, and now she is just returning after her first furlough, having brought to British and American friends the news of phenomenal growth. "What Yenching College Girls Do and Dare" was told by Mrs. Alice Browne Frame of Peking, a member of the faculty who has had fifteen years' experience in China and who knows exactly how to enthrall an American audience.

In order that the work of the women might not seem isolated several men had a share in the program. Reference has already been made to Dr. Gates. The American Board was represented by Secretary Patton, its missionaries by Rev. Frank C. Laubach of the Philippine

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Islands and at the evening session, to which the general public was especially invited, Rev. Hugh Gordon Ross, pastor of First Church, Pittsfield, Mass., gave an inspirational address developing the idea of obligation and gratitude as motives for missionary work. The devotional services, held each day at noon, were conducted by Rev. J. T. Stocking, D. D., of Upper Montclair, who gave a series of talks so refreshing, so uplifting, that when he gave opportunity for prayer from the floor, voices were heard from all parts of the church.

It is the custom of the Board to commission one or more outgoing workers at its annual meeting and this impressive service is usually included in the last session. This year a commission was given to Miss Grace Riddle, a Baltimore girl who is under appointment to Turkey and expects to go to the field in 1921 as an educational missionary. She is an alumna of Goucher College, has taken graduate work at Johns Hopkins and at the University of California, has been recently a member of the faculty of the North Carolina College for Women and is now receiving special preparation for her field at the Kennedy School of Missions. Coming at the very end of a three days' meeting, this service, with its dedication of a young life to foreign missions, is a fitting climax.

Of the business and social aspects I may speak only briefly. Considerable time was given to discussion of treasury matters, for although the Board's receipts, $313,104, were the largest in its history, the expenses, too, have been unexampled and serious difficulties have arisen because money counted on as a result of the Congregational World Movement Campaign for 1920 had not come in when the financial year closed. Important action in the way of closer co-operation between the three Woman's Boards was taken by the delegates who voted approval of an advisory Council of Woman's Foreign Missionary Boards with an executive secretary.

It was generally known that Mrs. Charles H. Daniels, the able and beloved president of the Board for fourteen years, had resigned and that a new leader was to be elected. This was in every one's mind as for the last time Mrs. Daniels presided in her inimitable way. Some of the love and admiration felt for her found expression on the evening of the reception when many voiced their regret as they clasped her hand in the receiving line, and when, with a happily worded speech, Miss Grace Perry, a Branch president, presented her with an envelope containing a gift of money which at that time was over a thousand dollars and is still growing. Mrs. Daniels is to make her home at Tolland, Ct., but she will remain on the Board as a Director. The newly elected president is Mrs. Franklin Warner, of White Plains, N. Y., a woman already well known because of her official connection with Congregational organizations both home and foreign. The next annual meeting will be held in New Haven, Ct., in November, 1921.

A. L. B.

Department of Religious Drama

Conducted by Mary Alice Emerson, Ph.D.

During this anniversary year the churches are commemorating the spirit of the Pilgrims in many ways besides reviewing their heroic history.

We often need to remind ourselves that the "eye of faith" is absolutely necessary. Though the arguments of doubt are very specious, "faith is the victory that overcomes the world." Last summer at the Missionary Education Conference at Ocean Park, Me., my class in Religious Pageantry presented a simple pageant called "The Eye of Faith." So many requests to read it have come to me that I give a short form of it below:

THE EYE OF FAITH

By Mary Alice Emerson, Ph.D.

Processional: "The Son of God goes forth to war."

Enter *Church* haunted by *Doubt* and encouraged by *Faith.*

Church—The Church of God has received a great commission. The challenge is, "The world for Christ in this generation." God give me wisdom and strength to meet this challenge.

Doubt—You can't meet it. You will fail as you have always failed. The World War has proved the uselessness of Christianity.

Faith (To D.)—Traitor, begone! Christianity did not fail in the World War. It was never given a fair trial.

Doubt—Well, then, the Church failed.

Church—Perhaps I did fail. Let me atone now.

Faith—

"Yes, for of what is to be and of what is done
Why queriest thou?
The Past and the Time-to-Be are one,
And both are now."

Church—Thou art right, Faith. The Present is my duty and my responsibility. I I only had thy vision and thy wisdom!

Faith—"If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not."

(All sing, "The Church's one foundation." One verse)

Doubt—Very pretty—but what are you going to do with your mistakes? Here comes one of them now. Africa, a "dark continent" indeed.

Africa—Save me, O Church of the Living God! See, I am bound by the shackles of superstition and ignorance.

Doubt—No use. What can you do for such people? If you unbind Africa's chains he will have new ones on again in no time. He has no power in himself.

Faith—Help him! He belongs to a race that once dominated the world. His present condition is due not so much to his own willfulness as to the temptations offered him by his civilized brethren of the white races.

Church—To my shame it is true. Comfort him, Faith. Henceforth I will be true to my responsibilities. He has some ideals.

Faith—Yes. Remember the Pan-African Conference!

Doubt—Here comes a pretty pair indeed. Turkey has almost killed Armenia. Better let him finish the job.

Church (To D.)—Be still. (To F.)—Is there hope still? Have I a chance?

Faith—God gives you another chance here too. Restrain Turkey by force if need be, and then educate him so that he will not want to repeat his atrocities.

Turkey (brandishing dagger)—Armenia is mine. I will kill her if she does not do as I say.

Armenia—I perish for lack of a friend. No one loves Armenia. (Shrieks and falls.)

Church (To D.)—Hands off! I will protect Armenia. I am ashamed that my efforts have been so feeble hitherto. (Fights with T. and throws him. F. takes A. away.)

Faith—"The Sun of Righteousness shall arise with healing in his wings."

Doubt (To Church)—You are accumulating a fine lot of good-for-nothings. What kind of family do you think you can make out of them?

Church—By God's help, the family he intended. It would have been easier if I had started earlier, but—

(*Continued on next page*)

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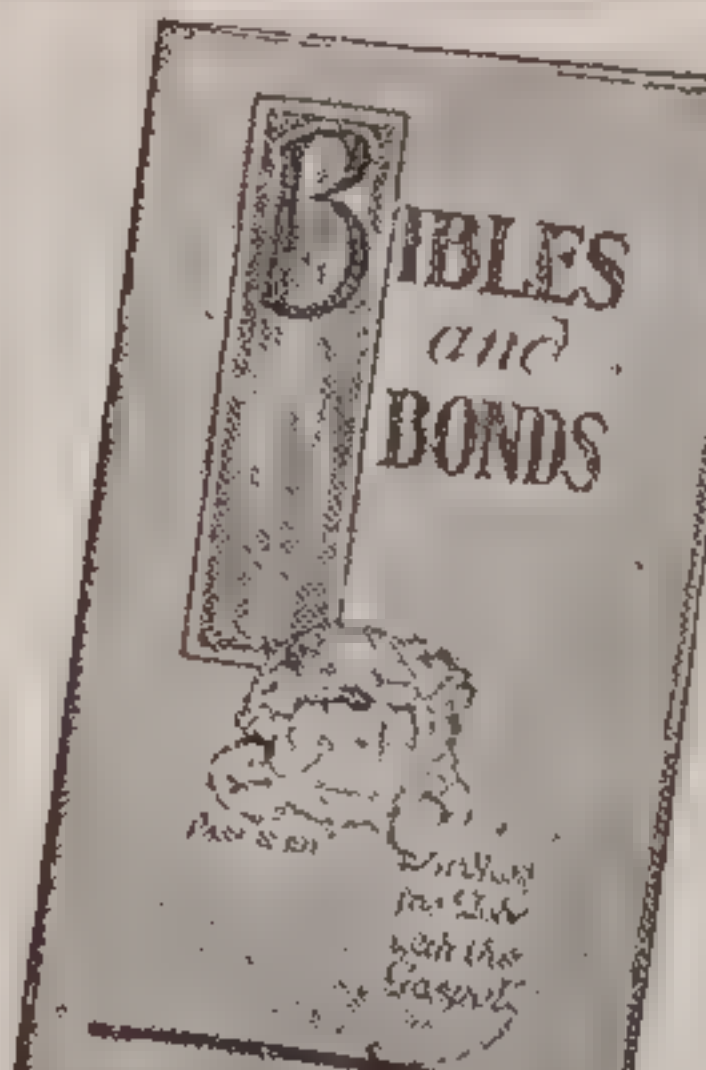

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(*Continued from preceding page*)

Doubt—Here's the sleepy country China. What is she doing here?

China—Help me, O Christian Church! I need doctors, ministers, teachers. I have waked from a long sleep, and would take my place in the world's life under thy guidance.

Faith—You shall, China. Unsuspected strength is yours, strength of numbers, wealth, achievements, power of hard and thorough work.

Church—I, too, will protect China.

Doubt—Here's Russia. She bodes you no good. Her Soviet tribe can't be far behind, with their bombs, firebrands and unholy teachings.

Faith—You always look for the worst. This is another Russia than the one you know. This Russia is down-trodden, betrayed by her leaders in church and state. But still she is hoping against hope for a better world.

Russia—I have been often wicked, and still more often foolish, but I have been wronged, terribly wronged. Give me *something* that I can trust and work for and I will be true to death.

Doubt—Hunt for her red flag. It is around her somewhere. She will tear down all our institutions.

Russia (To C.)—Believe me!

Church—I will!

Doubt—Well, of all the effrontery. Here comes Germany, hidden under a cloak of treachery.

Faith—Perhaps she is repentant.

Doubt—Perhaps nothing!

Germany (sullenly)—Give me a place with the other nations that you protect.

Church—Do you come in honesty, repenting your crimes and promising to atone?

Germany (growls—Hm!). Turkey comes creeping up. Church separates them.

Church—Russia, watch Turkey and Germany, till I can study their needs more carefully. My hands are full just now.

Interchurch—Let me help! I am strong. The Interchurch will unite in one purpose and one service, all Protestant faiths to work for God and his church.

Doubt—Don't believe her. Fine lot of help she'll be. All people are selfish, and will be treacherous whenever it suits their ends. Look what a mess she made of things this spring. She has about as much life as a mummy.

Faith (To D.)—I shame on you, Doubt. (To C.) Church, bid Doubt begone. She has disgraced you and the Christian world long enough.

Religious Education—The young people are the hope of the church and the world. Let me help you train them, and they will help you win the world for the world.

Church—Give us, O Lord, the eye of Faith, by which we may see thy will. Then shall we have the courage of our convictions.

Interchurch—Give us, O Lord, the eye of Faith, by which we shall see the unity which thou didst will for thy followers on earth. Forgive our petty jealousies and make us one even as thou art one!

Religious Education—Give us, O Lord, the eye of Faith, by which we may discern the special Christian nurture needed by every human being as he moves from cradle to grave.

Faith—"Faith is the substance of things hoped for, the evidence of things not seen."

Church—We will "not be disobedient to the heavenly vision."

Interchurch (starts the hymn) "Faith is the victory," and all join except Doubt. Germany and Turkey make only a pretense of singing.

CLASSIFIED WANTS

Each week this paper goes into over twenty thousand Congregational homes. It is read by those earnest people who form the very backbone of our denomination. Our classified columns offer exceptional opportunities for those who have something to sell or are looking for something to buy, for positions wanted or to be filled, together with many other wants. Classified rates are four cents per word each insertion, including initials and address. Keyed ads. (care *Congregationalist,* 14 Beacon St., Boston) cost fifteen cents additional.

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MISCELLANEOUS

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Favorite Poems

It is fitting just at this time when the name of Alice Freeman Palmer has been added to the Hall of Fame at New York University that one of our readers should send as her favorite poem one written by Mrs. Palmer. Mrs. S. Arthur Baldwin of Jamestown, N. Y., who submits the poem published this week, says that Mrs. Palmer wrote the verses after lightning had struck the room adjoining the one in which she lay ill in bed. Mrs. Baldwin also writes that "years ago I began memorizing bits of poetry while I was busy about my household duties. The result has been an enrichment of the whole of life. It was an article in *The Congregationalist* which encouraged me to begin memorizing some of the treasures in the world of poetry. I should not like to part with the little portion of that realm which I have made my own."

The Tempest

He shall give his angels charge
  Over thee in all thy ways.
Though the thunders roam at large,
  Though the lightning round me plays,
Like a child I lay my head
In sweet sleep upon my bed.

Though the terror come so close,
  It shall have no power to smite;
It shall deepen my repose,
  Turn the darkness into light.
Touch of angels' hands is sweet;
Not a stone shall hurt my feet.

All thy waves and billows go
  Over me to press me down
Into arms so strong I know
  They will never let me drown.
Ah, my God, how good thy will!
I will nestle and be still.

—*Alice Freeman Palmer.*

The Churches and Industrial Peace

An important conference on the Relation of the Churches to Industrial Peace was convened in New York on Saturday, Oct. 16, by the Commission on the Church and Social Service, at the suggestion of Mr. Earl Howard, Industrial Manager of Hart Schaffner & Marx. Experienced officials from the industries and economists who have devoted special study to industrial relations met representative clergymen and church officials. The following were present: Ministers—Rev. Messrs. Samuel Z. Batten, Samuel M. Cavert, Plato Durham, Rolvix Harlan, Arthur E. Holt, F. Ernest Johnson, Charles Lathrop, Charles S. Macfarland, James M. Mullan, and Worth M. Tippy. From the industries and the laity—Robert W. Bruere, Henry Dennison, John Fitch, Willard E. Hotchkiss, Earl Dean Howard, John Leitch, H. F. J. Porter, Willis Porter, Charles R. Towson, Mary Van Kleek and Mrs. M. W. Wood.

The conference developed unanimity of judgment on the main issues: first that the Church should exert its influence on industrial relations in the ways indicated; second, to approve the plan of the Commission on the Church and Social Service in principle; third, to recommend the creation of an Advisory Council of officials from industries in which co-operative relations are being worked out and representing employers and labor, and of economists, to advise with the accredited representatives of the churches.

It was considered important that ministers should discuss the ethical and human side of industrial problems, especially as they affect relations between employers and workers. To do this effectively ministers must become informed, and must be helped by abundant literature, local conferences in communities, study courses and the direct study of factories and living conditions in their communities. The minister must drop his theological phraseology and learn the terminology of industry.

One labor manager said that he had just come out of two days' conference in the garment industry. The two parties are sincere and want to get together, and they agree on 90 per cent. of the issues, but the ten per cent. involve details which raise almost insuperable difficulties. General and sweeping attacks on the present industrial system are not helpful.

The president of a large corporation located near Boston said:

> It is necessary for the church to enter this field. Many employers will oppose the effort and will seek to bluff the ministers by telling them that they are entering a field in which they have no technical knowledge, but the liberal-minded employers need the support of the church. They encounter a daily pressure from other sources which tends to weaken their desire to adopt liberal policies. Such employers need the support of their ministers. While the problems are difficult, the human relationships involved in modern industry are within the reach of the ministers and they ought to do their best to comprehend them.

Prohibition Note

Peoria, Ill., was until the 18th Amendment went into effect, the greatest distillery center in the world. Many of the men owning stock in the business believed that the dry régime would bring great losses to them and not a few of Peoria's citizens looked forward to a long period of business stagnation in their section. Their fears have not at all been realized. So far as appears practically all the distilleries are making food products and are prosperous. They are employing more labor than they did when they were making whiskey and are paying better wages, it is said. The city finds it possible to get along with less jail space than formerly and it is claimed that the number of petty cases tried before the courts, such cases as come from drunkenness, have decreased greatly.

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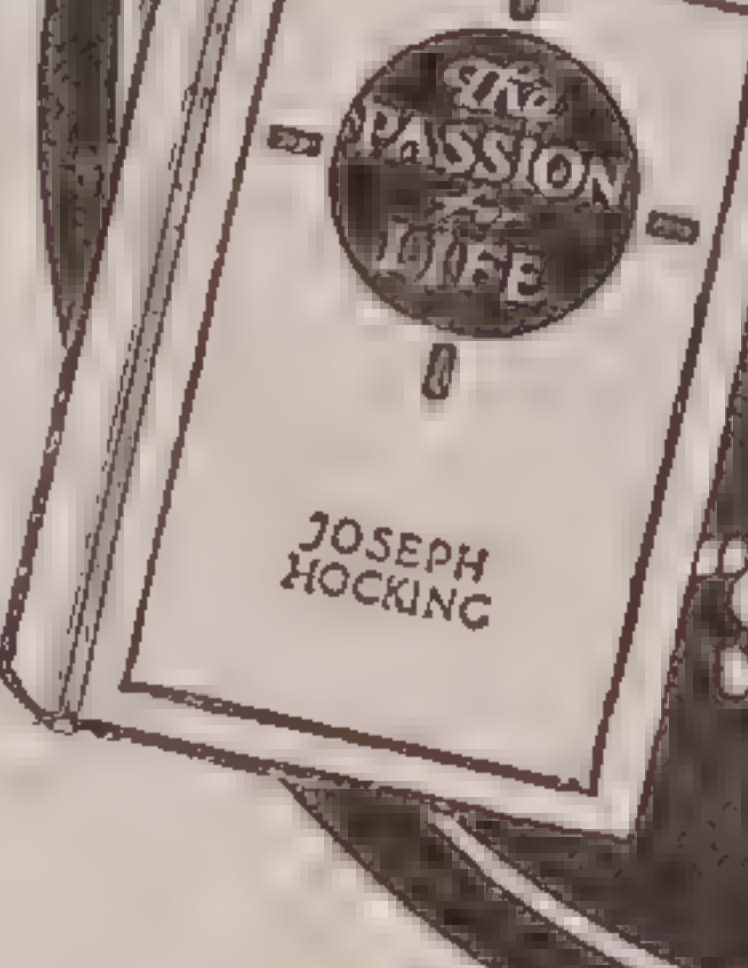

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Some Backgrounds of Jesus' Teaching

(*Continued from page 676*)

Another most important factor in the religious background of Jesus' day was the character of the official religion. It was cold, external, formal, legal, ceremonial, political, with an excessive conscience about the non-essential letter and remarkable facility for disregarding the essential spirit. Over against this background of literalistic formalism, Jesus' religion of the spirit, warm, inner, vital, spiritual, ethical, indifferent to the letter and tremendously in earnest about the spirit, stands out in bold relief. This religion of the spirit which sought above all other things to do the will of God, Jesus said made one a member of the kingdom, a son of God, a member of Jesus' brotherhood, and an inheritor of eternal life. See Matt. 5:44, 45, 7:21, Mark 3:31-35, and Luke 10:25-28.

It was inevitable that the champions of such divergent conceptions of religion should clash. Jesus is destroying religion as they conceive it, breaking down standards of righteousness for which they stand.

The Sermon on the Mount might well be called a discourse on standards of righteousness, his standards as against theirs and some earlier Old Testament standards. They had their teaching as to how men secured blessedness over against which Jesus placed his Beatitudes. The key to the Sermon on the Mount is in Matt. 5:20, and from there on the contrast is clearly stated. Never was literalism, legalism and externalism so completely discredited. Always he puts the inner motive and spirit against the external letter. His friendship with publicans and sinners so offended them that they called him a glutton. His idea that man was more sacred than the Sabbath, that clean thought and life were more important than ceremonial cleanness, stirred their wrath.

Next week we shall consider this background and the doctrine of Jesus' Second Coming.

Questions being received will be answered later. Send in yours.

F. M. Sheldon.

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A Philadelphia lawyer was showing up very poorly on the links and he remarked to Mrs. R. H. Barlow, the golf player, who was standing by, "Do you know, it seems to me the more I play the worse I play."

"You've played a good deal, then, haven't you?" said Mrs. Barlow.—*Boston Transcript.*

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Vol. CV. No. 49

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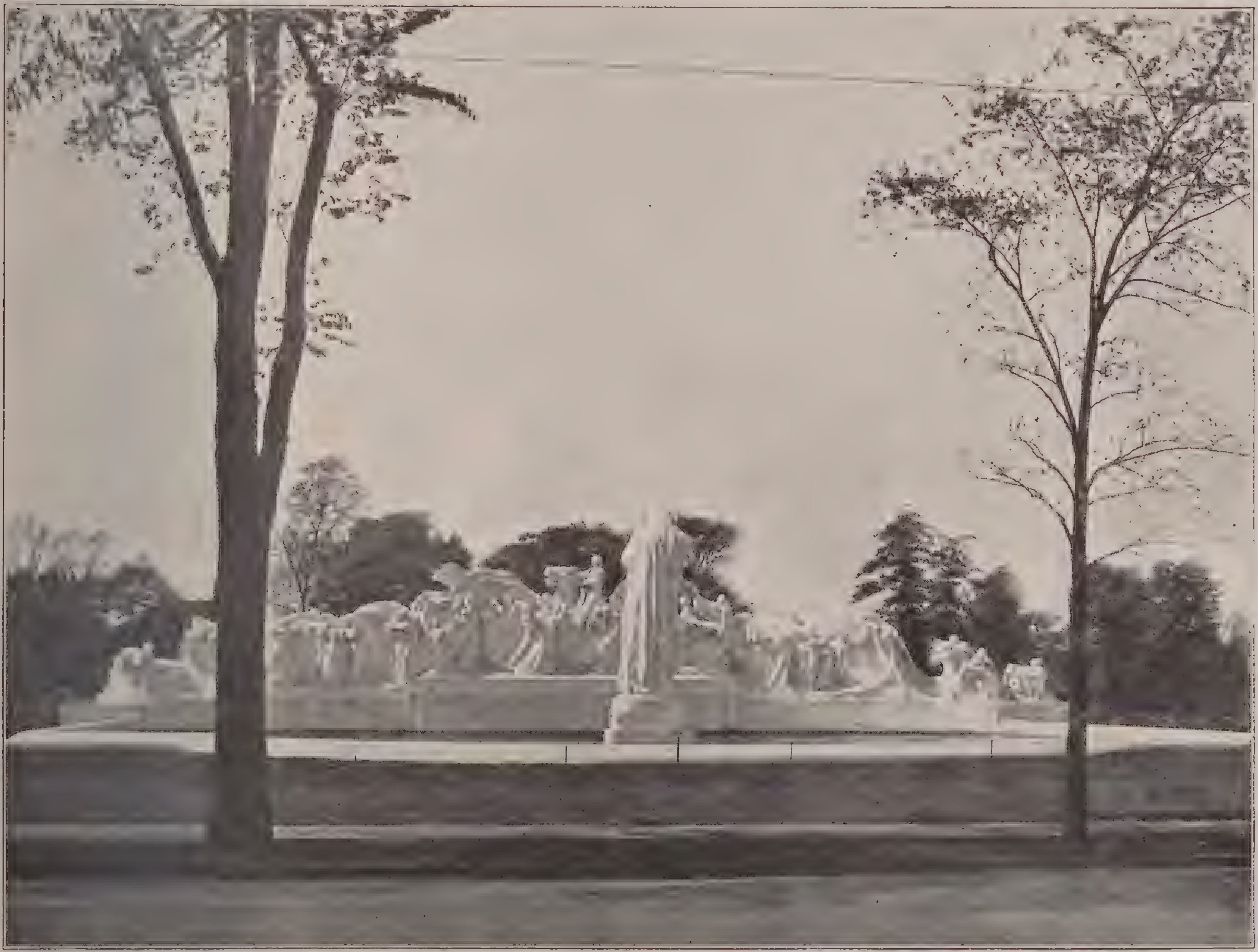

THE FOUNTAIN OF TIME

This notable work by Lorado Taft is established at the west end of the World's Fair Midway in Chicago. The "Evening Post" of that city says, "It has made Chicago think."—See article by Dr. Kilbourn.

NEXT WEEK: THE CHRISTMAS NUMBER

The Fourth Century Forward Movement

For Increasing Church Attendance

By Rev. Edwin H. Byington

Of making many "drives" there is no end but they all run in the same line—money, money, money. Be they patriotic, philanthropic, or ecclesiastic, it is all the same. For the "Every Member Canvass" the symbol has become the dollar sign, "teams" are for the pursuit of pocketbooks and "over the top" is a victorious dash with bills instead of bombs.

Is there nothing else worthy of a "drive"? Is money the only thing for which "everybody" can be approached? Of course we emphasize other features of our church life, but not in the same way, not a bit of it. When it is educational, evangelistic, devotional, we select a man and bid him cover the country with his literature, suggesting that he might try a "questionnaire." What a difference, when we come to money! Then we have protracted conferences, we map out a great campaign, we select "regional directors," we assign to each a staff of paid workers, we ask churches "to loan their pastors," we press the matter on conferences and associations, we "apportion quotas," we urge each church to appeal to "every member" and we publish great charts, showing us how far neighboring churches have fallen below their "quotas." We make a man's job of this. Of other things we make child's play, so far as concerted and aggressive action is concerned.

More Than Money Drives

Brethren, it is time that we used that wonderfully effective instrument, "the Every Member Canvass," for something besides money. For one, I must do it to save my self-respect as a minister of the Gospel of Jesus Christ. During the last twelve months three calls for "drives" came to me from headquarters, the Regular, the Pilgrim Memorial, the Emergency. Three times I presented it to my people. Three times they sprang forward and went way over the top magnificently. But as I review it all a feeling of shame comes over me. Three times for money! Not once for men! What will the world think? What will the Lord say?

"We must be careful," said one of my business men who has backed up every financial drive, "lest we give the impression that we care much for their money and nothing for them." And so my church has decided to try the experiment of a "drive" for the people themselves, a drive for church attendance, a real drive, with an "Every Member Canvass" and "teams" and "quotas," and a chance "to go over the top." We are going to say directly and personally to every man, woman and child in our natural constituency, "The church wishes you and needs you," and we are going to make the appeal as universal and earnest as when we were after their money.

We must do it for our own soul's sake, for the spiritual life of the church. There is an insidious and perilous tendency creeping into our churches to make riches the main interest, to be more concerned about our financial quotas than about attendance at Sunday school or prayer meeting, additions on confession, religious education or the devotional spirit in our public worship.

We must do it for the community's sake. The indifferent man notices that the church comes after him, in a concerted and systematized effort, with a resolute determination to win, only when it wishes his money. He used to see the church launch great "evangelistic campaigns" to win his personal allegiance but now the big campaigns all seem to aim at his purse. It may irritate him but is more likely to calm his conscience. He makes his contribution, the church goes over the top and everybody is delighted. He feels that he has "done his bit" and settles down to a comfortable neglect of the church until the next financial campaign. He is coming to feel that both the desire of the church and his duty can be met with money.

A Card for the Canvass

In our "drive" we shall use a card, something like this:

It is my intention to attend the Sunday Church services during 1921 as indicated by my mark below
(MARK)
Regularly
(26–52)
Frequently
(12–25)
Occasionally
(6–12)
Name ....
Address ....

As the question will arise as to what constitutes regular, frequent and occasional attendance, under each is put the range of the number of Sundays that might be considered fairly within the designation. A variety of

(*Continued on page 729*)

THE CHRISTMAS FUND

For The Disabled Veterans

PROPOSED GOAL $35,000

How large a part do you intend to take?

Here are some of the thousand persons to whom the Christmas Gift will go.

A Soldier of the Cross, in a long period of convalescence following a surgical operation, who says, "It costs something to be sick."

A Minister's Widow, 89 years old, blind, and with failing mind.

An Invalid, who cannot walk, needing wood for the Winter's fire.

A Christian Optimist in his 70th year exulting in being able to lift himself out of his invalid chair and shuffle along the floor, crying out in his gratitude, "Bless the Lord, O my soul, and forget not all his benefits."

A Veteran, fifty years in service, absolutely without means, who writes, "I am trusting the Heavenly Father, he always surprises me with his goodness."

Could you make any gift for Christmas in which you would have greater joy than in smoothing the way for such dear souls, who have poured out their lives for Christ and his church? The average grant last year was $215. The Christmas check is added to the grant as a gift of love.

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The Congregationalist and Advance

December 2, 1920

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The Talk of the Sanctum

A New Face at the Canadian Window

We are happy to introduce to our readers this week, some of whom already know him, Principal D. L. Ritchie, of our Montreal Theological College, who has consented to write in our columns at regular intervals on the movement of thought and life in Canada. Dr. Ritchie, before assuming a few months ago his present responsibilities, was principal of Nottingham Theological College in England, and prominent in Free Church circles. His "Window" from time to time will be a valuable addition to the other "Windows" through which our readers look into affairs in different sections of the country.

Coming Soon

FOREFATHERS' NUMBER.

REPORT OF THE QUADRENNIAL MEETING OF THE FEDERAL COUNCIL OF CHURCHES IN BOSTON.

WHAT ENGLISH LABOR IS DOING, *by Sherwood Eddy.*

WHAT I THINK OF THE INTERCHURCH WORLD MOVEMENT NOW, *by Dr. James I. Vance,* Father of the Movement.

THE OPEN FORUM MARCHING, *by George W. Coleman.*

WHY I GAVE UP BUSINESS, *by William E. Sweet.*

THE PILGRIM PULPIT SERMONS, by DR. SAMUEL H. WOODROW, REV. EDWARD M. CHAPMAN, DR. CARL S. PATTON, REV. THOMPSON F. ASHBY, DR. HENRY H. PROCTOR, REV. J. EDGAR PARK, and others—*every week.*

In Our Circulation Department—

We enjoy bouquets, and while we occasionally catch a brickbat (often intended for the editors) we get so many bouquets (usually intended for them also, we suppose, but apparently including the whole staff in the good will and appreciation that go with them) that we are very much encouraged. As we approach the turn of the year when people subscribe for and renew their periodicals, we are reminded of some of the many bouquets that we cherish this year, and we venture to quote briefly and gratefully to let you know what they are like.

And, by the way, perhaps you may like the idea that some of our good friends have of sending *The Congregationalist* to some friend for a Christmas gift that will last all through the coming year. It's a pretty good idea, isn't it?

Now for a few of those bouquets:

"The paper has been both an education and an inspiration." (From Ohio.)

"It is certainly a masterpiece of the publisher's art." (New Brunswick.)

"How in the world you keep the rate so low, I do not know." (From Massachusetts.)

"Father fed upon the contents of each issue." (From Illinois.)

"Never before was conducted as helpfully as now." (From Connecticut.)

"I am assuredly thankful that there is such a paper." (From Tennessee.)

"I have been much helped by your editorials." (From Washington State.)

"It is a paper I value very highly." (From Wisconsin.)

"Your paper is the one thing we cannot do without." (From Vermont.)

Need, Opportunity, Efficiency, Economy

PIEDMONT COLLEGE, DEMOREST, GA.

Extracts from an Article by Rev. Dwight Mallory Pratt, D.D.

"MY IMPRESSIONS OF PIEDMONT COLLEGE"

"IT WOULD be difficult, not to say impossible, to find anywhere between the two oceans, and between Canada and the Gulf, an educational institution that is doing a greater, more constructive and more promising work than Piedmont College, with such limited resources, such inadequate equipment, and so masterful an economy. Its entire administration illustrates genius for organization, inventive skill, exceptional statesmanship and prophetic vision. It is planning for a large future under the compulsion of an unprecedented opportunity. Its vast field stretches from Virginia to Florida and includes a population of many millions, multitudes of whom are the most illiterate and at the same time among the most aspiring and intellectually hungry people in America.

"One's first impression, however, in visiting Demorest, Georgia, the home of the college, is disappointing. He sees no orderly campus, no sign of substantial buildings such as a college of Piedmont's status is expected to have. The principal business block, with its Bank and Postoffice, has no educational aspect, yet in the second and third stories are found the offices of President Jenkins and his secretarial force, and recitation rooms surprisingly adapted to their temporary use. The largest building in town looks like a summer hotel, and such it was until purchased by the college for dormitory and other purposes. Here are "The Commons" where all the students assemble daily for meals, where the President and his wife and other members of the Faculty dine; and where the students learn household economy in the kitchen and in administering all the affairs of the great dining hall.

"The capacious structure adjoining was a livery stable, purchased for a modest sum, and converted by the skill of the college carpentry department into a large recitation building, with rooms as choicely finished and equipped as recitation rooms at Williams and Amherst. The once repellant exterior was covered with firmly nailed kinked wire, adequate to the support of two inches of plastered cement. On-lookers smiled at this unique and apparently futile attempt, but the building today stands as a comely and substantial witness to the inventive wit of the President.

"The unpretentious house across the street commands no attention, but on entering one discovers to his amazement a library of over 10,000 volumes; courteous and cultured young ladies in attendance; and students, in their eager search for knowledge, wearing the big dictionaries to shreds. Here again one gains the impression of large opportunity and achievement in cramped quarters and with wholly inadequate equipment.

"The first floor of the quondam dwelling next door is a store house for building materials, but above are the attractive offices of the college Dean and Treasurer and their assistants, all finished in hard wood by college workmen. An addition to the adjoining building used as the home of the President and visitors makes an attractive dormitory for thirty college girls. All this work of buildings and equipment was done with great economy by the regular college force.

"We expect something more pretentious when we visit the college auditorium, but the one-story, plain board structure has the appearance of a temporary evangelistic auditorium, yet, like all the rest of the college buildings, the interior is surprisingly attractive, with perfect acoustic properties and capable of seating an audience of a thousand or more. Music rooms, each equipped with a piano or other musical instrument, occupy all available space at each end of the building, and give opportunity for as fine vocal and instrumental culture as may be had in many a metropolitan conservatory.

"The attractive cottage near at hand looks as though it might be one of the professors' homes, but with partitions removed, the interior is filled with sewing machines and sewing tables, where the girls are learning dressmaking and millinery and other domestic arts.

"In an unattractive house, in a poor location, the entire laboratory work of the college is done, under a skilled chemist whose genius for investigation and instruction has been recognized by the offer of a much larger salary by other colleges. His loyalty to Piedmont, like that of the other instructors, is due to the high standards and ideals of the college. This valuable stock of chemicals is safely housed in an adjoining shed.

"On another street a two-story shop, with an immense woodpile near by cut from the farm, proves to be a laundry jammed to the doors with machinery and workers, where the laundry work of the town as well as of the college is done, and from which a profit is turned into the college treasury each month. The shop on the opposite side of the street has as its presiding genius an expert and artistic printer. Here students gain a valuable technical training while paying their way through college. All the fine printing of the college is done here; giving additional evidence of the college's economy of administration.

"A finely equipped sawmill, planing-mill, etc., take logs from the woodlands of the college and convert them into all forms of lumber and building material. The building, fine carpentry and furniture work are done by the skilled foreman with the regular industrial force of the college.

"While Piedmont is in no technical sense an industrial college, its students are gaining scientific skill in many practical arts and industries as many of them earn their way through their four years' curriculum. Many work on the farm with its abounding acres of corn, sweet potatoes, Irish potatoes, and other vegetables; all for the annual supply of the college tables. Its dairy supplies its needed milk; its piggery, its bacon, pork and lard. The college has its own pumping station, which makes possible an abundant supply of hot and cold water for the various buildings already described; and it is hoped that it will soon possess its own electric plant."

* * * * * * *

"As one searches out all these avenues of enterprise and industry; rides over the expansive acres of the college farm; catches the spirit and purpose of the Faculty and students; sees the work done in the classroom and in the spiritual impress of the college, he comes away profoundly impressed with the fact that Piedmont has won its way to a new and commanding recognition, and merits an equipment and endowment that will provide opportunity for the thousand students that would at once eagerly flock to its doors.

"One who believes that money has no real value except as it contributes to the upbuilding of a nobler type of life in men and nations, that one's only worthy and permanent investment is in the lives of his fellowmen, will find in the rapidly expanding and constructive work of Piedmont College an opportunity for generous and consecrated benefactions unsurpassed in America or in any other portion of the globe."

A Cry of Distress in the Face of Danger

Yes, I am "crying wolf again;" for he is here

$20,000 IS DUE OUR TEACHERS; $5,000 MORE IS PRESSING FOR PAYMENT, WHILE DONATIONS ARE DECREASING, AND THE BANKS HAVE NO MONEY TO LEND

Who will help toward the $25,000 imperatively needed? Who will come to the rescue at once?

Yours in distress, yet hope,

FRANK E. JENKINS,
President of Piedmont College,
Demorest, Ga.

The Congregationalist and Advance

Pilgrim Virtues in Modern Life

V. The Mastery of Difficulties

> It was answered, that all great and honourable actions are accompanied with great difficulties, and must be both enterprised and overcome with answerable courages. It was granted the dangers were great, but not desperate; the difficulties were many, but not invincible. For though their were many of them likly, yet they were not cartaine; it might be sundrie of the things feared might never befale; others by providente care & the use of good means, might in a great measure be prevented; and all of them, through the help of God, by fortitude and patience, might either be borne, or overcome.

THIS was Bradford's characteristically, straightforward description of the cogent rejoinder which leaders of the Leyden group made to the minority who shrank from the perilous expedition overseas.

Anyone gifted with ordinary perception can see the lions crouching at the foot of the "Hill Difficulty." Only those dare face and throttle them who are nerved by the vision of what can be seen from the summit. Anyone could have given Luther a dozen sound reasons why he should not go to Worms, but they all had little weight compared with the burning conviction that his duty lay in that direction.

There must have been times in the months preceding Aug. 11, 1620, when even Bradford and Brewster were tempted to muffle with plausible argumentation the inward voice which bade them go. Obstacles—why there was nothing but obstacles! Trouble on the business side arising from the difficulty of making satisfactory terms with Thomas Weston, the London merchant, and his business associates, who were asked to finance the enterprise; troubles arising from the gloomy prognostications of men in their own ranks who dwelt upon the dangers; troubles on the practical side in the form of a leaky ship and a crew at times contumacious. Less robust and resolute souls might have interpreted the repeated delays, the vexatious handicaps, as indications of the disfavor of God, but they had learned that an obstacle does not necessarily mean that one should not keep on trying to reach the coveted goal.

BUT the endurance of physical hardships is not the main source of our admiration of the Pilgrims. Undoubtedly they suffered from crowded accommodations, scanty rations, and ill-ventilated cabins, but that is no reason why we, today, should cross the Atlantic on a sailing vessel, or use tallow candles in our homes. To be sure, with the multiplying of creature-comforts and modern conveniences, life today tends to become too soft. I wonder, as I see boys and girls rolling to school in luxurious limousines, or read of school buildings under whose walls scores of autos are daily parked, whether the pupils in those schools will be as robust, morally and spiritually, as their grandparents, who walked a mile or two daily, often through the slush and mud of country roads, to district schools.

But the thing that thrills us as we think of the Pilgrims, is not their endurance of physical hardships, but their surmounting of the immaterial difficulties presented by the character of their spiritual quest. They set before them the accomplishment of great things in the name of God. That involved patient, constructive thinking, the subordination of personal preferences to the general consensus of opinion, adjustment to temperamental peculiarities, and the constant exercise of undying hope and purpose.

IT is a difficult time in the history of the world to live, but it is not impossible to live worthily "in the midst of the crowd, to keep" as Emerson says, "with perfect sweetness the independence of solitude."

It is hard to forge a bond between the nations that shall leave each the proper measure of freedom and independence, but it can be done, as something of the same sort was done in 1777, when thirteen separate states formed the United States of America.

It is hard to take the fighting instinct out of men, or even to control it, so that it shall not sap the foundations of modern civilization. But it can be done.

It is hard to Christianize business, to be absolutely fair to competitor, co-worker and comsumer, to deal wisely and effectively with the selfish, the unscrupulous, the domineering, the shiftless, and the lazy human factors concerned with modern industry. But it can be done.

It is hard to bring about Christian co-operation and unity. But it can be done.

It is hard to develop the latent resources of the local church so that it shall become a moral and spiritual powerhouse. But it can be done.

It is hard, in the pressure of modern life, to find time to pray, to read the Bible, to deepen the personal religious life, to cultivate the graces that adorn the profession of religion. But it can be done.

"I can do all things through Christ which strengtheneth me."

"The things that are impossible with men are possible with God."

"He that overcometh shall inherit all things."

Thus only is the conquering Pilgrim spirit perpetuated from age to age. H. A. B.

WHAT THE CHRISTIAN WORLD IS DOING

Women Preachers' Association

THE first annual meeting of the International Women Preachers' Association was held Nov. 4 and 5 in Chicago. The object of the Association is to develop acquaintance and fellowship among women preachers, to secure ecclesiastical rights for women and to encourage young women to take up the work of the ministry. The Association was organized in St. Louis, Mo., a year ago. Already fifteen denominations are represented in its membership. At the annual meeting the following officers were re-elected: President, Miss M. Madeline Southard, Winfield, Kan.; Vice-President-at-large, Rev. Etta Saddler Shaw, 1706 Division Ave., So. Grand Rapids, Mich.; Recording Secretary, Miss Lida Herrick, University Place, Neb.; Treasurer, Mrs. Ella L. Kroft, 312 N. California St., Indianapolis, Ind.; Auditor, Rev. Mary H. Sibbitt, 1545 S. Waco Ave., Wichita, Kan.

The Big Methodist "Overhead" Body

THE new Council of Boards of Benevolence of the Methodist Episcopal Church, representing the various missionary, educational, and philanthropic enterprises of that denomination, has just met in the Church of All Nations in the city of Boston. One hundred and thirty-one representatives from the different boards and areas of the country, including fifteen bishops, comprise this council. Of these approximately one hundred were present at the Boston meeting. The new organization is an attempt to unify all the activities of Methodism and functions through an Executive Committee and a Committee on Conservation and Advance. One of its main duties is the conservation of the recent Centenary movement, as well as the inauguration of larger plans of development. Practically all the offerings made by churches and individuals are now received by the treasurer of the Committee on Conservation and Advance, who makes the proper disbursements to the various boards and societies. This treasurer reported at the recent meeting that "the total amount subscribed in the Centenary movement is $108,080,905. Of this amount $1,311,170 is in estate pledges, leaving a balance subscribed of $106,769,635, or $21,353,927 a year. On the basis of these reports there has been paid in an average of seventy-two per cent., not counting the amount paid in on annuity."

At this Boston meeting plans were adopted to supplement and increase the subscriptions already made by another appeal to the following classes: those who did not subscribe when the first canvass was made; those who subscribed inadequately; those who subscribed for one year only; those who have already paid their subscriptions in full, who should be solicited again; those who have had a new world vision; those who have had unusual prosperity; all members coming from other charges, who should be seen about transferring the unpaid portion of their subscription or canvassed for a new Centenary subscription; all who have recently united with the church, of which over 200,000 are reported. A campaign must also be planned to secure large gifts for the benevolent boards.

Methodist Numbers Increasing

STATISTICS of world-wide Methodism, as computed by Dr. H. H. Carroll, have been published recently by the Centenary Conservation Committee of the Methodist Episcopal Church. The total number of Methodist Episcopal communicants in America is now 4,175,502. The Methodist Episcopal Church, South, now numbers 2,172,088. The total number of Methodists of all bodies in the United States is 7,950,809. There are 20,000 Methodist churches in Japan. In great Britain there are 1,269,482 communicants—a net gain in nine years of 61,592. Dr. Carroll computes the Methodist population of the world as 36,622,190, an increase of 3,935,341 in the last nine years. These figures are supplied offically to the Methodist Episcopal Church by Dr. Carroll, who was for some time in charge of the government census.

What the Episcopal Church is Doing

BY means of a campaign planned for a three year period, the Episcopal Church in the United States hopes to raise $46,000,000 to maintain and promote the missionary, the educational, and the social service work of the Church. This objective represents for the Episcopal Church a great advance over anything ever undertaken to take care of the growing needs in the three-fold field just mentioned. The task of raising $46,000,000 was begun in 1919-1920, and will be continued through 1920-1921 and 1921-1922. The method of raising the money is that of apportioning to each Diocese a certain percentage of the entire amount, regulated by the financial strength of each Diocese. The Dioceses in turn apportion the amount of money to the parishes, basing the apportionment upon current expenses, including salaries. If the amount asked for were equally distributed among all communicants of the Church, each one would give $14.39 per year, or an average of 28 cents per communicant per week.

The Spiritual Objective

THE aim in the raising of these forty-six millions of dollars is "to bring the whole spiritual power of the Church to bear upon the Church's whole task," and in addition to that, "to secure and train an increased number of persons, clerical and lay, for Christian leadership and work." More specifically the purpose is, "To care for the financial needs of the Presiding Bishop and Council with its several departments, together with such general agencies as the American Church Institute for Negroes, the Brotherhood of St. Andrew, the Seamen's Church Institute, the Church Periodical Club, the Girls' Friendly Society, the Daughters of the King, and in consultation with the proper authorities, to care for the financial needs of the nine Provinces into which the Church in the United States is divided, the Dioceses and Missionary Districts, Religious Education and Christian Social Service." Thus far the aim to raise the vast sum of money sought for has not been realized to the extent of the hope of the Church, but a great step in advance has been made and the whole Church seems to have experienced an awakening as a result of its financial enterprise.

Co-operative Research by the Denominations

THE plan whereby the Congregational, Episcopalian, Baptist, and probably the Presbyterian Social Service Departments are uniting to establish with the Federal Council of Churches a bureau of surveys and social research, commends itself to us as a promising venture. If half the facts which are stated in Upton St. Clair's recent book, "The Brass Check," are true, American public opinion is at the present time in a pretty helpless condition. The Church especially is in need of some means whereby the facts can be secured which are vital to her programs of brotherhood. During the recent industrial controversies, a great smoke screen of propaganda went up which effectively hindered Christian public opinion from any kind of effective control. They lied to us without stint and without conscience. Congregationalists, through the Education Society, are glad to have taken the lead in furnishing one member of the staff for this co-operative research bureau, in the person of Miss Agnes H. Campbell, a Wellesley graduate whose qualifications for this special task were set forth in our issue of Nov. 11. *The Congregationalist* is as anxious as any other paper to present to its constituency the facts which ought to be brought to the attention of a Christian conscience. It will welcome a co-operative relationship with this new bureau.

Dr. Jowett Forced to Rest

HIS many American friends will join with his own great congregation at Westminster Chapel in London, in regretting the necessity that has come to Dr. J. H. Jowett, of obtaining at once six months' complete rest. Dr. Jowett is so constantly busy with voice and pen that his never rugged constitution begins to show the effect of almost unremitting toil. The specialists say that there is no vital physical defect, but that after thirty years of public ministry, in the course of which he has had no breakdown, the time has arrived when he must go at a slower pace in order to put himself in shape for many years of usefulness in the future. He will soon be on the way to the south of France for the winter.

EDITORIAL

A Word for Our Times

"The malady from which the world suffers today is mainly international in its origin. Mankind is one. No one nation liveth to itself alone, nor dieth to itself. Europe offers a spectacle of human misery as bad as ever presented itself within the memory of man. Millions are in the throes of starvation. Little children are dying like flies. Industrial unrest and the dislocation of foreign exchange have the same source. The new principle upon which the new world now arising out of the ashes of war must be built, is good comradeship between men and nations."

Crawford Vaughan, *former Premier of Australia, now lecturing in this country.*

The Every Member Canvass

Next Sunday will be an important day in many of our churches. They will have their Every Member Canvass then, and the influence of that Canvass will last all through the coming year. A great deal depends on it, not only in money and the service that the money will secure for the local church and for the good causes represented in our Congregational World Movement, but in the toning up of Christian fellowship and personal interest in Christian work.

Whoever invented the Every Member Canvass gave our churches one of the best ideas we have ever adopted. It logically leads to such a Canvass as Mr. Byington advocates on the second page of this issue. But just now our interests unite in the complete program combining good fellowship with pledges for local church expenses and for the Congregational World Movement. The churches that put the Canvass through with enthusiasm and the will to do their full share in our common tasks will be the churches that will have the enthusiasm, the will and the support to do whatever needs to be done in spiritual as well as in material efforts in the months that are to come.

We bespeak hearty co-operation all around in the Every Member Canvass.

Encouraging Results at Geneva

Those Americans who have been loudly complaining that the League of Nations is dead must now begin to be rather skeptical of their own right to the prophetic office. Not only is the League alive, it is doing work which will be of the highest influence and importance in the story of the world. The forty-two nations which are represented in Geneva are considering the application of fourteen other states which have asked for membership. They have arranged to oversee and guarantee the election by which the disputed ownership of the city of Vilna is to be determined in favor of Poland or Lithuania, and have found no difficulty in getting from member states the necessary military force to serve as police. They are taking up seriously and even hopefully the case of Armenia, which has been the most hopeless case of all in the public discussion of the nations.

The election of M. Hyman as president was a happy one. In him Belgium has supplied a skillful pilot for the sessions. The financial support of the League is not yet settled, but the amount needed for administrative expenses is comparatively small—so small as to make a cheap insurance policy against the terrible expense, as well as the cruel exactions of war. The League has shown its elasticity in a practical agreement that Switzerland shall be accepted as a member under the reservations suggested by her in defense of her perpetual neutrality. Perhaps the most surprising and thought-provoking element of the sessions has been the drawing together of the Spanish-American republics of America. They form the largest single block of votes and hold the balance of power, and their self-consciousness is shown by their demand that Spanish shall be put on a level with French and English in the deliberations and the records of the League. The choice of Lord Robert Cecil as a delegate from South Africa gives the conscience of the world an effective advocate, and lessens the threatened overweening British influence through delegates representing the whole empire.

The League is evidently in no mood to wait helplessly upon the motions and proposals of the Republican leaders in the United States. It is evident that it is already so far in possession of the field and opportunity that it must be accepted as the basis of any such association of nations as our President-elect talks about. That should be clear to the council of Republican and Democratic leaders which Mr. Harding has called for consultation after his return from Panama. It looks like a choice between our membership in that League which is already functioning, with such reservations and pledges of independent responsibility and initiative as we may ask for, and which will probably not be disputed, and our complete isolation in the affairs of the world. The progress of the League in this initial session, which may continue until nearly Christmas, will, in our judgment, prove to most thinking Americans that the peace and disarmament of the world, if not secured at Geneva cannot in this generation be secured at all.

Stop the Coal Profiteers

If there is any business upon this broad continent that ought to be dealt with by the strong arm of our national government it is the anthracite coal business. The merciless profiteering of the coal men should be stopped by Congress as soon as it can act. Evidently considerations of public welfare, justice and honesty are all outweighed by greed.

No wonder the miners want more wages and demand a larger share of the proceeds of an industry that has been piling up enormous profits the last few years by gross extortion and by the sale of dirt and stone for coal. It is bad enough to double the price of coal, but what possible defense is there for those who so adulterate the coal that it is practically impossible to buy honest coal at any price? The workers have not had a square deal, and the public has been robbed by a system as defiant of the people's rights as any bandit who ever raided a town.

The report that Senators Edge and Calder, after investigating the coal industry, declare they will try to have Congress place it under drastic government control unless the coal men give the public a square deal and cut prices before Dec. 6 is encouraging. We hope they will do it.

What Kind of an Evening Service?

The men's Bible Class in a strong church was polled the other day to ascertain the views of its members concerning the type of Sunday evening service which could best serve the needs of that particular community. Seven voted for an evangelistic or "gospel" service, six for one which would be in the nature of a vesper service with music of a high class, obtained, if need be, from outside sources. Eleven favored the Forum type of service, at which the searching application of Christian principles to the various departments of life should be the chief attraction.

The poll is interesting because it reveals the strong trend of desire among the average men of our churches for bringing the gospel of Christ to bear on industrial and social conditions. People realize that things are not as they should be and they look either wistfully, expectantly or skeptically to the Church for guidance that shall help right matters. At the citadel of New England conservatism, Park Street Church, Boston, Dr. A. Z. Conrad every Sunday evening is devoting a part of the time to discussing briefly before large and deeply interested congregations two or three questions uppermost in the newspapers. In many churches East and West a group of men meet every week at the Sunday school hour to thrash out such questions as the freedom or the bondage of the press, the success or failure of prohibition, the merits and defects of labor unions, the question of internationalism versus nationalism, and so on. Earlier generations of church-goers, should they come back now in the flesh, might be a little surprised to note the character and range of discussions that go on under church roofs every Sunday.

We can well understand why half a dozen men in this particular Bible Class voted in favor of a straight gospel service. Possibly they thought that too extended discussion of the application of Christianity to life tended to become desultory and purposeless. Perhaps, too, they felt with Horace Bushnell that "the soul of reformation is the reformation of the soul" and that it is the main business of the church to generate the power that makes the selfish capitalist just and generous and the lazy laborer energetic.

There should be room on the program of every church for both the evangelistic and the practical elements in its preaching and its teaching. Variety is the spice of ecclesiastical life. The personnel of the particular congregation or the class of persons whom the evening service is designed to serve would be a determinative factor. Let each church study its community, note what particular element in the many-sided gospel of Christ is at the moment understressed and in due time supply it. During the cycle of the entire year the proper balance can be obtained.

Welcome to the Federal Council

Boston is glad to entertain for the best part of a week five hundred representatives of thirty denominations from all parts of the country who have come as delegates to the quadrennial meeting of the Federal Council. Popularly regarded as the city most representative of Pilgrim and Puritan traditions, the Boston of today has become sufficiently cosmopolitan to be a congenial place for representatives of many communions to hold a council of war. It surely ought to prove that rather than a talk feast. Congregationalists hereabouts are ready today and always have been to put the soft pedal on denominationalism and to exalt common faiths and common tasks. May the end of the sessions leave us nearer the goal than we are at the beginning!

Celebrating the Pilgrim Compact

Another stage in the progress of the Pilgrim celebrations has been reached and passed. A celebration was held, at Plymouth, of the signing of the compact in the cabin of the *Mayflower* on the day of the ship's arrival in Provincetown harbor. The descendants of the *Mayflower* passengers held their meeting, at the Rock, with a careful sifting of the Pilgrims whose fathers or mothers came in that first ship and those whose ancestors followed in the *Anne* or the other ships; the former only being permitted to set their feet upon the Rock. Prominent members of the National Society of the Sons and Daughters of the Pilgrims spoke and religious services were held in the Unitarian and Universalist churches.

On the day of the arrival of the Pilgrims in that sheltered anchorage. where the ship remained for many weeks of exploration, Yale University opened a notable exposition of books, manuscripts, pictures and other things associated with the days and the experiences of the Pilgrims. In New York on the anniversary of the signing (Nov. 21, New Style) a commemorative celebration was held in the Protestant Episcopal Cathedral of St. John the Divine, at which the sermon was preached by Bishop Brewster of Connecticut, a lineal descendant of Elder Brewster. He said in the course of the sermon:

> Now has come the period of transition and readjustment. Today, in celebrating the tercentennial of the *Mayflower* compact, it is well to look backward and see what should be kept of this compact and what should give way to the new order just dawning. One thing the Pilgrims held was a high idealism, a great consciousness of conviction in truth and God.

A commemorative service was also held in New York in All Souls Unitarian Church, as well as social gatherings in secular places, in which we suppose the religious heirs of the Pilgrims, who had thrown off the yoke of episcopacy and were not Unitarians, found a satisfactory expression of the commemorative spirit.

The Troubles of Business

Business depression has come suddenly upon the whole country. Various influences working together have produced a state of mind that has led the public to stop buying and demand lower prices. The period of inflation seems to be ending. It is unfortunate that business must halt and people must suffer from unemployment and from business losses in order to get a readjustment to normal conditions. But for human selfishness and "man's inhumanity to man" we all might continue busy, prosperous and happy.

Business has not halted because of over-production or any natural cause. Profiteering has run amuck, the public has balked, the banks have called their loans and at last prices must come down.

Labor that has loafed and profiteered is beginning to be idle and labor that has done its best and got no more than it deserved, as has been the case with most labor, is among the innocent victims.

Retail merchants who had to buy goods a few months ago at high prices must sell at a loss in order to release capital to continue business.

Farmers are caught with unsold crops and market conditions are so heavily against them that there seems to be no way to save them from serious losses. On the one side the farmer has a difficult labor problem and on the other he has the "middle-man" who refuses to pay as much as the farmer feels he should have to make a living profit. But by the time the consumer gets what the farmer has produced the profits between have raised prices so high that they hurt.

The farmer must receive more consideration or we shall all go hungry.

Good times must be near if we all treat each other fairly. The call for the "square deal" is needed now in all our business relationships. It would help in the present trying times if we could have more preaching and practice of the "Golden Rule."

The Haytian Situation

The first fact in the Haytian situation is that our Government is responsible for good government in Hayti and that the country is entirely policed by American marines. That is an arrangement accepted by the Haytians in 1915. The present constitution was dictated by representatives of our Government in 1918 and is said to have been written by Assistant-Secretary of the Navy Roosevelt. The reorganization of the forces charged with the task of keeping order, both in city and country, goes back to 1915, when our Government took up the task of reducing the social chaos into which the country had fallen to some sort of order. It is under officers drawn from the United States Marine Corps.

The second pertinent fact is that Hayti is predominantly a country of blacks. Out of a population of some two and a half million, an overwhelming majority are of pure African descent and most of the others are mulattoes, who are distrusted and disliked by the pure-blooded blacks. There were no white men in office and had not been since the country declared its independence of France in 1804. It is a tropical country of rich resources. Its government ran heavily in debt. Revolution was epidemic. There were continual troubles with other governments. The mountain districts became the haunt of brigands who terrorized the people of the cultivated lands. In short, civilization, order and financial stability had broken down and the country had to a considerable extent lapsed into savagery of that worst type of all, when a people have fallen out of the ranks of the self-mastered nations and have largely lost their sense of order and self-control.

Our Government was forced to face the problem of a probable outside interference which would have given some foreign power a new footing in America and to take up in Hayti the task which had been forced upon us in the other half of the island, Santo Domingo; which is also for police purposes now entirely under the control of United States naval forces. For we must remind our readers that this island of Hispaniola, the second in size of the West Indies, is divided into separate parts, the western half speaking a debased French, the eastern half a creole Spanish. Each has its own history and both alike are now wards of the United States on account of political and social helplessness which had become a menace to the peace of all America. In assuming this guardianship our Government was, we are convinced, simply doing what under all the circumstances was necessary and right. The question is whether we have carried out our responsibility as a Christian nation should.

Our purpose was to train the people of the two nations on the island to political self-control in order that they might be released, as Cuba was released, for independent life. In Santo Domingo, where the collection of the customs for the payment of the debt goes back to President Roosevelt's time, the ascendency of our authority has been received with a greater degree of acquiscence than in Hayti, with its traditions of heroic resistance to the French and its brigands in the mountains. Our naval control has had to do, therefore, with an indolent Negro people, many of them of a warlike type and fallen back to the cruelty of savages. The first problem of the occupation was that of clearing out these brigand fastnesses in the mountains as a preliminary to the training of the idle and largely irresponsible majority of the country people in the ways of industry and self-control. A recent paper, in the *Century* for June, by Harry A. Franck, will give an idea of the situation as it is today and the difficulties of the administrative control.

Charges have been brought, and were even made an issue in the presidential campaign, that our Marine forces used their authority cruelly and wantonly in this war against brigandage, the word "massacre" even being employed. Rev. Dr. L. T. Evans, who has been a missionary in Hayti for a quarter of a century, charges that discontent is growing and that peaceable folks have been driven to join the brigands by oppression. His words, as quoted editorially by the Boston *Herald*, are:

> In the meantime, however, conditions have been allowed to grow rapidly worse among these suffering, oppressed, enraged and terror-stricken people—as evidenced even by the riots between the marines and gendarmes, not to say the more frequent and daring raids by the so-called bandits or cacos, who are daily growing in strength and numbers, and who are at the same time gaining the real sympathy of more and more of the moderate, intelligent, educated and better class of Haytians, who have lost respect for our American occupation.

And he alleges that some at least of the discontent is founded on the preference shown by the constitution forced on the people, and in practical favoritism, to the unpopular white men of the country and to foreigners, as well as in many acts of administrative cruelty.

The Navy Department has done well in bringing these charges before a special naval court. We hope the investigation will be thorough going both for the sake of the Haytian people and for the good name of our naval administrators and our famous corps of marines.

The Parables of Safed the Sage

The Parable of the Pens

I have a friend who is a maker of Gold Pens. And he said unto me, What dost thou know about Pens?

And I said, I live hard by a Pen, though not in one; for I am a Writer.

And he said, Come with me, and I will show thee how a Pen is made.

So we entered the Factory, and came into a room where was a Crucible. And a man took Fine Gold and weighed it and cast it into the Crucible; and Copper took he also. And out of the Crucible came forth an Ingot.

And another man took the Ingot and weighed it, and rolled it into a Sheet. And another man took the Sheet and weighed it, and cut it into Strips. And another man took the Strips and weighed them, and out of every one of them cut he Pens an hundred and forty and four.

And another man took the Pens and curved the sides thereof. And another man cut out of every several Pen an Hole that was shaped like an heart. And another man cut in every Pen a Slit.

And every man counted the Pens that were given him, insomuch that if one Pen had been lost, or so much as a grain of gold missing, it would have been known who had taken it.

Then did certain damsels take the Pens, and they burnished them and polished them, so that every Pen received of the labor of an hundred men and two score maidens.

And the garments that they wore are burned once in the space of three months, and from the ashes they save more than enough gold to buy new garments. And when they wash their hands the water runneth into a great Vat and settleth, so that in every month they take from the bottom of the vat gold to the value of three hundred shekels.

Now I had watched them making of one Pen from the time it came forth in the Ingot till it was completed. And my friend took that Pen, and caused it to be set in an holder, and gave it to me. And he said, Keep it, for it is thine.

And I bowed low and thanked him.

And he filled the holder with ink.

And I spake unto him, and said, Behold, thou hast showed me a wonderful thing, and I have learned much. But I will show thee a thing yet more wonderful. For I am filling this Pen not with ink only, but with memory and creative power. I will cause this Pen to tell the story of its own creation, so that men who live a thousand miles away shall see what I have seen this day.

And he said, Thine is the more wonderful art: for the making of a Pen is not so wonderful as the use thereof.

So I took the Pen, and I wrote this parable therewith. And I remembered the gold that did not become Pens, but became dust of gold in the garments, and that flowed down the pipe into the Vat. And I prayed to my God, and said, O my God, who willeth not that any of the children of men should perish, if the washings of men's hands yield not filth only but gold to the value of three hundred shekels in a month, what canst thou do with the souls of men, in the day when hearts are tried as gold is tried in the furnace?

And I know not the answer to my prayer, but my hope is in God.

In Brief

Why not clear up your own thought of what is possible for the work of the church in your own community by starting in to do some one thing well?

* *

A little imaginative sympathy of the put-yourself-in-his-place variety will often add greatly to the worth of the Christmas gifts we are providing. Without that our gifts are like shots by a marksman who does not even take the trouble to look at the target.

* *

Afternoon teas and theater parties do not of themselves solve international problems, but we read with a good deal of satisfaction that cable despatch from Geneva the other day, saying that the head of the Japanese delegation to the League of Nations gave a theater party in honor of the wife of the leader of the Chinese delegation. Let us hope that Shantung was mentioned between the acts in such a way as to mollify rather than inflame national feeling.

* *

We like the battle-cry of Miss Robertson, the just elected Congresswoman from Oklahoma and if we were in Congress would gladly rally to her banner. She said to a reporter: "I am going to Washington to fight for four classes, women and children, Indians and soldiers. Yes, I shall fight for the enforcement of prohibition. I've been a total abstinence society of one all my life. My parents were missionaries, and missionaries to the Indians don't love liquor." But we hope she will not forget to fight for the rest of the people too.

* *

Since food is the first necessary and millions of people approach the winter in peril of hunger, it is enheartening to hear that Australia, in spite of unprecedented drought in New South Wales, will have a surplus from its just completed harvest of some 100,000,000 bushels of wheat for export. If America gives money and Australia, South America and the United States can supply wheat there will be a great saving of human life and distress in prospect in China, where families are selling their children, in Southern and Eastern Europe and in Armenia. But we must largely supply the money and machinery of distribution.

* *

The *Boston Post* has been passing on a bit of sunshine to its readers every morning for a number of months in the form of a good cheer quotation displayed at the top of its first page. The man who has been doing this clever bit of journalistic work certainly has shown familiarity with the best literature, ancient and modern, and a multitude of his readers have been cheered on their onward way by his selections. He was caught napping, however, the other day when he labeled the quotation "Forgetting those things which are behind, and reaching forward unto those things which are before" "Anon." But one of his readers at least knew that the sentence, though somewhat modified, was originally penned by St. Paul, and when he informed the editor of the original source of the optimistic utterance, the latter was magnanimous enough to admit that it was an inexcusable editorial blunder.

From Our Canadian Window

Canada is still rubbing her eyes, as she looks across the line that unites us, wondering what it is all about, and how it has come about. Political landslides she herself has known, but this is a cataclysm not easy to explain from afar. A shifting of the seat of power she was prepared for, but the complete renunciation of the standard-bearer with a policy that was the radiant hope of a new world and a nobler time, as brave men struggled through the blackest night, never came within her dream. "Never again!" the gallant said, as in their thousands they heroically and well nigh gayly risked life, and gave it too, that it should never again be. And with simple faith they believed what they said, looking to the Anglo-Saxon peoples, in arms together seeking enduring peace, to make dream reality and the shining ideal something of enduring fact.

And has it all perished amid political strife and egotistic nationalisms and intriguing imperialisms and a cynical materialism? It cannot be. The truth is greater than the messenger and the vision than the seer; and beyond the dust of this troubled and confusing time one sees the gallant standing erect again on French and Flanders fields, with bugles at lips, summoning the jangled and nerve-frayed nations to finish the work for which they died. In spite of Democrat or Republican, Wilsonism or Lodgeism, the soul of the United States will hear that call and go marching on. A League of Nations ensuring peace, in place of coteries of diplomatists playing with hell, must rise from the appalling havoc of the Great War, or civilization will justly perish unhonored and unsung. And Wilson, his stubbornness forgiven, the mistakes of a lonely spirit grown autocratic forgotten, will stand out on the canvas of history, wart and all, as Cromwell said. the prophet of a new age and one of the glories of the United States. For the moment she stones her prophet with mob passion because of his mistakes, tomorrow she will build his tomb following his vision and finishing his work.

So Canada, bewildered, speculating about "drys and wets," Irish and German votes, big business and tariffs, war reaction and women's uncertainty, still believes. All that is best here holds fast its faith in the soul of her great neighbor, and waits to see its passion cleansed, demanding of its rulers the federation of the world for peace.

* *

Meanwhile our own politics are noisy, too. Our standard-bearer in the Great War, Sir R. Borden, broken in health, has gone into the shade like so many others who were leaders through Armageddon. His place has been taken by Premier Meighen—clearly "a lad o' pairts," alert, self-confident, ambitious, at least a party leader of abundant partisan rancor and with a rasping tongue. Statesmanship, it is hoped, he may yet show. Throughout the autumn, a wordy warfare has filled the air from coast to coast, but issues are far from clear, and as is the way of party politicians charges and arguments are somewhat unscrupulous. Will politicians ever learn that truth should be the aim of debate and justice the end of discussion?

The Premier when fact fails him, has an ugly habit of exploiting egoistic nationalism, a peril in all lands today, failing to see that great questions and social problems can be solved only in terms that are human and not merely national. The world has grown both small and big. The task before the world is how to get nations and parties and classes to live together humanly. The issue here, so far as any issue is clear, is present tariff, it may be higher tariff, or lower tariff. The big manufacturing interests are confederated, the masses bamboozled. Meanwhile the farmer driving his furrow and chewing his thought in all the back sections, is the uncertain quantity. In Ontario he has tasted power and is showing capacity for clean government. A great place waits for him if he holds on with straight thinking, restrained class consciousness and zeal for the common weal. The Farmers' Party for the present invades the strength of both the old parties. United with Labor in the cities, it would change all balances of power and shift all seats of authority.

As the result of the farmers' labor the land abounds in plenty. Canada has had a great harvest and has abundance to spare for the world. Her outlook on tomorrow is steady and hopeful. Prices have a slight tendency to fall, but money, except among the unskilled and the teaching and professional classes generally, is plentiful.

The nation has just had one more intimation that the price of liberty is eternal vigilance. The sugar refiners, bent on high ventures and great gain, boldly requested a Board of Commerce to maintain a high selling price by excluding imports of all cheaper sugar, and that in spite of a present protective tariff. To the amazed indignation of other interests and finally of the nation when it awoke to it, the Board made the order. The outcry was so swift and terrible that the government, arranging an inquiry, declared the Board's order illegal. Now the refiners, complaining that they "loaded up" at the request of the Board of Commerce, seek relief in some form from the government.

Fair play is a jewel even when high speculators venture far and lose; and the government driven to it by the action of its meddling and muddling Board may have to do something. But inquiry into the Board's relation to the refiners should clearly be carried farther. Certainly the public has again had evidence that "big business" can be impudently predatory. How hardly shall they that have riches, or are bent on riches, enter the Kingdom of Heaven—the kingdom of fair play and the square deal, of justice and brotherhood, of love and joy in right, and the service, not the plunder of others. Men upright and kindly in personal relations are sometimes without social conscience, and nowhere more often than in "big business." D. L. RITCHIE.

Montreal.

Editorial Sparks

AN UNFORTUNATE DIVISION OF LABOR

A family of our acquaintance is composed of a father, who is an irregular attendant upon church services; a mother, who is an excellent and devout Christian; and a daughter, who is the organist in the church which she attends. The man is accustomed to say: "We divide the work up in our family. My wife prays, my daughter plays, and I pay." There is a good deal of such division of labor in the church, a great deal too much for the prosperity of the cause or the good of the individual Christian.—*The Watchman.*

WOMEN AND MEN TOGETHER

The world, we have often heard, cannot be legislated into any course. But the world, we think, can be educated, can be enlightened, along any good way. Not the ballot, not even the ballot in the hands of women, but the ballot used aright by Christian men and Christian women and used co-jointly: this will change things for the better—more than that, for the best. The bringing in of this use: that is what we hope and believe women will do at the polls. As for the "purification of politics"—we think that it will be through such co-partnership at the polls that this will come to pass.—*The Churchman.*

OUR PILGRIM PULPIT

The Sanity of Jesus

By Rev. Henry Kendall Booth

Long Beach, Cal.

"And one said unto him, Lord, are there few that are saved? And he said unto them, Strive to enter in by the narrow door."—Luke 13:23.

We owe an incalculable debt to the modern study of our New Testament for its re-creation of Jesus Christ. Whatever fault may be found with the method or the spirit of modern Biblical criticism, one thing at least is sure—that out of the obscurity of the past Jesus Christ has come back to this generation with a freshness of approach, with a vigor of appeal that he has never had before. We are privileged to look at the real Jesus today, not the Jesus of tradition, or the Jesus of art, or the Jesus of mysticism, or the Jesus of theology, but the Jesus of the Gospels. The Jesus that is revealed in the Gospels is a man who walks with his feet on the ground, whose outlook is not future but present, whose teachings are simplicity itself, and who is characterized both in life and in doctrine by what we may properly call sanity.

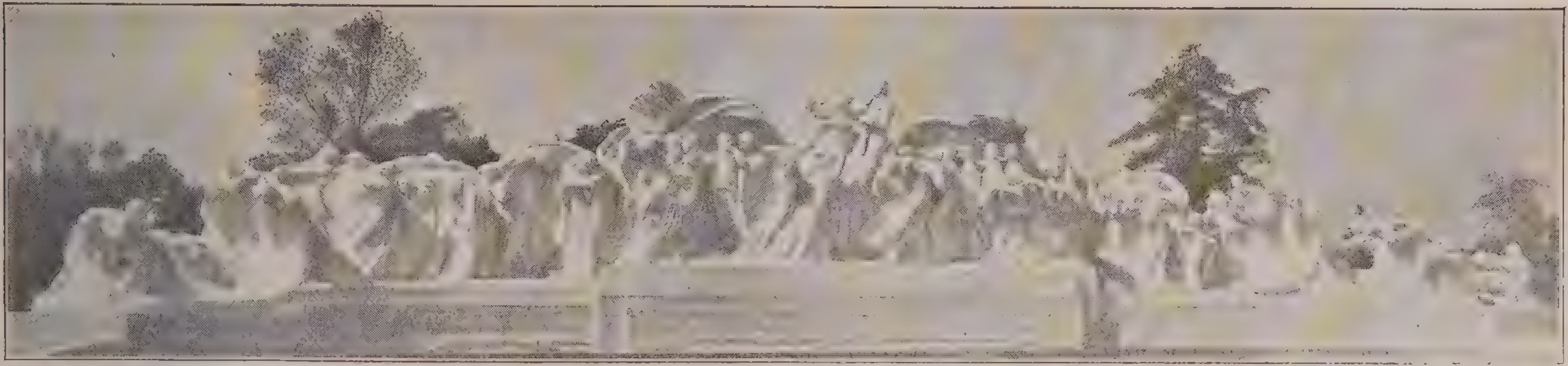
As we look at the life of Jesus Christ we are struck by the fact that with the supreme development of all the faculties of his nature and intellect, there is in and through all a perfect proportion. If I were asked to name the one great outstanding characteristic of Jesus Christ that has impressed me the most, I should say it was his balance, his poise, his evenness.

Nor was Jesus a fanatic. He saw life steadily and he saw it whole, he saw all problems and he faced them all.

Nor was Jesus in any respect a sensationalist. He depended for the growth of his Kingdom upon his contact with individual men and women. He did not seem to enjoy preaching to multitudes. He much preferred the quiet contact with the individual man or woman—to sit down with a woman by a wayside well, or to gather under the shadow of Lebanon with a little handful of disciples. This is the Jesus of the Gospels.

And now as we turn from the man to the teachings he has left behind him, we find that they are characterized by the same saneness. There is almost no abstract reasoning, scarcely an abstract term in all his teaching. It is common sense, practical, everyday, down-to-the-ground. He is talking to men as they live and he is concerned with the problems that are vital.

How simple, after all, he makes the religious life. It does not consist in the things that men often call religion at all, but just in simply going about doing good, living right lives, gentle, gracious, self-giving as was his own life. And as one turns from this same Jesus with his sane teachings to the modern world, and one sees certain groups of Christian people exalting ecstasy and emotion to the supreme place, when one hears certain teachers insisting that the only thing we are concerned with is the future coming of the Lord Jesus Christ, when one sees other groups of Christian men and women insisting that certain elaborate forms and liturgies and ceremonies are all that must be held to be a Christian, when one finds still others insisting that forms of words, creeds and confessions are the all in all of Christianity, one understands that the Christian world has wandered a long way from Jesus, and we need to be recalled many times to the fact that is so plainly set forth in the life and words of this Master—that the practical, everyday life is the place in which religion must find expression, and as Jesus taught us, live lives of goodness and of kindness, of purity, of service day by day, taking him for our example and our pattern.



Lorado Taft, a Preacher in Chiseled Marble

The Inspiring Work of a Chicago Sculptor

By Henry J. Kilbourn

Had he been a banker or a lawyer, a preacher or a soldier; or if, four decades ago, that shipment of Greek gods delivered at the University of Illinois had not arrived cracked and broken—or forty other ifs—yet, in any sphere, Lorado Taft would have given a notable service to his generation. He is first of all a Man—bigger than his work. He has been heard, however, to remark that his first urge toward sculpture came when he was set to aid an Italian workman in repairing the above-mentioned plaster casts. Young Taft laid good foundations by being born of an inspiring mother, and then taking time to get a college education. After graduation from the University of Illinois, where his father was Professor of Geology, he embarked upon a thorough and laborious training of five years, mainly in Paris, at the Ecole des Beaux Arts, under Dumont, Bonnassieux, and Thomas, including also a period at Rome.

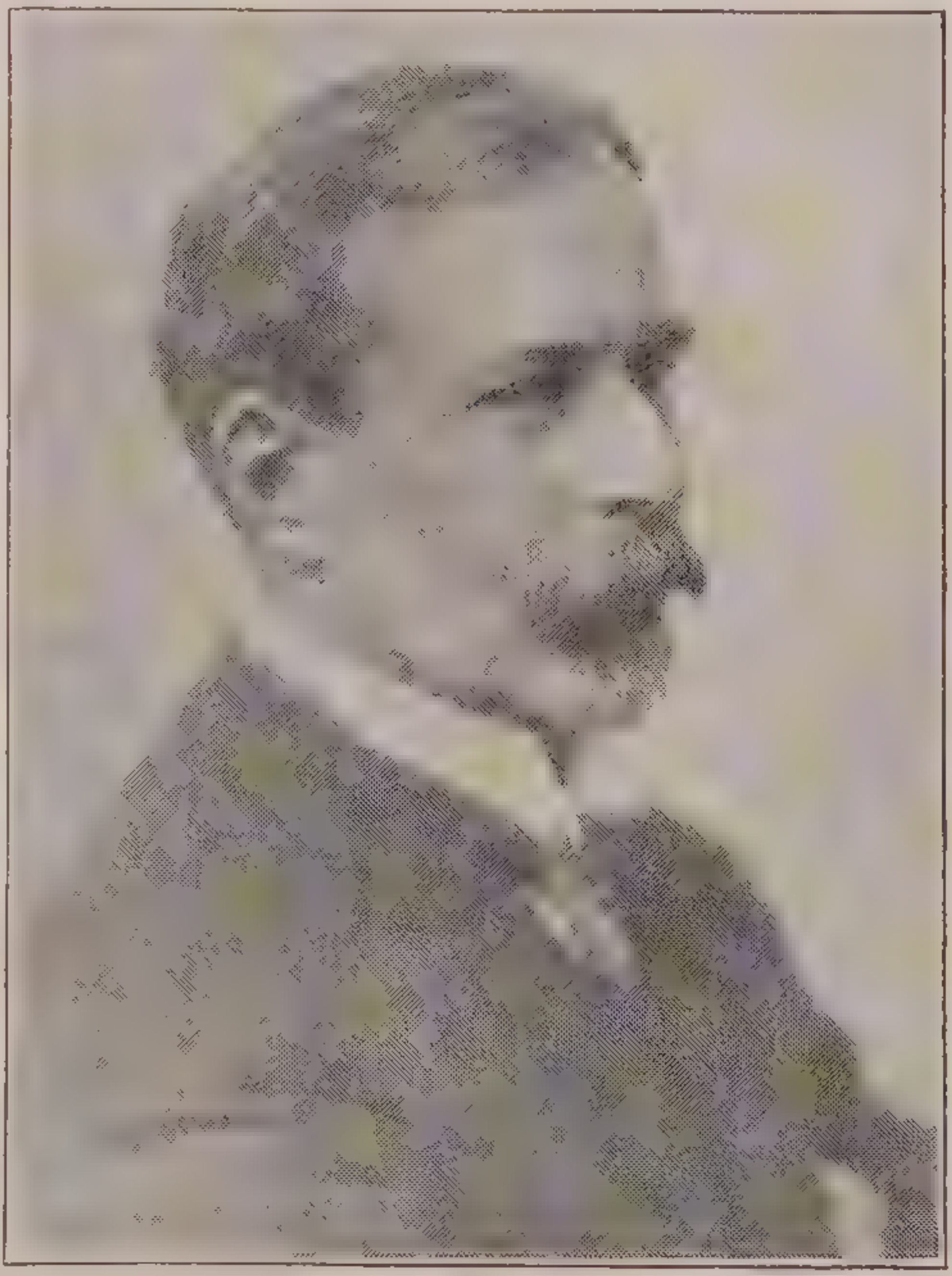
Returning to Chicago he began, where most young sculptors must, upon the portrayal of prominent men and women. Among the fruits of these years are his Henry W. Longfellow, Joaquin Miller, Frances E. Willard, Governor Oglesby, and others.

NOTABLE GROUPS

For thirty-four years he has wrought in Chicago, and now, from many public buildings and upon crowded thoroughfares, West and East, his works look out upon the passing throngs with a message that enters into the very fabric of their every day life. His vivid and powerful group, "The Blind," not only tells the pathos of Maeterlinck's play of that name, which inspired it, but, copied far and wide in the press, has proven a real trumpet call to a new public devotion in bearing the burden of the handicapped.

In 1913 came "The Spirit of the Great Lakes," now standing at the south façade of Chicago Art Institute. This group is an Allegory of Service, in which five fair female figures impersonate the inland seas. Superior, fullest and richest of all, pours from her bounty into the shell of Michigan, who in turn passes the flood on to Huron, who is intent that all she receives shall go to Erie, who, in the same passion of service, pours the wealth of the lakes over Niagara into the shell of Ontario, who, in her turn, with outstretched arm, sends the waters on down the St. Lawrence. Here is a sermon in bronze: It is the Voice of Ocean which calls to the Great Lakes. Should they disobey, become self-centered, they would become five Dead Seas. Hearing and obeying they are glorious. God made a few to be Superiors, thousands to be Hurons and Eries, all of us to be receivers from those who went before us of all that makes life good; all of us to pass on the gift of the past made richer by our own work and our own love.

Among Mr. Taft's major works, also, are the "George Washington" in Seattle, on the campus of the University of Washington; "The Columbus Fountain," adorning the façade of the great railway station at Washington, D. C.; and an exquisite meditation, "The Solitude of the Soul," for which he received the Exposition gold medal at St. Louis.



LORADO TAFT

THE MESSAGE OF MR. TAFT

Some years ago a recognizer of coming men introduced Mr. Taft to a lyceum committee. The venture was justified. Almost from the start the artist proved himself an instructive and inspiring lecturer. His industry is wholly beyond the ordinary. For more than twenty years he has been a professor, giving regular courses in the University of Chicago, the University of Illinois, and the Chicago Art Institute. In 1903 he published what is today the most complete and readable History of American Sculpture, and the aggregate of his popular lectures and addresses is nearing three thousand. He seldoms appears in a hurry. He is the "unhasting and unresting" kind. Those who know him need not be told that, notwithstanding his great activity, he has not forgotten the food of the soul. It in nowise dims the fineness of his work to say that he seems always the scholar and the lover of his fellow men a little more than the artist. During the trying days of the armistice it was no surprise to find him in a Y. M. C. A. uniform, standing in the Louvre, by the "Winged Victory," explaining the glory of its meaning to a multitude in khaki, who crowded about him. From city to city, and camp to camp he went, giving the boys his best, his utmost; making the cathedrals of France speak to them a tenfold message, and leaving them with a feeling that a Big Brother had passed by.

One hardly thinks of Mr. Taft apart from a devoted group of enthusiastic young artists who have grown up with him, and whose success is to him as his own. It is one thing to be a creative artist. A greater thing still to be a creator and inspirer of artists. Among these who look upon him as the "Fra Lorado," are now emerging a number of well known sculptors, including Bessie Potter Vonnoh, Nellie V. Walker, Leonard Crunelle, Frederick Hibbard, Julia Braken Wendt of California, Catherine Robinson, and the lamented Charles J. Mulligan, whose head of Lincoln especially had given promise of coming power.

FOR THE WORLD'S MOST BEAUTIFUL MILE

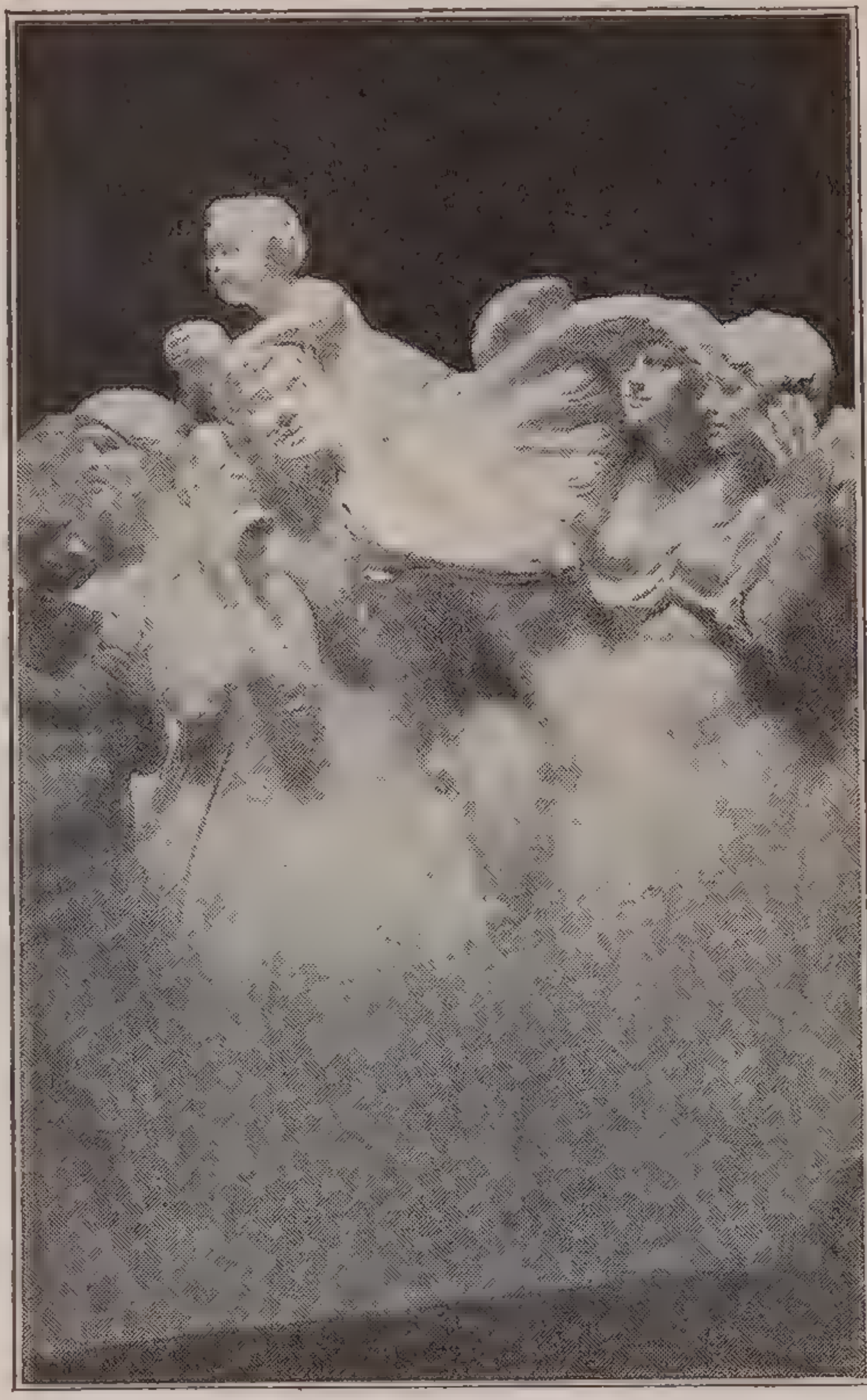
The far-sighted bequest of one million dollars by Mr. B. F. Ferguson of Chicago "for the erection and maintenance of enduring statuary and monuments in the parks along the boulevards, or in other public places in the city of Chicago," produced an income from which the trustees devoted ten thousand dollars a year for five years for the beginning of this ministry. Under their commission Mr. Taft has worked out a plan which, completed, will rank the western metropolis of America with the proudest cities of mediæval and ancient Europe.

The dream is this; to make the long, grassy Midway into the world's most beautiful and stately mile. Running east and west through the middle of this park will be hewn a water-way seven-eighths of a mile long and one hundred feet wide, to be spanned by three marble bridges. First, "The Bridge of the Faiths," with the statues of those prophets who have led the millions in their convictions of Duty, of God and of Life to Come. Then, eastward still, "The Bridge of the Sciences," to be adorned with the shapes of those inventors and scientists whose work, by common consent, is not to perish. Again, at proportionate distance eastward, "The Bridge of the Arts," dedicated to those whose names, in painting, architecture, and sculpture, are the household words of the ages. Lastly, facing the west, "The Fountain of Creation," showing the progress of humanity from its past selfishness and beastliness, upward toward the Divine.

THE FOUNTAIN OF TIME

At the western end, facing east, already stands, in plaster cast, the first great opus of the plan, "The Fountain of Time," a streaming throng of hurrying marble figures, rising, as out of the first eternity, increasing to the height heroic, passing again lower and lower until they reach the ground, while the great figure of "Father Time," himself, muffled and mysterious, towers from the center of the pool, watching the pageant.

From the first figures at the right showing the agony of birth and the struggle for existence, up through the gladsome rush of youth to the joys of parenthood, with babies, dancing children, and young girls; up still, to the irresistible forms of marching soldiers with the mounted conqueror, and the half-seen vision of fleeing refugees, all are mingled with the great billows of the Sea of Life, ending with a chord of the seventh in marble—the crouching strong man who fears and resists death, and lastly the kneeling form of the old man with serene, uplifted face shining with light from beyond as he welcomes the Great Change. Men will look long on that face. It speaks the all sufficient word from the "Green Hill far away," the word which found its echo in the parting breath of Columbus and of Martin Luther— ". . . into Thy hands I commend my spirit."


THE JOYS OF PARENTHOOD
A group in the Fountain of Time

"It has made Chicago think of eternal verities," says the *Evening Post*, "as no preacher or printed page could make it think."

GLIMPSES OF THE SCULPTOR

From early years Lorado Taft has been an earnest and continuous worshiper. Long a member of the First Congregational Church of Evanston, Ill., he now commonly attends the University Congregational Church near his studios, a little apart from the massive Gothic buildings of Chicago University.

As I write there comes back a pleasant vision of those days in Paris, when repeatedly, on Sunday, as many of us entered the American Church, often with President and Mrs. Wilson, always with Secretary of State Lansing—one of the most familiar figures, sitting not far from the preacher, was this other preacher of the Message in Marble. How he scorned one Sunday as I walked with him from Church, at the utter sawdust with which a supposedly eminent chaplain had fed us. But how, on the following Sunday morning, we rejoiced over the uplifting message of Dr. Chauncey Goodrich, upon the text, "Thou Renewest the Face of the Earth"—for it was nearly Easter.

Out of the reservoirs of the Eternal are inexhaustible things for him who with the Eternal communes. It was for such communing that Taft and his companion sculptor, Borglum, went together to see Rheims in the dignity of her ruin. The German trenches over against the City, the German fortress, four miles out, from which they had fired on the Cathedral, a fortress now ground to fine white powder; the two German tanks, battered and silent, still there; those scraps of faded greenish uniform half sunken in the ground, tangled with human bones which once caught my foot before I knew it—these were fascinating. But after all there was one chief thing to see, the Cathedral, with its gashed and giant towers lifted still to God; its worn stones of the chancel floor, the very ones on which Joan of Arc had knelt with tears of joy at the crowning of the Dauphin. Most of all it was this that the two sculptors had come to see. But not at all would they approach the holy spot in the broad light of day. Waiting until the blackest hour of night showed the first dim gray of dawn, they walked out in the great silence to the presence of those sacrificial walls—speaking little, looking up, reading the changing shadows, hearing voices, and seeing what men put not into words.

One wonders if all the visions of Sculptor Taft, for his city and for his country, can come true within the span of one lifetime. One covets for him a career like that of Michael Angelo, reaching the farthest possible decades. Be this as it may, he has already added permanently to the sum of noble human thinking, even to the sum of human faith in the great conviction of Paul, that, "as we have borne the image of the earthly, we shall also bear the image of the heavenly."

Encouraging Meeting of the A. M. A.

Annual Gathering in Springfield, Mass.

By Rev. Henry Lincoln Bailey

Under dreary drizzling skies the American Missionary Association opened its 74th annual meeting in the First Church, Springfield, Mass., Nov. 17. But the weeping endured only for a night, and the joy of fair weather came Thursday morning. There was no lack of good cheer inside even on Wednesday. How could there be with Treasurer Gaylord reporting a balance of nearly $2,000 after a year of unparalleled expenditures? The attendance, from a local point of view, was disappointing, due in part at least to weather conditions; but the program was as strong as ever, well repaying the visitors however far they came.

THE PAGEANT

An especially happy impression was created by the pageant which was staged in the Auditorium Wednesday evening and witnessed by 3,000 spectators. Miss Anita B. Ferris adequately sensed the spirit and substance of A. M. A. work in her vision of "The Court of Brotherhood," partly allegorical, largely a reproduction of typical episodes of today on the mission fields. Springfield and vicinity furnished the cast of 160, and the Association provided equipment, which it is prepared to loan for pageant purposes in other cities. Moving steadily forward for 125 minutes, the living moving pictures of Indian, Negro, Porto Rican, Highland and other mission life created such a vivid impression as books and speeches could never give.

The young Knight, America, seeking the grail of Liberty, is armed with the gifts of Faith, Justice, Chastity, Steadfastness and Zeal. He is led astray by Glory, Riches and Power, and failing in justice to Indian and Negro is nearly overwhelmed by Dishonor, Oppression and Greed. Appealing for help to the Palmer, Holy Church, he is taught that brotherhood is the secret of his quest; and as he stands aside he is shown the working of brotherhood for the belated races of our land.

THE FIRST SESSION

Dr. Nehemiah Boynton being detained the first day, Dr. Oscar Maurer of New Haven presided, making happy response to the greetings of Mayor Adams, Moderator Stryker of the Hampden Association, and Pastor McPherson. This was Springfield's third chance to be host to the A. M. A., previous dates being 1868 and 1900, with 1923 hoped for in connection with the National Council. John R. Rogers broke loose from the printed report of the executive committee and gave an interesting story of his 63 years of A. M. A. experience beginning as a baby in the family of the founder of Berea College. The survey, to which he made frequent returns, discloses a year of expanding school work, yet of financial curtailment; and of local support aroused where schools were threatened with closing.

Dr. Alfred Lawless, Jr., Southern superintendent, dealt with church work among Negroes, whose emotionalism is somewhat hard to yoke up with the intellectualism of New England Congregationalism. We have not stressed church extension there as we ought, and the situation is a challenge for an adequate church program. A concert of prayer, led by the veteran secretary, Dr. A. F. Beard, closed the afternoon session.

Thursday Morning

A sinister situation in Southern school buildings was pictured by Arthur B. Holmes, supervising architect. Modern standards for schools are far ahead of those of a few years ago. Add to that the fact that most of our buildings are old and worn and lacking in what today are counted essentials, there are only three things possible—replacement, extensive rehabilitation, or abandonment. The first is best. Out of four years' knowledge of the fields by frequent visitation, Mr. Holmes described typical cases and showed how imperative is the need of $10,000 here and $25,000 there, all over the South, if our work is to go on.

Dr. Lewis B. Moore of Atlanta depicted "after-war race relations." The idealism of war-time has faded. The Negro soldier is hated because of his heroism. But the better class in each race is growing in numbers and in mutual respect. Dr. Moore enumerated several causes of Negro unrest, all of them kindred phases of race discrimination, and declared that to build a real civilization, justice, morality and love must be foundation stones.

The secretarial paper was by Dr. George L. Cady on "Race Values and Race Destinies." Electric, epigrammatic, trenchant, he was at his best in a characteristic speech, fearing no foe and pointing out what a billion colored people in the world are sometime going to do to half a billion whites if white Christianity doesn't first get in some genuine world-wide work in the spirit of Jesus.

Woman's Hour

By force of circumstances one woman filled the hour, but Ida Vose Woodbury was equal to it. This was her official swan song, but nobody wanted to believe her when she called it her last appearance on an A. M. A. program. Just closing 25 years of service, and with several books in her head ready to leap into print when she gets literary leisure, Mrs. Woodbury told "The Story of a Quarter Century." She did better, for she traced her family kinship with Lincoln and Sumner, and told of her girlhood before and during the war. It was an hour of reminiscence, of picturesque autobiography, of compelling interest. For the quarter century she has averaged 25,000 miles of travel each year, and she pictured some of it. Those forthcoming books will be in demand.

Voices from the Field

Rev. Rudolf Hertz, "Christian by choice and Congregationalist by chance," speaking on the future of our Indian missions, made a plea especially for a trained corps of medical workers to combat the ravages of tuberculosis among the red people. Rev. Otto J. Scheibe told of the need of community uplift among the Mexicans on this side of the border, who have no state support for schools as have the Indians. Principal Inborden of the Brick School in North Carolina detailed the progress and present needs of the Negro farmers of the South.

Business

Machinery was absolutely out of sight. Two resolutions, a single ballot, and the introduction and respnse of the new secretary, Rev. Fred Leslie Brownlee, were the only items and they were not introduced consecutively. The officers were all re-elected, save that R. A. Dorman of New York takes the place of G. W. Baily as one of the auditors. Mr. Brownlee, late of Pilgrim Church, Cleveland, was brought out by Chairman Rogers in a welcoming speech, and made fitting and modest reply. While in a sense field marshal of the A. M. A. workers, and while asserting that young men have a new outlook, he disclaimed any intention of being a dictator. The Association adopted a strong resolution of sympathy for the Japanese in California.

California Resolution

The American Missionary Association extends to our Japanese brothers in California sincerest sympathy in this trying hour. We deprecate the un-Christian propaganda incited by race prejudice. We believe that America can solve all race problems in our midst without violating our principles of democracy and Christian brotherhood. We pledge them our every effort to make secure their human rights, and we pledge them our fullest co-operation in their splendid endeavors for Americanization, and pray that they and we alike may bring all our hearts and actions into harmony with the spirit of our American institutions and the spirit of our common Master, Jesus Christ.

Resolutions on Mrs. Woodbury

Whereas, Mrs. Ida Vose Woodbury, who with rare ability and devotion has for 25 years served the churches as Field Secretary of the American Missionary Association, has resigned her office and her resignation has been accepted by the Executive Committee of the Association; therefore,

Heard in Springfield

"A nation is not cultured till it is Christian."—*Dr. Neil McPherson.*

"No people who can sing like these Jubilee singers can be Bolshevists."—*Dr. L. B. Moore.*

"A Jim Crow car may be irritating, but a Jim Crow democracy is intolerable."—*Dr. G. L. Cady.*

"When white Stoddard and black DuBois emerge from a study of the color problem, they come with a sword in their hand."—*Dr. G. L. Cady.*

"There are no swear words in the Dakota language. The Indians have to learn English for that."—*Rev. Rudolf Hertz.*

Resolved, 1. That we, the members of the American Missionary Association in annual meeting, hereby express our profound regret that a connection and service so notable for their value to our churches should cease.

2. That we record our personal indebtedness and that of the churches for the unwearying pains and cheerful sacrifice with which by familiar association in the homes and with the work and joy and suffering of the backward peoples of our land, together with the patient study of their problems, she has become one of the ablest living authorities both as respects their claim upon the nation and the nation's sacred responsibility for them.

3. That we express to Mrs. Woodbury our hearty appreciation and gratitude for these many years during which her sagacious, graphic and illuminating portrayal of the needs of these people has deeply stirred many hearts and constrained them to increased endeavors for their relief; and

4. That we tender to the Executive Committee of the Association our deep sympathy in their prospective loss of Mrs. Woodbury's valuable service as Field Secretary, with the urgent hope that through some wise plan her long experience and thoughtful eloquence may still be available for the instruction and inspiration of our churches.

Resolved, That this resolution be spread upon the minutes of the Association and that copies of the same be sent to Mrs. Woodbury and to *The Congregationalist and Advance.*

A large assembly greeted the speakers Thursday evening. Springfield was glad to welcome back to the scene of his novitiate Dr. A. H. Bradford of Providence who spoke on "The Pilgrim Heritage for All Americans." The A. M. A. serves as intermediary, he said, between *Mayflower* descendants, rich in all but brotherhood, and descendants of slave-ship immigrants, poor in all but the Pilgrim spirit. Maj. R. R. Moton, worthy successor of Dr. Washington at Tusgekee, followed with a strong address on fair treatment for the Negro. As Dr. Moore also said, he wants no social equality, but he wants no unfair discrimination or ostracism or segregation. Good pastors and teachers, good homes, brotherhood, these are the ideals of the race. Briefly and brilliantly President Boynton summed up and re-emphasized these points for all men in our land, and the meeting ended.

The Fisk Jubilee Singers were, as always, a popular part of the program at every session. An exhibit of industrial work from the schools of the Association attracted much attention in the chapel between sessions.

The Herring Memorial Fund

(Designed to be serviceable to Mrs. Hubert C. Herring while she lives. After her death the Trustees of the Annuity Fund, in perpetuation of Dr. Herring's devotion to his brethren of the ministry, distribute the income, as their judgment shall deem best, to ministers who, in order to secure the benefits of the Annuity Fund, need special assistance in meeting their requisite annual payments. In case any part of the income in any one year is not needed for such purpose it may be used to supplement the income of the Pilgrim Memorial Fund.)

Alden, George I., Worcester, Mass.
Cross, Mr. and Mrs. E. W., Grinnell, Io.
Marsh, George B., New Milford, Ct.
Strong, David H., Benson, Vt.
Arnold, Henry A., Toledo, O.
DeBerry, William N., Springfield, Mass.
Dornhoefer, J., De Pue, Ill.
Enlow, Charles E., Galesburg, Ill.
Wagner, Jacob, Lincoln, Neb.
Whitin, Arthur F., Whitinsville, Mass.
Bliss, Leon D., Sheffield, Mass.
Clyde, John P., Corvallis, Ore.
Dickey, J. G., Dickinson, N. D.
Hulbert, H. W., Groton, Ct.
Papazian, M. G., Fresno, Cal.
Rose, Samuel, Chicopee, Mass.
Uhler, H. H., Glen Ridge, N. J.
Peet, Major Edward W., New York City.
Bevin, Mrs. C. G., East Hampton, Ct.
Crane, William M., Richmond, Mass.
Eaton, Edward D., New York.
Graff, Franklin L., Columbus, O.
Harrison, Hiram B., Atlanta, Ga.
Lockwood, Arthur J., Glen Ridge, N. J.
Lucas, Burton A., Windsor, Vt.
Luther, C. F., Oxford, Mass.
Rogers, J. R., New York City.
Gregg, James E., Hampton, Va.
McElveen, W. T., Portland, Ore.
McQuarrie, Neil, Stearns, Ky.
Moore, Edwin F., Cambridge, Mass.
Taylor, Livingston L., Canandaigua, N. Y.
Benedict, Miss Amelia C., Waterbury, Ct.
Colman, George W., La Crosse, Wis.
Smith, Clifford H., Ludlow, Vt.
Cooledge, Mrs. Viola, Ludlow, Vt.
Wissler, H. L., Gilbert, Io.
Cowling, Donald J., Northfield, Minn.

(265 subscriptions aggregating $9,408.06)

AMONG THE NEW BOOKS

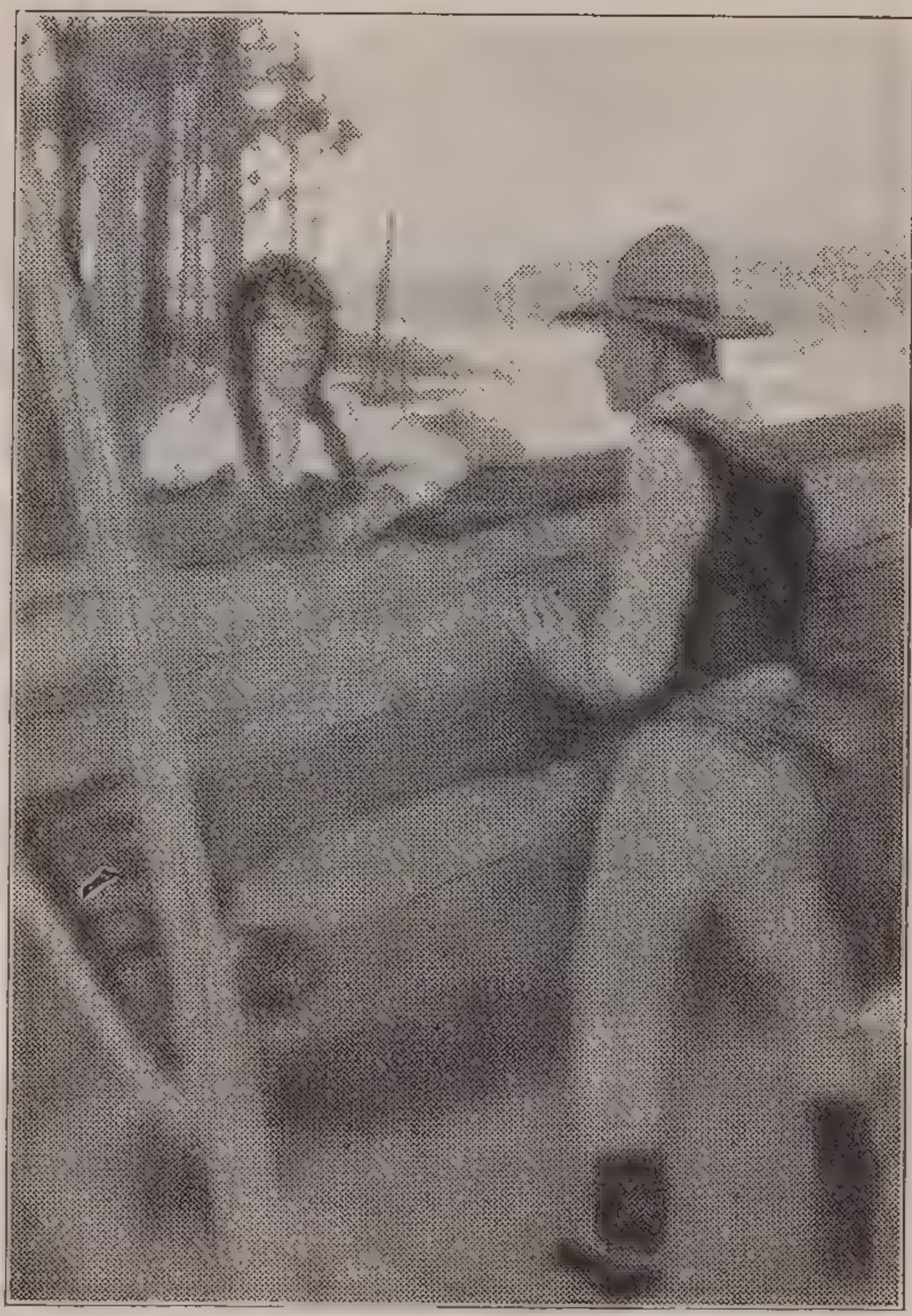
Recent Fiction

The Gester of Duke Jocelyn, by Jeffery Farnol (Little, Brown). Mr. Farnol tells us that this tale was written at the request of his daughter Gillian, "who longed for romance." And this is surely undiluted romance, written "as of old, in prose, blank verse and rhyme." Duke Jocelyn, in the guise of a court jester, goes forth to seek Yolande, the fair lady, and discover if she can love him for his own sake, in spite of a badly marred face and his fool's costume. Thereupon ensue many and perilous adventures. But of course all ends happily. It is a well-told tale with the real atmosphere of the days of knights in armor, damsels in distress, outlaws who robbed the rich and aided the poor, and tremendous tournaments. The volume is well illustrated by Eric Pape.

A World to Mend, by Margaret Sherwood (Little, Brown). A Boston "Brahmin," in the guise of a cobbler, settles in a New England village during the war. He is making a deliberate attempt to break his shell of aloofness and to understand democracy. His journal tells the story of his experiences day by day. In it are imbedded the characters of the neighborhood from the old families and the new-rich summer sojourners to the social climber and the loafer. A discouraging panorama it looks to be at first, until the double impetus of war and self-sacrifice reveals better things. All through there is a pretty love story developing. The world securely mended is the cobbler's vision. But now it has been long since the armistice and a changed mood makes the tone of the book seem strained. However, the fine theories of religion, education and brotherhood are impressive and are doubly needed in these plodding days.

An Old Chester Secret, by Margaret Deland (Harpers). Dr. Lavendar in his extreme old age is still able to put in the right word at exactly the right time. In respectable Old Chester a sin has been smothered in secrecy for twenty years. Not any catastrophe but the slow working of conscience and natural affection bring about the crisis of confession. The reader has known the truth all the time and watches the drama with growing wonder as to the outcome.

Century *Silver Shoal Light*



Scribners *Man to Man*

Man to Man, by Jackson Gregory (Scribners). A ranch story of the most strenuous kind. The great man of the district is called Hell-Roaring Packard and he has a grandson of the same type. There is a strange and fierce conflict between the two. There is also a beautiful heroine who is quite as strenuous as the man. Villains mix things up badly, but the story ends well. It is not quite convincing but it is quite exciting.

Silver Shoal Light, by Edith Ballinger Price (Century). Life in a lighthouse is an unusual background in fiction. So here is the charm of novelty added to several others. Unlucky Joan Hastings is stranded at a summer resort without "a reservation." On the ground that they must "assist persons in distress," the lightkeeper and his wife give her shelter. There is a lurking romance which culminates at the very end. Meantime the love of ships and the sea absorbs every one, from the wistful little crippled boy to Cap'n Bijah, one-time master of the ill-fated "Bella S." It is a book which will be keenly appreciated by the host of Americans who inherit the great sea-faring traditions of their race.

Glen of the High North, by H. A. Cody (Doran). A stirring adventure story of events in the Alaskan gold fields. A young newspaper man starting on the quest for a missing man is diverted from his immediate undertaking by the sight of a charming face. Then begins a pretty romance and a series of thrilling events. The story is fully up to the standard of the author's best work.

A Poor Wise Man, by Mary Roberts Rinehart (Doran). The Book of Ecclesiastes tells of a city powerfully besieged by a great king. But it was delivered by the wisdom of a poor wise man. This is the story of a struggle between Labor and Capital with subtle anarchist forces working for the ruin of a modern American city. And all the while the huge middle class, "nine-tenths of the community, were milling like sheep with a wolf around." It was a humble clerk, possessed of a great heart, a fine brain and a thin pocketbook, who taught the people how to help themselves. Aside from politics and philosophy the story is extremely interesting, full of life and of optimism.

The Big-Town Round-Up, by William MacLeod Raine (Houghton Mifflin). The Big-Town is New York. Clay Lindsay, of a great ranch in Arizona, comes in conflict with the gunmen of the great city. It began on the train coming East, where he first met Durand the prize fighter and ward boss, and for good reasons threw him off the train. That was the first of a series of events in which the two come into conflict. Lindsay beats the gunmen at their own game. He is trapped more than once, but he meets every emergency effectively, and there is a fine romance, too, in which he proves equally fortunate. It is a live story with very satisfactory hero and heroine.

Also Ran, by Mrs. Baillie Reynolds (Doran). An intensely interesting story of mingled mystery and romance. Nurse Pennant is an attractive, courageous, efficient and satisfactory heroine. Most of the action occurs in the wild and picturesque Dale country of England. The time is in the last months of the war. Jacynth Pennant returns home to become involved at once in a mystery which deepens as the story proceeds. There never was such a love story. But finally the mystery is solved and the conclusion will satisfy the most exacting reader.

High Life, by Harrison Rhodes (McBride). A long story and six short ones comprise this collection and the short ones are the weightier. "The Importance of being Mrs. Cooper" will be remembered as the curious account of an unexisting woman. "The Sad Case of Quag" relates the hopeless love affair between a British Museum Curator and a bustling widow from Wisconsin. "High Life" burlesques the royalties who foregathered in Switzerland during the war.

Anne, by Olga Hartley (Lippincott). A heroine who has the quality of "making more admirable people seem dull" is sure to blaze a tortuous path in life. Anne's story is full of breathless excitement from the age of fifteen when she becomes the ward of two young men to the rather mature period when she gives up

Houghton Mifflin *The Big-Town Round-Up* her pet amusement of being a runaway wife. She is honest and guileless and she has an exasperating husband. Yet no wonder her dearest friend expresses a desire to shake her. Never disturbing the story but reinforcing it, there runs the thread of a new, sterner social philosophy. Perhaps it will soon be unfashionable to "sneer at decency by calling the austerer virtues banal." And the woman who promptly flies to the divorce court may yet be called a poor sport. The struggle for a religious faith is another problem attached to this novel of varied interests.

THE TERRIBLE ISLAND, by BEATRICE GRIMSHAW (Macmillan). The action of this story begins in New Guinea, whence an expedition sets forth for a mysterious island which is said to be a source of some kind of exceedingly valuable treasure. But many men who have been there have come away blind. A beautiful heroine walks out of the sea but has lost her memory. Altogether the story abounds with mystery and adventure, is unusual and well written. In the end all is solved and everything is satisfactory.

THE AGE OF INNOCENCE, by EDITH WHARTON (Appleton). New York of the seventies was in the happy "age of innocence" or, at least, the women were. The social circle was so small that literally everybody knew everybody else. Outward respectability was its god. Certain fringes in the way of disreputable relatives were either ignored or endured with more or less fortitude. Into this society, "damnably dull, with no character, no color, no variety," comes the Countess Olenska, a returned native. Soon there occurs a duel between her and one of the "innocent" wives. It is a curious struggle. The whole story is woven perfectly without a loose thread or rough knot anywhere.

THE TRUMPETER SWAN, by TEMPLE BAILEY (Penn Pub. Co.). Of finer fiber than the author's former works and quite as pleasing and amusing as a story. The theme is parabolic, based on the fact that the trumpeter swan sounds its notes after it has disappeared from sight. So the hero, a returned soldier, holds to his philosophy that the men who dreamed dreams in the great conflict should keep on looking for their fulfillment in commonplace days. It is a satisfaction to see how well the story carries out the theme, reflecting both the disillusionment and the idealism of our own day. The scenes are set in Virginia, Boston and Nantucket.

LADY LILITH, by STEPHEN MCKENNA (Doran). The whims and caprices of Lady Barbara at once annoyed and fascinated the London smart set. In her search for novel experiences and emotions she rode rough-shod over other people's lives. Whether the situation in which she finds herself at the end of the book is one which will not yield to her usual methods is presumably to be answered in the next volume of the series of three which Mr. McKenna is planning. This series is to bear the general title of The Sensationalists. Finishing the last chapter of *Lady Lilith*, one reaches for the dictionary to determine whether sensationalist and neurotic are synonyms.

BLIND, by ERNEST POOLE (Macmillan). A man blinded in the war looks back over his varied career with the keen vision of mind and memory. His early days were divided between a dignified Connecticut homestead and a New York mansion. The call of the slums drew him to sympathetic investigation and to the vigorous use of his pen. It was the time when the frivolous went "slumming" and ardent souls worked under such reformers as Riis. His thoughts and deeds and those of his clan are traced to the time when blinded by their prosperity and ambitions, all are caught up into the Great War. The narrative is fictitious but many of the hopes and fears and sharp impressions must be Mr. Poole's own. Readers of "The Village" will certainly think so. The work is a rhapsody, high strung, even hysterical at times. In some episodes he rises to greater heights than in others. But to read it all is an experience worth having.

Houghton Mifflin *The Hidden Treasure of Rasmola*

NO DEFENCE, by GILBERT PARKER (Lippincott). Something over a hundred years ago Ireland was in upheaval as now. Dyck Calhoun is a typical hero of a fantastic time, brave, reckless, scrupulously honorable. His evil genius in "Dublin, the witch's kitchen," is a man much older, a traitor and faithless to all who ever trusted him. When he is murdered, suspicion falls on Dyck who from chivalrous motives, makes "no defense" and all his hopes in life are snuffed out. But his career is only just begun. The strongest part of a strong story shows him as a leader of the famous Mutiny at Nore when the impressed and abused British sailors rose against their oppressors. Later he appears as a Jamaican planter during the "Maroon" uprising. Finally the clogging mystery, understood all along by the reader, becomes clear to all concerned and the end is crowned with love and happiness.

HANNAH BYE, by HARRISON S. MORRIS (Penn Pub. Co.). A quiet story, in keeping with its Quaker background, yet suffused with the passions of tragedy and of loyalty.

THE WILDERNESS MINE, by HAROLD BINDLOSS (Stokes). A story in three parts with a title which belongs to the middle one. The chain of events begins in England and there the climax is reached. But it is in the Canadian wilderness that the hero finds an opportunity to break up an old family feud which parted him from his love. Though this novel lacks the author's usual spontaneity, it displays a certain practiced skill, especially in drawing contrasts between life in the old world and the new.

Little, Brown *The Gester of Duke Jocelyn*

THE SWORD OF THE SPIRIT, by ZEPHINE HUMPHREY (Dutton). This study of the complications which beset the path of the religious devotee is the author's finest piece of work. A young matron is the central figure. Educated in a French convent she has become an ardent mystic, absorbed in ritual. Returning to her home town she finds satisfaction in an Episcopal church which is evolving into the "highest" form. Simple Christians will experience an irksome sense of strain in the working out of the situation but the outcome is sane. The two priests and the "Sisters" are interesting characters and the problems on which they are working are eminently worth wide consideration.

MARY-GIRL, by HOPE MERRICK (Dutton). This posthumous story by Mrs. Leonard Merrick, tells of the tragic career of a young woman taken out of her humble environment and unsettled for her ordinary life by a period of service with a wealthy family. Chosen to be foster-mother for an infant in the castle, forbidden to see her own husband and child for a year, at the end of the period she returns to endure a series of experiences and temptations which are overwhelming. It is a pathetic and hardly probable tale in which scarcely a character is attractive, least of all the Quaker preacher. It certainly is not a fair presentation of that particular phase of the religious life.

JOHN SENESCHAL'S MARGARET, by AGNES AND EGERTON CASTLE (Appleton). An English soldier returning from the Syrian Campaign, badly wounded, is identified as John Seneschal, though he denies the statement and claims that he buried Seneschal. At the same time he cannot tell what his name really is. Margaret was engaged to Seneschal and accepts this man as her lover supposing that he was temporarily deluded. He is thus, quite innocently, thrust into the rôle of impostor and many queer situations follow. The story is well worked out.

LUCINDA, by ANTHONY HOPE (Appleton). A study in feminine psychology. Lucinda is a beautiful woman much admired by several men. On the brink of marriage with one of them, an Englishman, she disappears and appears later as the wife of an erratic Italian. It is a queer story and well written, as might be expected of this author.

Out-of-Doors Books

IN BERKSHIRE FIELDS, by WALTER PRICHARD EATON (Harpers). In the Berkshire hills "the foxes still bark and the deer browse" and even wildcats are plentiful. These delightful chapters, however, deal mainly with the more familiar creatures, Jim crow, the cheerful chickadee, hawks and owls, ducks, herons, swallows, sparrows and other birds. There is a charming chapter on Forgotten Roads and another on Little Folks that Grow, and another, "In Praise of Trees." So Mr. Eaton describes the great variety of natural life in a way that will delight all lovers of nature as well as those who are familiar with the beautiful Berkshire country.

THE HIDDEN TREASURE OF RASMOLA, by ABRAHAM MITRIE RIHBANY (Houghton Mifflin). This is a record of an actual experience in the boyhood of Mr. Rihbany in his Syrian home. The bit of adventure in the search for hidden treasure gives spice to the sketch but its chief interest to American readers will be the glimpse it gives into the habits customs and mental characteristics of the Syrian people. It is a very interesting little book delightful in its humor and its fine literary style.

The Spell of Brittany, by Ange M. Mosher (Duffield). An intimate description of the quaint people of Brittany and their customs, the picturesque corner of France in which they live and their unique folk-lore handed down from long ago. The author's love for Brittany and Breton folk is made contagious in her charming record of what she has seen and learned among them. The book is well illustrated with scenes and portraits.

Choice Essays

American Ideals, by Theodore Roosevelt (Putnam). In nothing written by Mr. Roosevelt is his philosophy of life better set forth than in this volume. It is fittingly chosen, then, as the book to present in fine form as a kind of memorial. Hermann Hagedorn writes an admirable introduction and nineteen excellent photographs of Mr. Roosevelt, taken at various periods of his remarkable career, adorn the volume. It is a handsome gift book, which will be very acceptable to any one of his devoted followers. It is a good book also to put into the hands of the younger men of the rising generation.

Adventures and Enthusiasms, by E. V. Lucas (Doran). Whatever Mr. Lucas writes is enjoyable to lovers of good English style and fine humor. This collection of delightful essays, selected from various volumes by the author which have appeared in England, should receive a warm welcome from appreciative Americans.

The View Vertical, by Winifred Kirkland (Houghton Mifflin). An essayist's chief requirement, individuality, is exhibited in this collection of brief discourses on many topics. The first essay, which gives title to the whole, typifies the author's sane philosophy of life. Some are whimsically familiar like the dissertation on adopted parents. Literary criticism takes a considerable share. A good book to be kept at hand for its variety, conciseness and gentle humor.

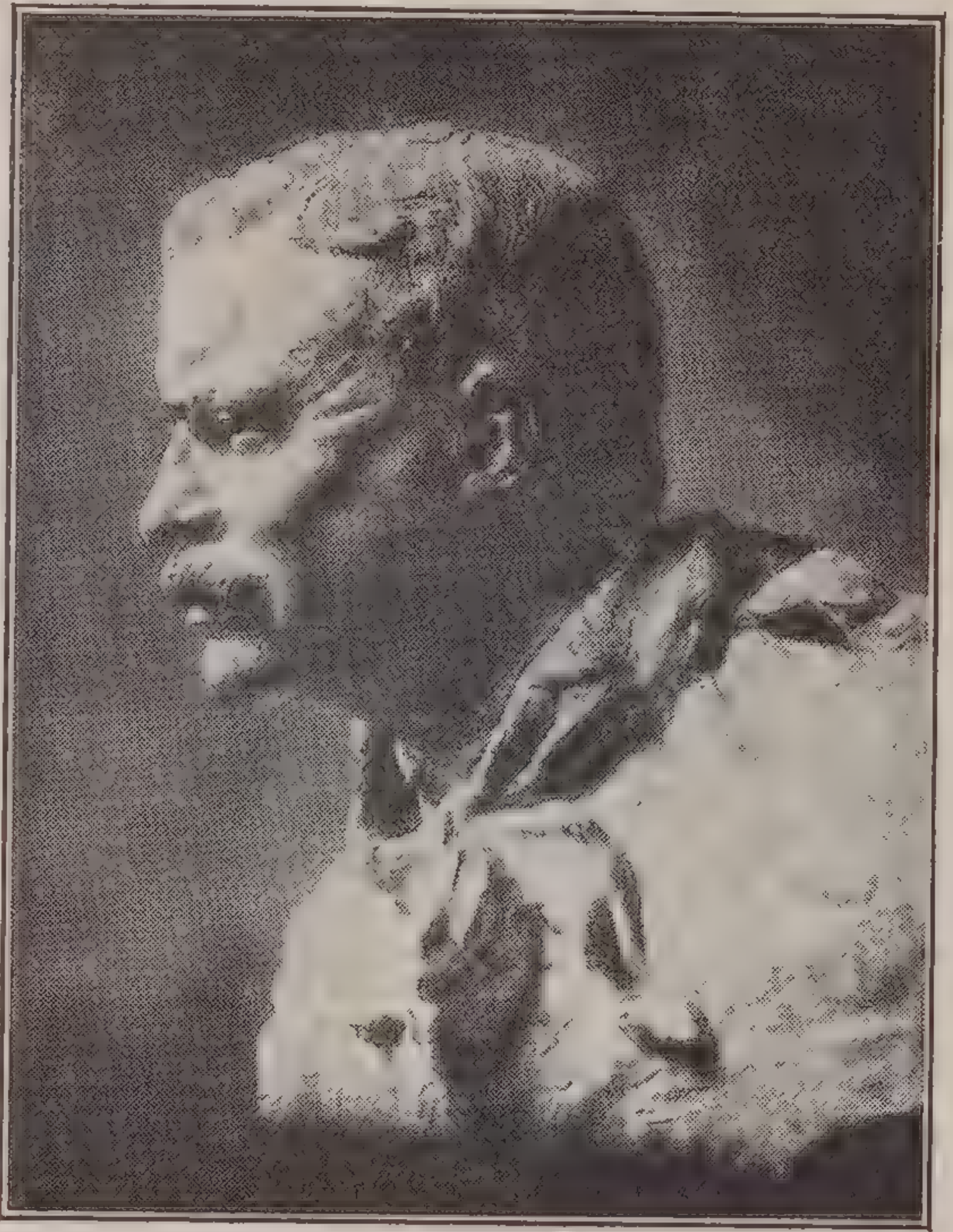
Men and Books and Cities, by Robert Cortes Holliday (Doran). Laughable descriptions of experiences on a recent trip from New York to San Francisco. Mr. Holliday meets or is entertained by Meredith Nicholson, Booth Tarkington, William Marion Reedy, Richard Burton, Fanny Butcher, Paul Elder and others, and makes more or less fun of them all in a genial way. Of course it is well written and entertaining and there is a little serious purpose here and there, perhaps, under the laughter.

Waste Paper Philosophy and Magpies in Picardy, by T. P. Cameron Wilson (Doran). The author, an Englishman of genius, writes scraps of life philosophy from the war front in France to his son, to which are added stirring verse all colored by the heroism and horror of war, of which he himself finally falls a victim.

Peter, by Arthur S. Hardy (Houghton Mifflin). A beautiful tribute in a single brief essay to man's faithful friend, an old dog.

The Dame School of Experience, by Samuel McChord Crothers (Houghton Mifflin). Another volume of delightful essays, marked by that genial humor, wit and wisdom which have characterized the author's previous works, "The Gentle Reader," "The Pleasures of an Absentee Landlord," etc. Specially enjoyable is "Education in Pursuit of Henry Adams," and "The Pilgrims and Their Contemporaries" contains some timely advice.

Points of Friction, by Agnes Repplier (Houghton Mifflin). A volume of essays by Miss Repplier is a welcome tonic, full of wise suggestion and keen analysis of human fads and foibles. The first is a defense of the value of history: "The book of the world is full of knowledge we need to acquire, of lessons we need to learn, of wisdom we need to assimilate." The second is a bold assault upon the sorry inadequacies of the new spiritism. Another, entitled "The Cheerful Clan," is a healthy tilt at the Polyanna type of literature. So the "Beloved Sinner" is a study in the morals of modern prison reform theories, and the "Virtuous Victorian" is a rebuke of the too common sneer at the so-called conventionalism, the proprieties of a past age. There are ten of these essays and each one is worth careful reading and consideration.



Putnam American Ideals

Personal Prejudice, by Mrs. R. Clipston Sturgis (Houghton Mifflin). Readers of that brilliant volume, "Random Reflections of a Grandmother," will know that something entertaining is in store. Such a title as "Husbands and Housekeeping," or this, "My Bolshevist," whets the appetite for reading. A chapter on "Old Friends," is a charming review of writers and books of a past generation.

New Editions

The Scarlet Letter, by Nathaniel Hawthorne, illustrated by Hugh Thomson (Doran). One of the most important gift books of the season is this quarto volume, illustrated edition of the famous classic tale of Puritan colonial days. It is a rather harsh presentation of Puritan morality, but it is a recognized masterpiece as a philosophical study of the problem of sin and remorse. For Introduction to this story, Hawthorne wrote a fascinating autobiographical sketch of his own life in the Custom House, and the artist illustrator has drawn some admirable pictures in which Hawthorne appears. The thirty-one illustrations in color give to this especial edition a pre-eminent position among its numerous competitors.

Harpers In Berkshire Fields

Lorna Doone, by R. D. Blackmore (Dodd, Mead). It would be interesting to know how many editions of this imperishable romance have been published. This new volume has sixteen admirable full-page colored illustrations and will be a fine gift book. The story does not grow less interesting with the change of times and customs.

Westward Ho! by Charles Kingsley (Scribners). This famous volume, which has been called "a prose-epic of muscular Christianity," deals with the heroic deeds of Drake and his companions, Raleigh, Hawkins and Grenville and reaches its climax in the battle with the great Armada. The volume is beautifully illustrated by Wyeth.

Robinson Crusoe, by Daniel DeFoe (Cosmopolitan Book Corporation). A quarto volume with a dozen handsome colored illustrations by N. C. Wyeth and the text in clear type on excellent paper. A good gift book.

The Three Musketeers, by Alexander Dumas (Dodd, Mead). The most famous of Dumas' historical romances. Political intrigue, court life, dueling and fighting provide a ceaseless flow of absorbing incident. A beautiful gift edition, with many colored illustrations by Rowland Wheelwright.

The Sleeping Beauty, told by C. S. Evans and illustrated by Arthur Rackham (Lippincott). It is a pleasure to see this beautiful old story with Arthur Rackham's charming silhouette illustrations. The story is told with some expansion of detail which adds to the interest for children and to the scope for the artist. The younger children will enjoy this.

History and Biography

A History of Sea Power, by William Oliver Stevens and Allan Westcott (Doran). A complete, authoritative and readable history of sea power from the days of triremes and the battle of Salamis in 480 B.C. to the times of the latest warships and the Great War. The authors are both on the academic staff of the United States Naval Academy, and their work is approved and adopted as a textbook in the Academy. Great battles of history are plainly described, and over 100 pages are devoted to the naval history of the Great War.

Nile to Aleppo, by Hector W. Dinning (Macmillan). The author is Captain of the Australian Light Horse, and in this attractive volume he describes, not the fighting but the Palestinian country in which the Australians fought. It is partly the record of his diary and in the very midst of it comes the news of the Turkish armistice. So it is a book of travel rather than of war and gives the author's experiences and impressions of the Jordan Valley, Damascus, Aleppo, Beyrouth, Nablus and other places. Six concluding chapters are reserved for Cairo, where the author was "on leave" when the brief Egyptian revolt occurred. It is a picturesque narrative with some interesting colored or etched illustrations.

Little History of the Great War, by H. Vast (Holt). A good translation of a French review of the war, which presents the complicated record with remarkable clarity. While it is a brief account it is readable and very interesting. The writer's attitude toward Americans is very friendly and appreciative, though he makes the amusing and suggestive statement that at the outbreak of the war we "had no army and no war fleet." Many maps supplement the narrative.

LIBERTY MAP OF NEW EUROPE (Funk & Wagnalls). A fine map, 4 1/3 feet wide by 3 1/2 feet high, printed in colors, indicating the new boundaries and the newly created states. It is provided on Bond paper, map cloth, or mounted with rods, each style with Index.

THE STORY OF OUR COUNTRY, by E. BOYD SMITH (Putnam). A short stirring narrative outlining the history of America from its discovery by the Norsemen to the end of the Great War, with striking colored pictures by the author. It will serve the important purpose of making American history more interesting for children and the important historical facts will stand out more clearly.

THE LEAGUE OF NATIONS AT WORK, by ARTHUR SWEETSER (Macmillan). The author was a member of the American Peace Commission and is now a member of the League of Nations Secretariat. He tells what the League has already accomplished, which reveals more practical progress toward effective international cooperation in world government than most of us have realized.

THE FRONTIER IN AMERICAN HISTORY, by FREDERICK J. TURNER (Holt). From the founding of Jamestown and Plymouth onward to 1890, the history of the United States has been that of an ever-advancing frontier. A group of modern historians, of whom Professor Turner has been called the leader, are seeking to interpret the past and forecast the future of our "peculiar people" by its pioneer experiences. This volume is made up of addresses and essays put forth at various times on such topics as "The Old West," "The Middle West," "Dominant Forces in Western Life," "Pioneer Ideals." The papers have been put together so as to make a connected whole and their varied dates are an advantage. Not the slavery question, Professor Turner thinks, dominated our history a century ago, but the seizing and developing of a great Empire. The discussion is comprehensive, fresh and stimulating.

SOME PROBLEMS OF THE PEACE CONFERENCE, by CHARLES HOMER HASKINS and ROBERT HOWARD LORD (Harvard University Press). Illuminating reports by two of the experts who accompanied President Wilson to Paris. They make very clear some of the perplexing questions which arose and conclusions reached in the Peace Conference concerning Belgium and Denmark, Alsace-Lorraine, the Rhine and the Saar, Poland, Austria, Hungary and the Adriatic, including the Fiume question, and the Balkans. The Shantung question is not referred to and Russian affairs only as they concerned Poland. But as far as the reports go they are very valuable.

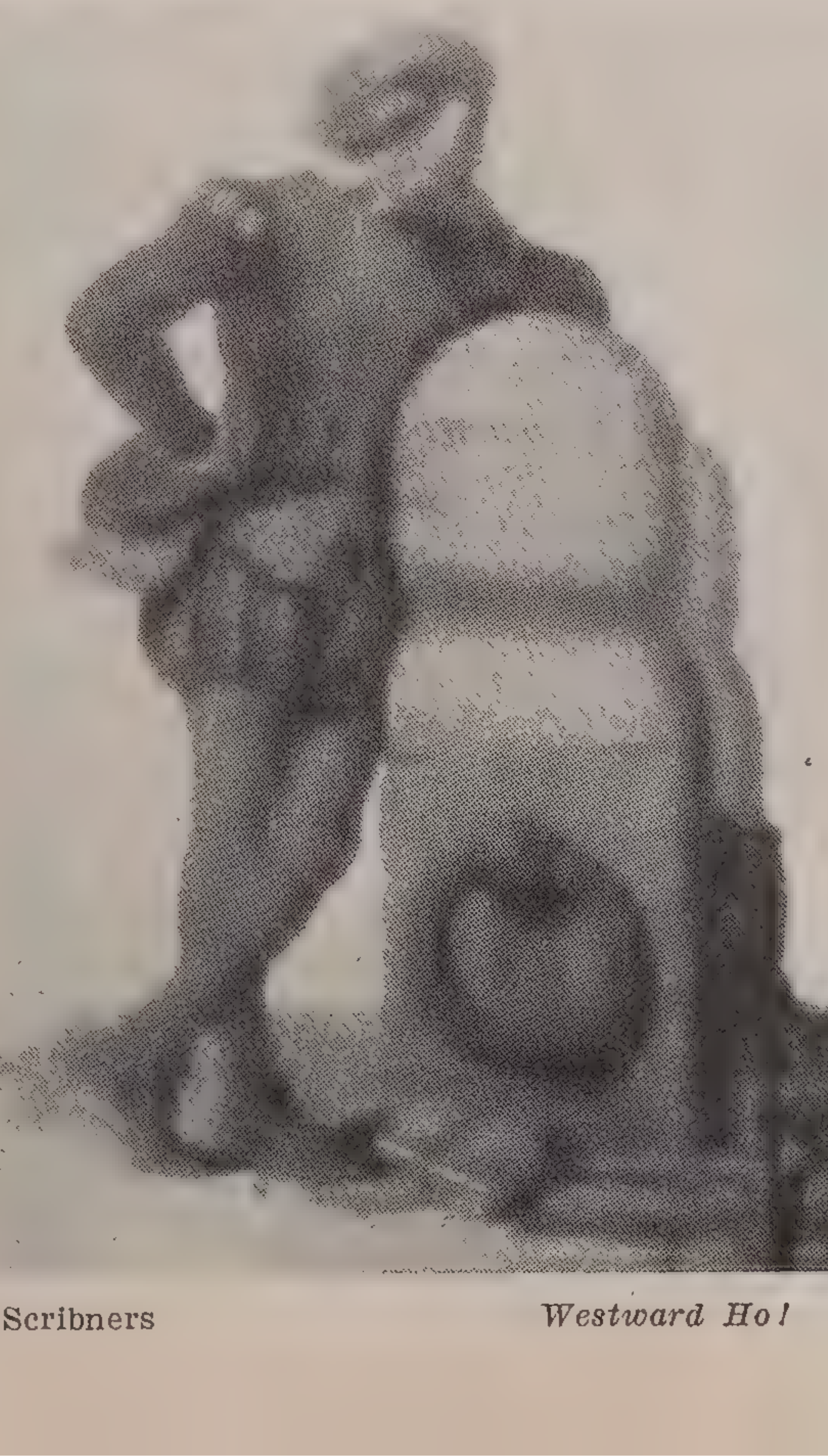
THE RUSSIAN PEASANT AND THE REVOLUTION, by MAURICE G. HINDUS (Holt). Mr. Hindus has written a valuable book historically and as a study of Russian peasant life and character. He traces the long hard course of the peasant through serfdom, czar-rule and revolution, explaining without partisanship the causes underlying the present Bolshevist régime and the hope for the future as the Russian masses learn wisdom by experience in self-government. He has profound faith in the Russian people as they have freedom and education.

THE AMERICAN ENGINEERS IN FRANCE, by WILLIAM BARCLAY PARSONS (Appleton). The author was Colonel of the Eleventh U. S. Engineers. The Great War saw the birth of a new military engineering science, "enormously greater in extent and composition than the old that lay buried under the ruins of Namur and Maubeuge." Not only civil engineering but electricity, chemistry, physics, metallurgy, geology and bacteriology were included in the new science. This fascinating and readable volume explains for the lay reader the whole story of the remarkable undertakings of Americans, certainly not exceled by engineers of any other nation.

Dodd, Mead *Three Musketeers*

COAL, IRON AND WAR, by EDWIN C. ECKEL (Holt). First the author outlines the history of the industrial development of the leading nations down to the Great War, then discusses the material basis of this development, then considers the human factors, invention, etc., and finally what is the outlook. Among other conclusions are these, that industrial competition with the East is more to be dreaded than war, and the great industrial factor is likely to be China. For the promotion of peace there must be freedom of emigration, freedom of trade and protection of national investments. These are only hints of the important matters considered. The volume is full of information.

CANTEENING OVERSEAS, by MARION BALDWIN (Macmillan). This is the story, in letters written from the places of work in France from 1917—1919, of the service rendered to the French and American armies by an American girl. She must have been among the very youngest group in the service. The sympathy, courage, capacity for hard and trying work revealed by these home letters speak to the heart. It is a very human and very beautiful story; more direct and vivid than any fiction.



Scribners *Westward Ho!*

WINGS OF WAR, by THEODORE MACFARLANE KNAPPEN (Putnam). An interesting and informing account of the contribution of the United States to aircraft invention, engineering, development and production during the World War. Several chapters are devoted to the story of the Liberty motor.

THE STORY OF THE AMERICAN RED CROSS IN WAR, by HENRY P. DAVIDSON (Macmillan). This is the wonderful story of the greatest enterprise in relief work the world has ever seen, told by the Chairman of the American Red Cross War Council. It is an important part of the history of the war, and the facts and figures contained in this book cover a range of human service, sacrificial heroism and practical business administration of which every American may well be proud. This is a cheaper but attractive edition following the fine original edition of last year

THE STORY OF THE AMERICAN RED CROSS IN ITALY, by CHARLES M. BAKEWELL (Macmillan). A graphic detailed story of the American Red Cross work in those tragic days of the Great War when Italy suffered so much in our common cause, and through it is woven the record of Italy's heroic part in the war. Many statistics are given and the book is illustrated with photograph pictures.

THE PATERNITY OF ABRAHAM LINCOLN, by WILLIAM E. BARTON (Doran). Many a sensitive soul will be inclined to shrink from a good-sized book devoted to the question, Was the Great Emancipator an illegitimate child? Dr. Barton has met this unpleasant task for the purpose of establishing for all time the facts in the case, and after reading his book one is bound to appreciate the service he has rendered. He proves conclusively that Thomas Lincoln was the father of Abraham, and that the mother, Nancy Hanks, has been shamefully and falsely slandered by the gossips. It seems that there have been seven men, other than Thomas Lincoln, whom rumor has named as father of Abraham Lincoln. Dr. Barton takes each in turn and assembles all of the evidence he could find by diligent search in support of each theory; and it must be admitted that some of this evidence seems plausible; but there is a fatal defect in each case. "They effectually disprove each other and each is disproved also by independent evidence." Moreover, Dr. Barton proves conclusively that Abraham Lincoln was born to Thomas and Nancy Hanks Lincoln in lawful wedlock. To have assembled so much evidence with such positive results is an important achievement in research and literature.

EMPRESS EUGENIE IN EXILE, by AGNES CAREY (Century). The writer spent, in 1886, nearly a year as a kind of "lady in waiting" in Eugenie's informal court maintained at Farnborough Hill. These reminiscences are based upon daily journal records and daily letters sent home. An unusual intimacy came about between the royal lady and this member of her household. Among the quiet accounts of a stiff routine, come many confidences about Eugenie's simple girlhood and her spectacular career as Empress of the French. Monotony was often broken by visitors of many types and there was a never-to-be-forgotten visit to Queen Victoria. The latter celebrity is described as a fussy hostess and a forbidding specimen of a mother. Those clear young eyes observed everything without glamour.

A NEW ENGLAND ROMANCE (Houghton Mifflin). This is the true story of Ephraim and Mary Jane Peabody as told by their sons. Robert Swain Peabody and Francis A. Peabody.

Putnam
PEGGY STEWART

Genealogy, history and biography have been woven together into a remarkable narrative. The marriage was a strange union of "the frugality of the New Hampshire hills and the ample luxury of the merchant adventurers of Salem." Mrs. Peabody was a Derby, a fine lady who bravely and happily followed her circuit-riding missionary husband through all vicissitudes. Much interesting information is compressed within the covers of this small book.

Davis Otis Mears, An Autobiography, edited by H. A. Davison (Pilgrim Press). Dr. Mears rendered distinguished service as pastor of our North Avenue Church in Cambridge and the Piedmont Congregational Church in Worcester. Later on he was "successful pastor in Presbyterian churches in Cleveland and Albany." He was a writer of note, his "The Deathless Book" having been recently reprinted by the Pilgrim Press. The first part of the book consists of intimate and illuminating autobiographical sketches revealing the heart of the man. This extends through the Piedmont pastorate. The remainder of the life is told sympathetically by H. A. Davison. It is a book to inspire and hearten any minister.

For Boys and Girls

The Silver Prince, by Edward Leonard (Appleton). A boy, whose father dies just after discovering a rich vein of silver, comes to be known as the Silver Prince. But he has many difficulties before he wins his inheritance and the story is sufficiently exciting for any boy.

Peggy Stewart, Navy Girl at Home, by Gabrielle E. Jackson (Putnam). One of the best of the season's stories for girls, and the first in a new group of Peggy Stewart stories. The heroine is a charming girl of fourteen, mature for her years and possessed of a wonderful gift of managing horses. Indeed her pets are among the most interesting features of the story. This is an account of her last free year at home and her first forming of outside friendships. The tone of the story is admirable. It is an excellent Christmas gift book.

Reddy Brant, by W. C. Tuttle (Century). For a fourteen-year-old boy Reddy is remarkably shrewd courageous and capable. Eleven stories, all center about his adventures in the "Wild West" where he foils the plots of highwaymen and proves of great assistance to his loyal friend the Sheriff. It is exciting reading and will stir the blood of the youngsters.

Into Mexico with General Scott, by Edwin L. Sabin (Lippincott). The history of the capture of Vera Cruz and the march of American troops to the City of Mexico is faithfully described. Jerry, a drummer boy, who was in it all, is the story teller, weaving the course of events in with his own experiences. It is a good story and the boy who reads it will gain a clear idea of the way war was waged in those days.

The Air Raider, by Capt. Thomas D. Parker, U. S. N. (W. A. Wilde). The energetic, capable and patriotic young hero cannot go with his comrades to France on account of some heart difficulty. But stationed in a munitions factory "out West" he finds excitement enough, even fighting the Boche. What with spies within and without the works he is in a perilous enough situation and is able by his persistence and skill to render a great service to his country and even get into action as perilous as that "at the front."

The Blue Pearl, by Samuel Scoville, Jr. (Century). "The Boy Scouts in the Wilderness" was a great adventure story but this describes even more wonderful events. The same group go to the remotest part of the Alaskan islands in search of a blue pearl which the Indian boy has described. The lumber king again offers a great reward if they add this pearl to his collection. It is an undertaking full of peril but the boys, led by an old hunter, carry it through.

Bob Thorpe in Italy, by Austin Bishop (Harcourt, Brace & Howe). This is a sequel to "Bob Thorpe, sky fighter, in the Lafayette Flying Corps." It tells of the adventures of Bob and George Morgan flying seaplanes across the Adriatic. Bob and an Italian spy were landed and almost captured. Their adventures, while startling, are not more wonderful than what actually occurred to Italian aviators. Boys will enjoy the story.

The Trail of the White Indians, by A. Hyatt Verrill (Dutton). A sequel to "The Trail of the Cloven Hoof" and quite as stirring a story. In this a German submarine base in South America is discovered and destroyed. There are also other thrilling experiences.

The Hidden People, by Leo E. Miller (Scribners). The author is an explorer and in his "Wilds of South America" has revealed his knowledge of the antiquities of the land of the Incas. This boys' book is an exciting story of the adventures of two young Americans seeking hidden treasure and finding a hidden city wherein the Incas still survive. It is fiction, based on fact, so far as ancient customs, dwellings, etc., are concerned.

Boys' Book of Sea Fights, by Chelsea Curtis Fraser (Crowell). A book of thrilling stories of important battles upon the sea. Beginning with the defeat of the Spanish Armada by Sir Francis Drake, succeeding chapters describe the exploits of John Paul Jones, Lord Nelson, Commodore Perry, Admiral Farragut, Admiral Dewey, Admiral Jellicoe and other naval heroes. The book is well illustrated.

The Sheldon Six—Anne, by Grace M. Remick (Penn Pub. Co.). Anne's father called his family the Sheldon Six and appointed himself chauffeur of this imaginary family car and suggested that Anne be the steering gear. The rest of the family included Ellis, an older brother, Rose, next younger than Anne, Connie and the kiddies, Jim and Susan. Anne loved school and thought life a blank failure when she had to give it up. Naturally shy and unsocial and not loving outdoor sports—by the help of several friends she overcomes these handicaps and blossoms out into a real girl. A story for girls from twelve to sixteen.

Macmillan *Children of Odin*

Putnam *Seven O'Clock Stories*

Making Good, by Captain G. B. M'Kean (Macmillan). A rousing story of life on a cattle ranch in Northwest Canada. Jack Young, a sixteen-year-old tenderfoot, had a hard time learning the ways of the ranch, but he became in time an expert cowboy and "made good."

A Boy in Serbia, by E. C. Davis (Crowell). This is the story of Milosav, a Serbian farmer's boy, told by himself. It is told in a way so natural, so frank and so full of interesting details that the reader learns a great deal about life in Serbia and especially the experiences of such a boy as Milosav in play, in tending pigs and goats, in school and in the farm home life of that interesting Balkan country. The book is illustrated with real Serbian photographs.

Touchdown—and After, by Gardner Hunting (Macmillan). Here is a boys' school story so tense in its interest and carrying such a dramatic mystery to the very end that one has to read it through before laying down the book. Trouble starts in wild pranks the night after a football victory and the misunderstandings that follow are a severe test of character. Some wholesome lessons are learned, even to the profit of the hero of the tale as well as to the discipline of the chief trouble-maker.

Oh, Virginia! by Helen Sherman Griffith (Penn Pub. Co.). The title means that "Virginia" was always causing people to exclaim "Oh!" at the things she did. Most of the time she was called "Jinks" and she was always getting into scrapes. How she fared in and after her "Great Adventure." is told as a fitting climax to this interesting story for girls from nine to fourteen.

Cousin Nancy and the Lees of Clifford, by Gene Stone (Crowell). A really good story for girls. It is about a lively Western family living near the Sierra Nevada mountains. An Eastern cousin accustomed to ease and luxury, comes into the family and the experiences that follow while they are getting adjusted to each other make a wholesome breezy narrative full of good times and leading to good luck.

STORIES, by JULIANA HORATIO EWING (Duffield). The author is best known by the opening story, a children's classic, Jackanapes. Those who know Jackanapes will be glad to read Mary's Meadow, The Story of a Short Life, So-So, a Very Ill-Tempered Family, Lob Lie-by-the-Fire, The Peace Egg, Daddy Darwin's Dovecote, Dandelion Clocks, Old Father Christmas, and The Kyrkegrim Turned Preacher, all of which are in this volume and some of them of the same caliber as her masterpiece. The book is well illustrated with eight full-page pictures in color by Edna Cooke, is beautifully bound and well printed.

TONI, THE LITTLE WOOD CARVER, by JOHANNA SPYRI (Crowell). Here is another delightful Alpine story by the author of "Heidi." It is the story of a little boy who lived in a little stone house among the mountains. Toni had some very trying experiences but finally his great desire is realized and he and his mother are very happy. Yes, indeed, it is a good story and well told.

QUARTERBACK BATES, by RALPH HENRY BARBOUR (Dodd, Mead). Mr. Barbour is a deservedly popular writer of boys' football stories and here is one of his best. It is full of thrilling sport, clean and wholesome, and tells the experiences of a boy of seventeen who goes through trials and disappointments with the spirit that is bound to win until he makes his school team and finally finishes the season in a game that he helps to win with one of his brilliant runs. Good pictures illustrate the book.

For the Younger Children

OLD FRENCH FAIRY TALES, by COMTESSE DE SEGUR (Penn Pub. Co.). A beautiful volume of charming fairy tales all teaching indirectly but plainly that virtue and filial love are always recompensed. There are good and bad fairies, witches and enchantments, hard tasks for the heroes or heroines and always happy endings with faithfulness rewarded and evil doings punished. The numerous illustrations in color and in black and white will charm both old and young.

AWAKENING, by JOHN GALSWORTHY (Scribners). A delightful story of the mental awakening of a lovable eight-year-old boy. He was fond of reading, had a vivid imagination and acted out the doings of his heroes. Apparently he had no playmates, but he had a wise and loving father and mother who watched him with affectionate care. For a while his father held first place in his heart. A part of the process of "awakening" is his increasing response to mother love. The illustrations by R. H. Santor are amusing and of exceptional interest.

THE CHILDREN OF ODIN, by PADRAIC COLUM, illustrated by WILLY POGANY (Macmillan). With wonderful skill Mr. Colum has retold in this book the old tales of Norse mythology—the stories of the dwellers in Asgard, the wanderings of Odin, the plottings and punishment of Loki, the adventures of Sigurd with his mighty weapon, Gram, the sword of the Volsung's, the story of Sigmund and of Brynhild, and finally the death of Sigurd and the Twilight of the Gods. Not only children will enjoy these wonderful tales but their elders also and all lovers of folk-lore.

THE CHILDREN'S GREAT TEXTS OF THE BIBLE, edited by JAMES HASTINGS, in six volumes (Scribners). These children's sermons were originally published under the title of "Virginibus Puerisque" in *The Expository Times.* The texts used run *seriatim* through the Bible. The sermons are on a high level of language and style and do not "talk down" to the boys and girls. None of the many illustrations used are trivial. Many of them are from British history and heroes. The titles are taking, A Shining Staircase, Jacob's Ladder; Camouflage, when Jacob's Mother disguised him; The Making of a Great Man—"they took him (Joseph) and cast him into a pit." They would furnish thought not only for children's sermons—but for sermons for children of a larger growth.

MASTER FRISKY, by CLARENCE HAWKES (Crowell). A dog story in which the dog hero and the other animals talk like people, and s children who read the book find out how pe animals probably feel and what they would sa about things if they really could talk.

SEVEN O'CLOCK STORIES, by ROBERT GORDO ANDERSON (Putnam). A book for children be tween five and nine years old about the goo times that three children and three dogs wh live on a farm enjoy. Each chapter makes fine bed-time story—twenty of them—and ther are twenty colored pictures by E. Boyd Smit and very good pictures too.

A NURSERY STORY OF THE BIBLE, by LOUIS M. PLEASONTON (Stokes). The stories from th Old Testament and the New Testament told i simple language following very closely th Scripture text without explanations or com ments. The illustrations are full page and ar done by Florence Choate and Elizabeth Curtis Those done in color are excellent. It will mak an excellent Christmas present for children o primary age.

THE SANDMAN'S MOUNTAIN, by LOUIS DODG (Scribners). A very pretty book for father o mother to read to a small boy or girl. It de scribes the wonderful experiences that little five year-old Giddy had one afternoon when h climbed Sandman's Mountain and met the sin i-cal Eagle, and the Three Bears, and the Sor ceress, and found the Crystal Jar. His mothe thought he had been asleep and dreaming. Bu it was very real to Giddy.

THE AIRPLANE SPIDER, by GILBERT MURRA (Little, Brown). Boys and girls from six to te will enjoy this entertaining and instructiv story about the life and habits of the tarantul spider. While told in story form, frequent ref erences to Fabre indicate that the author ha the highest authority for his statements.

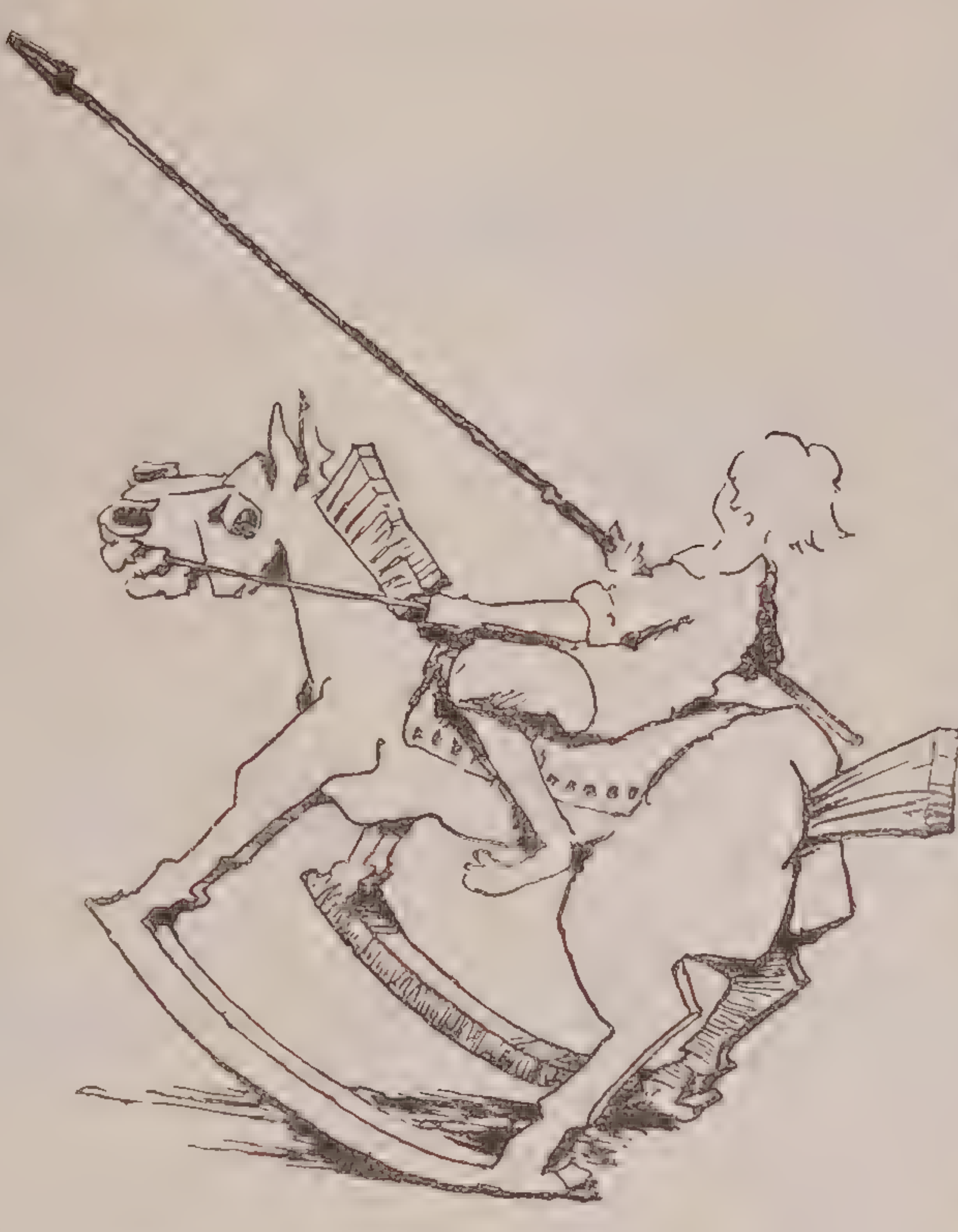
THE CHILDREN'S JESUS, by E. B. TRIS (Macmillan). The story of the Master's lif well told in simple style for children, with illus trations.

PROPHETS IN ISRAEL AND JUDAH, by E. B TRIST (Macmillan). Little stories for childre of some of the Old Testament prophets, so tol as to impress the lessons of each.

A LITTLE MAID OF MAINE, by ALIC TURNER CURTIS (Penn Pub. Co.). On of the best of the excellent "Little Maid series. There really were two sisters liv ing in Machias in Revolutionary day whose bravery helped to win "the firs naval battle." In the story much is tol about the way they worked and playe and this is entertaining. But the thril ing part deals with the planting of th Liberty Pole and capturing an Englis gunboat.

ANITA, by BERTHA B. AND ERNES COBB (Lothrop, Lee & Shepard). A stor of the Rocky Mountains is the sub-titl and explains the book. Anita, a child o the Far West, grew up in Colorado. He father is full of information of the coun try and the conditions which surroun them. His explanations of the metal and minerals, the rivers and the canyon the poisoned waters and the crystals, i fascinating and informing. Anita see the war dance of the Arapahoes, rides o the mail stage when it was attacked, ha a narrow escape from wild beasts, an has plenty of other thrills in the roug but delightful life of the range. Beside other fine illustrations there are thirt "home-made" drawings which are full o laughter.

CHATTERBOX FOR 1921 (Page). A ever-popular English annual picture stor book. Like the many similar "annuals that have gone before this one, for over generation, it contains scores of just th kind of pictures and stories that childre like.



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IN THE CHURCH SCHOOL

DR. DAVIS' BIBLE CLASS

The Kingdom of Heaven

International Sunday School Lesson for Dec. 12. Matt. 13:44-58.

Note that the lesson does not call for a definition of the Kingdom of Heaven. It asks the question, What is the Kingdom like? That means that it is to be described in the terms of something that we know. This is far better than to try to attempt a definition.

It is Like Hidden Treasure. This makes us think of the days when we dreamed of Captain Kidd. It was a most real experience in the times of Jesus when there were no safety deposit vaults and men depended on the skill and secrecy with which they could hide their possessions. Often a field revealed some ancient hiding place as it was worked over. Note the accuracy of the story. A man found the hidden treasure; but he did not allow it to remain in the place where he had found it; he hid it over again in order that he might be sure to have it when he should have bought the field. Naturally the moral right of the man to buy the field under the circumstances arises; but it is not an essential part of the story. What Jesus is trying to show is that the treasure itself is so precious that the man who has found it is ready to make any sort of a sacrifice in order to secure it. We shall miss this point if we suffer ourselves to be drawn aside into the fruitless discussion of the moral issue involved in the story. Suggest some practical way in which we could show as much eagerness to obtain the Kingdom.

It is Like the Precious Pearl. We now see an Oriental pearl merchant. He is an expert in precious stones and jewels, but the one thing he buys and sells is pearls. He has discovered a treasure. It is a pearl so much finer in size and quality than any other that he has seen or handled that it can be compared with nothing else. He must have it at any cost. So he sells all the other pearls that he has in his collection and buys this one finest of all.

Jesus tells us that the Kingdom of Heaven is our greatest good. It is worth so much more than anything else that we can afford to give up anything else and put all our time and work on making this one gift ours. Do we believe it? Let us make an inventory of our ruling desires: can we honestly say that what Jesus called the Kingdom of Heaven is the supreme object of our quest in daily life? If not, is it reasonable to make it so? How can we do it?

It is Like a Drag-Net. The drag-net gathers many kinds of fish into itself. Some of these are valuable and some are quite useless; the net does not make any discriminations; the fisherman knows what to select and what to save. This raises the question of unworthy members in the Kingdom and what is to be done with them. We recall the principle of the tares and the wheat. The fact is that these "black sheep" do get into the flock. There is no way in which we can keep them out so long as men are the masters of their own decisions and decide what they will relate themselves to in this world. But no fisherman ever stopped his business because he caught some useless fish in his net. The farmer does not stop cultivating his fields because weeds grow on his land. Nor should the confidence which we have in the Kingdom of God or in the church be impaired because we find that there are unworthy persons included in its fellowship. The only reason leading men to counterfeit genuine coins is the worth of the thing that they imitate; the only reason that leads the black sheep to try to get in is the recognized worth of the fold.

It is Like the Foundation of a Permanent House. Every builder knows the importance of the foundation on which he rears the structure of a house. If it is not deep enough or broad enough the success of the whole work is rendered impossible. Every life has to be grounded in certain bed-rock convictions. The finest and firmest foundation for a human life is the principles and practice of the Kingdom of God. Jesus defined the fundamentals of noble living and the highest wisdom consists in erecting the structure of life upon them. What are the few fundamental propositions concerning the way of life which we derive from the teachings and the conduct of Jesus? Make a list of five at least. Now how can we work out a practical program that will issue in putting these principles into practice day by day in our ordinary conduct?

Ozora S. Davis

Chicago Theological Seminary.

The Return of Jesus

The So-called Premillennial Second Coming

In last week's article we saw that even the disciples' minds were so completely possessed with the political idea of the Kingdom that Jesus' failure to resist arrest made them cowards, and his crucifixion filled them with despair. If this was true of the disciples to whom he tried to convey the truer idea, what must have been the situation with the multitude!

Had not the prophets looked forward to a righteous king out of the root of Jesse upon the throne of David? Had not the apocalypses of David, Enoch and others promised defeat for their enemies through divine intervention and a political kingdom of God with the capitol at Jerusalem? Could it be possible that the real Messiah should teach in such an atmosphere as this and not have many of his sayings misinterpreted?

Surely the apostles would feel that they, the apocalyptic writers, and the great mass of Jewish people could not have been mistaken in their expectation as to a divine intervention and as to what the Messiah would do. So, while the crucifixion of Jesus compelled them to interpret his work more nearly in accord with his own idea, it was impossible for them to give up the idea of a Messiah such as they thought the prophets foretold and a divine intervention such as the apocalyptists promised.

Here, so it seems to me, and not in the actual teaching of Jesus, is the source of the so-called Second Coming idea, as we have it in our New Testament. Jesus did not fulfill prophetic hopes, as his people interpreted them; he did not fulfill the promises of the apocalyptists. Thus, they concluded, he will come again in the flesh and do these things.

We have seen that the disciples' minds were so pre-empted by the wrong ideas of the Kingdom and the Messiah that they completely misunderstood Jesus' idea during his earthly ministry. There is no reason to suppose that they and the New Testament writers were infallible in this and other particulars in the years following. Certainly no one who reads the accounts of the Sermon on the Mount in Matthew and Luke and the variations in many other accounts can claim verbal or even full thought accuracy. Matthew doesn't wholly win our confidence as to his interpretation and use of prophecy when he interprets Hosea 11:1 as he does in Matt. 2:15. Peter was hardly infallible. His narrow theology got a serious jolt in the dream experience on the housetop at Joppa and his visit to Cornelius, Acts 10. Paul had to resist him to the face because he stood condemmed. Gal. 2:11-14.

In Mark 13, Matthew 24, and Luke 21 we have a similar account of the destruction of Jerusalem plus other material which many think relates to the Second Coming and the end of the world. Scholars are agreed that Mark's gospel is the earlier and that the story part of Jesus' life in Matthew was taken from Mark. Note the question which Jesus is answering in this chapter, as given in Mark 13:4. Jesus and the disciples come out from the temple. They call his attention to the stones and buildings. Jesus tells them they will all be thrown down, and they asked, "When shall these things be, and what shall be the sign when these things are all about to be accomplished? In Matt. 24:3 there has been added to the question, "and what shall be the sign of thy coming and of the end of the world?"

Luke agrees with Mark as to the essence of the question. In all three accounts it says, "This generation shall not pass away until all these things be accomplished." This indicates that Jesus is here answering the question as we have it in Mark and Luke, about the destruction of Jerusalem, and that there is added in these chapters apocalyptical material from Daniel and other sources. Any other conclusion than that there is material here which Jesus did not utter necessitates the deduction that "generation" has a meaning wholly unusual or Jesus was mistaken. Many of the things mentioned did not occur in that generation; the destruction of Jerusalem did. It is probable that "generation" has its usual meaning and that the apostles, who were saturated with apocalyptic ideas which, they felt must be realized, were mistaken instead of Jesus.

Undoubtedly the disciples and the early Church believed in the early return of Jesus. Paul also shared this belief. But it is interesting to note that in John's gospel written late in the first century this belief is practically lost to sight. The discourse in Matthew, Mark and Luke referred to above is wholly absent from the discourses of the last week as given in John, and instead of a physical coming it is spiritual, the "Comforter," "the Spirit of Truth," is to come. Paul in 1 Thess. 4 and 2 Thess. 2, early epistles, puts great emphasis upon the return of Jesus, which is clearly ex-

(Continued on page 730)

THE HOUR OF PRAYER

Christian Work for Others

Comment on the Midweek Prayer Meeting Topic for Dec. 5–11

BY ISAAC OGDEN RANKIN

Scripture Passage. Luke 10:25-42.

Life as a Social Responsibility. We are members one of another—that is the ultimate Christian fact of living. To be stand-offish or exclusive, to grab what we want and then to run off into some safe corner to enjoy it all by our lonely selves, is the act of a mouse and not of a Christian man. And to avoid action that makes for helpfulness, as the priest and the Levite did in the story Jesus told, is to be an evader of our duty and our destiny. One does not have to go a-hunting to find social obligations which are also neighborly opportunities. They turn up and claim us as we are in the way of our ordinary business, just as they did for the Samaritan in the parable.

Special Responsibilities. They turn up in the family. We are told just now that prohibition has made men surly to their wives and children. Perhaps a surly husband is better than a sloppily good-natured one who spends the money the house needs in drink. But no husband ought to be surly any more than wasteful or drunk. Our families find us out. And the family is one of the biggest opportunities of witness for Christ. We do not have to invent it, or hunt for it. We wake up with it in the morning and we come back to it at night. The same is true of our own particular neighborhood. It is not to be searched for: it is there. Our nation is ours and we are, to the limit of our opportunity, responsible for it. And the world, so far as our influence can reach, is only a bigger neighborhood.

Delegating Responsibility. "Letting George do it" is one of the great sins of the individual church member, as well as of the individual citizen. The Scripture word for it is, "withdrawing the shoulder." Nehemiah says of Israel that "They gave a withdrawing shoulder." And our English translators make the figure even more emphatic when in the book of Zechariah God says of Israel that they "pulled away the shoulder." It is a vivid image of unwillingness. And when we pull away the shoulder some one is likely to fall down. We owed service to our nation in its need and gave it, some of our young men gave it even to death. But there were slackers and refusers then, some of them like those Bergdoll brothers who were enrolled and used their wealth to help them pull away the shoulder. In the needs of the world we cannot hide behind him who ought to work, for we ourselves are he. In the duties of citizens we must assume responsibility. In the church we must be burden bearers with the rest.

Other Men's Jobs and Our Job. That was the sum and substance of the message by which Carlyle tried to help the world—Find your own job, and do it. "And how shall I know my own job?" Do the next thing as well as you can and you will find that nearest duty a rung in the ladder which will help you up to wider vision of the world and deeper satisfaction in the work which is yours especially.

Closet and Altar

THE WAY OF PILGRIMAGE

These all died in faith . . . having confessed that they were strangers and pilgrims on the earth.—Heb. 11:13.

There lies one of the most tremendous inspirations of life. No man has to perform any painful task or travel any lonely way as an absolute "novitiate." Some one has always gone before him. He may, if he will, see indubitable proof that God will care for him in the fact that he has been with his predecessors.—*C. F. Goss.*

When we can see his presence in the storm and the darkness as well as in the light and calm of life, then we can find occasions for joy where others see unmitigated grief.—*Thomas Yates.*

Step after step, feeling thee close beside me,
Although unseen,
Through thorns, through flowers, whether the tempest hide thee
Or heavens serene,
Assured thy faithfulness cannot betray,
Thy love decay.

I may not know, my God, no hand revealeth
Thy counsel wise;
Along the path a deepening shadow stealeth,
No voice replies
To all my questioning thought, the time to tell,
And it is well.

Let me keep on, abiding and unfearing
Thy will always,
Through a long century's ripening fruition,
Or a short day's;
Thou canst not come too soon; and I can wait,
If thou come late.
—*Susan Coolidge, abr.*

I look back upon the way in which God has made me walk, and truly I must praise him for finding such a way for me. I did not see the way. I did not choose it. At first I thought it could not be God's way, the hills were so high, the rocks were so large, the path so rough and there was so much to make me afraid. Now I see much that God meant and I am glad—glad with great joy. All God's work that I can see is good—the sky, the sea, the earth, all things great and small; but his work to me—to my own life and soul—seems best of all. —*Joseph Parker.*

We thank thee, Father in Heaven, that thou art ever with us and that thy Spirit is our guide. If the day be lonely, reveal thyself to us as friend and father. If the road seem long, refresh our souls with joyful memories of him who has gone before and is preparing resting places for us as we follow on. And may we be glad for those who have gone before, who endured to the end and been found worthy of the crown of overcoming. In that great companionship, of our Lord and those who love and follow him, may we be faithful. And make us always helpful, as thou givest opportunity, for those who are the companions of our pilgrimage

—*Isaac Ogden Rankin.*

Words that Help

Comment on the Christian Endeavor Prayer Meeting Topic for Dec. 12–18

BY CHARLES ERNEST WHITE

Topic: Wise Sayings That Have Helped Me. Prov. 1:1-6.

Light from the Bible Passage

Here is an instruction book, primarily for the young. It is "a handbook for the journey of life." At first it seems like an odd book to be in our Bible—not religious enough! Times have not changed so greatly that these counsels are out of date. Human nature's elemental needs do not vary. Its teachings aim to build up a happy contentment with life. The wise man is he whose life follows the course appointed by God. Fitting one's self for the highest service to our fellowmen is never selfish. It is our duty to make of ourselves all that we can possibly be. Verse 7 gives the underlying principle of all true living. In the light of that all the wise words of the book take on deeper meaning.

Leads for the Leader

This topic implies primarily a study of the Book of Proverbs. Read as much of it as you can in the week preceding this meeting. Mark the best, the most suggestive proverbs as you go along. Study their intimate relationship to problems in our individual lives. It may be wise to think of the topic as "Wise Sayings that *Will* Help Me."

As you read, find choice verses regarding—

1. Business conduct and money matters.
2. Management of thoughts and choice of words.
3. Behavior toward the poor and the rich.
4. Our life as friend and as a citizen.

Thoughts for Members

The Book of Proverbs points out the snares and pitfalls which menace the traveler, with the stiles and by-ways which tempt him into transient pleasures but lead in the end to ruin; while, on the other hand, it describes the true prizes of life, which are worthy of pursuit, and portrays in attractive colors those types of manhood which are noble and honorable.—*James Stalker.*

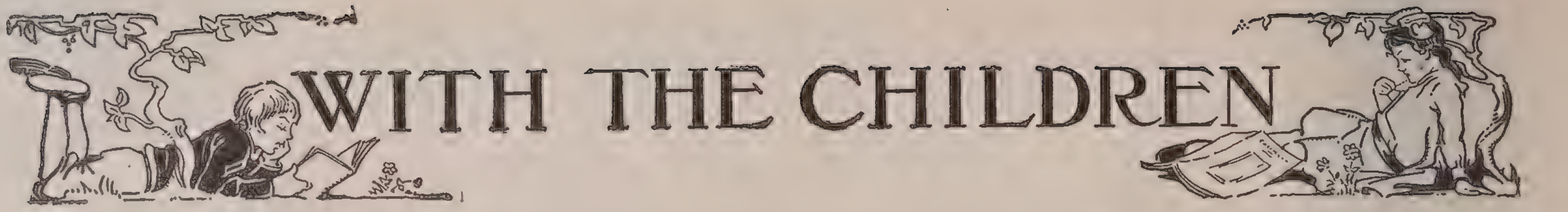
"And we, if we aright would learn
The wisdom it imparts,
Must to its heavenly teaching turn
With simple, childlike hearts."

Honesty, truthfulness, prudence, temperance, justice, generosity and pity, self-control, industry, humility, purity and chastity—such are the virtues extolled and emphasized in Proverbs as the marks of a truly wise man. He who neglects these things and practices their opposites is a "fool."—*E. E. Nourse.*

"The difference between iron and steel is fire but steel is worth all it costs."

A Moment of Prayer

We thank thee, O Father, that thou dost provide us with such careful counsels for the bettering of our lives. Give us anew a sense of the worth of these words of thy servants of old and may they fit us in fuller measure for the widest service for men and for thee. Amen.



Tales of the Mayflower Children

III. Humility's Pride

By Pauline Carrington Bouve

Synopsis of first installment—Humility Cooper, an orphan of gentle birth, is not pleased at being set to shelling corn with Richard Moore, a serving-boy. When Master Winslow tells her he himself did not scorn to learn the trade of a fustian-maker before leaving Leyden, she accepts the task with better grace.

PART II.

She was walking along briskly when a fair-haired boy of about fourteen years of age called pleasantly to her from a doorway: "You are late, Humility, but see, I have worked fast and done a part of your stint of turkey-wheat as well as my own," and he held up a basket more than half filled. "Mistress Hopkins sent word by Remember Allerton that we should do the shelling here."

"Mistress Hopkins takes much upon her shoulders. Why could not she have sent Constanta or Giles or Damaris to do extra work, if she needs must have it done?"

Richard Moore smiled good-naturedly. "You and I are different, being upon the public charge, and so"—He did not finish, for Humility uttered an angry cry.

"Yea, you and I *are* different, Richard Moore, even though they make me shell turkey-wheat with you till Doomsday!" and she stamped her foot furiously. "You came to serve the Brewsters; I came with my kinsfolk, the Tillies, and my mother's people are of the gentry in Yorkshire," she said in angry pride.

Richard's blue eyes looked at her calmly. "That may all be true, Humility, but it doth not mend matters for you. The Elder says we are here to make a new way of living and that the best bred man is he who does his work best and most honorably and works faithfully for the comfort and good of all. I do not gainsay that you are better born than I, but you must prove it by what you do and by the way you carry yourself."

"You are become a preacher too, since serving the Brewsters, and since I must work beside you I can but stop my ears!" and she stuck her fingers deep into her little pink ears and gazed at Richard scornfully.

"Then I must needs do all your part and my own," remarked the boy, with some philosophy, "but I did not know 'twas a mark of high birth to shirk what was laid upon one." And he began to shell rapidly as he whistled. This enraged Humility still more, and she turned her back upon her companion after dragging toward her a heap of unshelled ears of maize, for she was not so entirely lacking in true pride as to let him do all of her task.

The children had worked in this way for some time. The dropping of grains into the basket and the whisper of leaves stirred by the breezes outside were the only sounds, for the men were in the fields beyond, or in the forest cutting timber, while the women were busy with spinning or domestic duties in their humble homes.

As they sat bending over the corn, a shadow suddenly darkened the floor. Richard turned and saw a tall, fierce-looking Indian coming through the window opening which had no slide or shutter. The boy's heart gave a great leap of terror, but he gazed steadily at the intruder as he rose from his stool. If this savage was come upon an evil errand, what could he do to defend Humility and himself? His brain, quickened by the danger of the moment, worked rapidly. Glancing around desperately, his eye caught sight of a firelock in the corner nearest to him, and springing forward, he seized it and stood up boldly, aiming it directly at his visitor.

"Get behind me, Humility," he said in an even voice. "He shall not harm you. But look not frightened—I will not fire unless it is to save our lives."

The Indian scowled as he saw the boy's purpose, but as he noted Richard's slimness and youth, he smiled scornfully. "Watuwamut of the Pines tribe comes for corn," he said in gutteral English. "White boy give it to Watuwamut," and he pointed with a threatening look toward the basket of turkey-wheat.

Richard Moore shook his head resolutely. "The corn is not ours to give," he said firmly.

"Then it is for Watuwamut to take," said the Pines chief, coming nearer. "The corn or the white maid will he take back to his tribe. Her fingers good to gut fish and fringe moccasins," and he sprang forward intending to seize the firelock from the boy's hand. But Richard Moore had understood his intention and before the savage could reach him he fired the gun. With a cry of anger Watuwamut's outstretched arm fell to his side and he turned and fled, leaving a trail of blood upon the floor and window ledge as he made his escape, for he knew well that the report would alarm the white men and bring them in hot pursuit of him.

Humility gave a piercing shriek, and when the smoke cleared and the men came running from the fields and woods they found her still clinging to Richard's arm.

"What happened, lad?" queried Captain Standish, as he saw the bloodstains. "Was it man or bear or wolf after the corn?"

"The savage came in through yon window opening and wanted the corn, but I spied the firelock and got it in good season, and when he said he would carry off the corn, or Humility to clean fish for the Pinese, I pulled the trigger and fired at him. He was struck in the arm and he made off the same way he came, and that is all, sir."

"No, no," broke in Humility. "I called Richard low born, and stuck my fingers in my ears to keep from hearing his talk, and was rude and unmannerly, and let him do half of my share of the shelling, and then when the savage came he bade me get behind him and shielded me and saved my life, sir, and I am grievously sorry for my behavior and ask his pardon before ye all!"

"Well said, Humility," said Master Winslow. "'Tis only a truly proud spirit that confesses its own fault, and as for Richard, Captain, does it not seem fitting to put him to some work about the defenses of the fort, since he hath showed himself such a proper fighter? Methinks he hath the spirit of knight-errant, truly."

"God forbid we have knight-errants a-tilting here!" quoth Elder Brewster. "But brave men and youths are always needed."

"Then Richard shall fire the evening gun at sunset daily," said Captain Standish, and Master Winslow added slyly: "After all, this hath been a fine business all around, bringing us all to a better understanding one with the other and making a fair end of Humility's pride!" And he smiled as Richard Moore and Humility lifted the basket between them and walked homeward, sharing the burden happily and contentedly.

(THE END)

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The Comrades' Corner

My dear Comrades:

From far away across the country a *Comrade* sends us this fine letter:

"Dear *Comrade, Mr. Alden*:

"I again feel it my duty to write to the *Comrades' Corner* and as the place where I live is situated near the foothills of the Cascade range of mountains, I think perhaps a little about this country might interest some of the *Comrades.*

"A granite quarry is not far from our town where some granite is mined, though not much.

"Wonderful natural falls called Granite Falls give our town its name. Their beauty is unhurt by the hand of man, and their banks are unmolested by power plants, water-wheels, etc.

"'Our' mountain is Mt. Pilchuck, a snow-capped peak towering up about 5,000 feet over us. Many of the people here take a vacation to climb the mountain. They camp in tents or stay at the forest ranger's cabin. Perhaps now I have told enough about Washington, and I must now get down to what I really wrote this letter for."

This letter is from Beatrice A. Jones, Granite Falls, Wash., Box 385, and what she "really wrote this letter for" is to say that she is interested in collecting stamps, and would like very much to correspond with other *Comrades* who also have taken up that fad.

Comrade Dorothy Walters, 895 40th Street, Milwaukee, Wis., would like to correspond with some one in the New England States. She is eleven years old (but is growing older every day.—*Mr. A.*).

From Maumee, O., *Comrade* Oril I. Brown writes interestingly:

"I read your *Corner* every week and have never seen a letter from a *Comrade* in Ohio, (This is the first one.—*Mr. A.*) and I think that 'Buckeye' State ought to be represented.

"My dad is the superintendent of a Children's Home in Maumee near Toledo. We have our own school here and I have gone here the first six years of my schooling. This year I am going to Newbury School in Toledo. It is four miles from here and I have to take my lunch, and say! don't I know how good it tastes at noon!

"Dad gives me $1.25 a week allowance, $1 pays my carfare, 25c. is spending money. Enclosed please find my 25c. spending money for this week. Please put it with the *Lunch Fund.*"

Comrade Eleanor M. Knight sends in a contribution for the *Fund*, and says: "I should think that the pupils of Dorchester Academy must want an education very much to walk so far to get it. I think they deserve a hearty lunch."

Well, that *Lunch Fund* is growing, and next week I will try to give you a report on how much has come in. The picture in last week's *Corner*, and the letter from one of the teachers may start up a new stream of gifts.

Comradely yours,

Mr Alden

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IN THE CONGREGATIONAL CIRCLE

Tercentenary at Montana Conference

First Church, Billings, entertained the "Pilgrims" of Montana at the State Conference, Oct 12-14. The beloved pastor for the past nine years, Rev. W. H. North, now of Warren Ave., Chicago, could not be present but Rev. G. N. Edwards, the Assistant Superintendent of Missions planned and carried through the fine Tercentenary program and the splendid "Pageant of the Pilgrims." The Pageant, given in Boston last summer, was produced here with skillful interpretation, and in some respects outshone the Boston presentation, for in this case real Indians from the Crow Agency gave the Indian scenes. The war dances were done in gorgeous costumes of ermine and beaded work, with decorations of elks' teeth and eagle feathers, costumes worth hundreds of dollars.

Another special feature of the program was the cowboy quartette, brought by the Rev. H. K. Waters from his new but already famous Powder River Parish in Southeastern Montana. The accompanying picture shows Mr. Waters with his quartette and reminds us of his "little" parish, 3,000 square miles in extent, much of it 100 miles from any railroad.

The retiring moderator, Mr. C. S. Wilcox of Billings, was succeeded by Rev. J. C. Blackman of Sidney, with Mr. John McKenzie of Great Falls as Assistant Moderator. Mr. J. R. Beebe, pastor of Ballentine, was chosen scribe, with Rev. W. T. Lockwood of Butte as assistant. The sermon was preached by Rev. F. E. Henry of Great Falls, District Superintendent of Northern Montana, on the subject, "Pilgrims of the Night and the New Day."

An interesting program built about the Pilgrims and their legacy was participated in by a dozen pastors and an historical review of the oldest churches was given by several laymen.

COWBOY QUARTETTE AT MONTANA CONFERENCE

Addresses were given by Secretaries Estabrook of Denver, White of Chicago, and Bloom of New York. The outstanding paper of the program was read by Rev. I. L. Cory of Hardin, 70 years young, "Father" of many of the men who now man our churches, and newly elected chairman of the Board of Directors.

The Registrar and Treasurer, Rev. F. E. Henry, reported six new churches, six new Sunday schools and an increase in membership in all organizations; also that all Conference debts were paid, including one of several hundred dollars to the National Council; and that the benevolent contributions were the largest ever made—this in spite of the fourth year of partial or total crop failure. Moreover, the Conference voted to adopt the C. W. M. apportionment for 1921, increased as it is from $4,000 to $14,000. This last work is in the hands of the newly appointed State Director, Rev. E. H. Johnson.

It was voted to print a combined issue of the Minutes and the Conference number of the State paper, *Pilgrim Chimes*, as an anniversary number of the Tercentenary Celebration. This is to be dedicated to Dr. G. J. Powell, veteran superintendent of the state, "whose eye is not dimmed nor his strength abated."

The M. W. M. U. held their annual meeting, re-electing Mrs. G. E. Snell president and Mrs. G. N. Edwards treasurer. Among other features Miss Patterson spoke of the work in China and the mission field in general. F. E. H.

Special Tercentenary Sermons

In observance of the Pilgrim Anniversary, Rev. L. L. Barber of PILGRIM, NASHUA, N. H., has arranged a series of addresses on "The Pilgrims and their Venture." These are being given at the Church Home Night Services during November and December. The topics in the series are: Who Were The Pilgrims? The First Migration; The Founders of Free-

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dom; John Robinson, the Pastor; William Brewster, the Leader; William Bradford, the Recorder; The Venture of Faith; The Early Days at Plymouth; The Pilgrim Contribution to America..

Pilgrim, in union with the First Congregational, the First Universalist, and the First Unitarian Churches of Nashua, will hold special observances of the Pilgrim Anniversary on Sunday evenings, Dec. 12 and 19 A great Pilgrim Pageant is planned for the early summer of 1921.

Rev. G. M. Miller, MERRIAM PARK, ST. PAUL, MINN., preached a series of sermons during November on "Pilgrim Convictions Modernly Applied." The special topics on which he spoke were "The Primacy of God," "The Individual as the Child of God," "The Sabbath as the Day of God," and "The Bible as the Word of God."

Rev. P. W. Gibson, WALWORTH, WIS., is preaching a series of sermons, some of the topics being The Pilgrims' Spirit, The Pilgrims' Bible, The Pilgrims' Creed, The Pilgrims' Bequest, The Pilgrims' Torchbearers, and The Pilgrims' Christmas.

Makes Use of Bulletin Board

For the past year ARGYLE, MINN., has been making good use of a large bulletin board with detachable letters. The board, which bears the name of the church, is situated on the principal business street. During the greater part of each week quotations from various sources are displayed on it and wide notice is taken of them. The comments they call forth are both many and interesting. The latter part of the week the services of the church are posted upon it. In all use of the board cheapness and sensationalism are carefully avoided; it decoys no one to the church but it attracts many. Rev. E. P. Baker is pastor of Argyle.

New Colored Community Center

Among the 15,000 Negroes who have recently come to Detroit, Mich., through the migratory movement from the South, are some of the best elements of the colored race—doctors, lawyers, teachers, business men and preachers. The religious facilities for the race are simply choked to suffocation, and the situation is entirely free from that denominational jealousy too often found in the South, so that other denominations are begging for help.

Our denomination has not been slow to take advantage of this situation, and has sent Rev.

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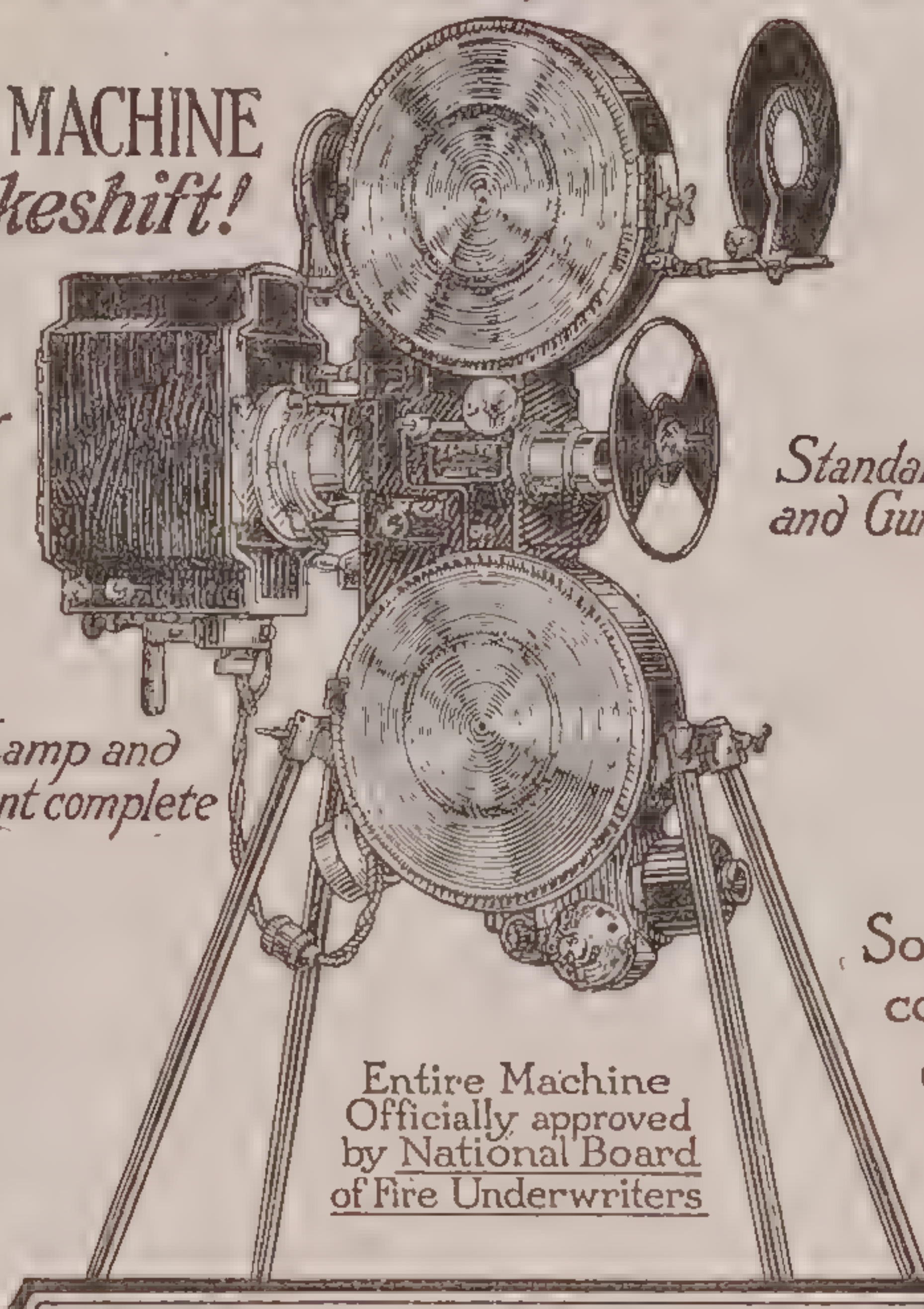

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Bible students need the evidence offered by the Holy Land as much as the knowledge gained from their study of the original text, if they desire to be properly equipped for understanding and interpreting the Gospel story. The need is greater now than ever. More interest in the country has been developed, and the desire for a right estimate of the meaning of the fellowship of Christ was never so intense as it is today.

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H. M. Kingsley, director of religious work among Negroes of the North, to take temporary charge of the field. He is assisted by Mr. R. W. Brooks as religious educator, and Mrs. E. E. Scott as parish visitor. Property has been purchased and a new church organized under the name of the New Plymouth. The original group of 33 has already been more than doubled, and the outlook is for another similar increase before the end of 1920.

The proposed center will include a modern house of worship, a parish house, day nursery, home for girls and facilities for recreational activities. The enterprise is being backed by First Church, Rev. G. G. Atkins, pastor, and the liberal-minded people of Detroit. This is one of the links in a proposed chain of similar churches to extend across the continent for the turning of the migratory movement into a stream of national blessing. H. H. P.

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From East to West

VERMONT

Mr. Prince Leaves Bellows Falls

After almost four years of service, Rev. J. C. Prince recently resigned from First, Bellows Falls, to take up the field secretaryship for the Near East Relief Committee for Maine.

During Mr. Prince's pastorate First adopted the departmental type of organizations, free pews, and the Every Member Canvass system of finances for both current expenses and benevolences. This year the current expense budget was raised $1,200, and almost $3,000 will be given for benevolences. Fifty-two persons have been added to the membership. Mr. Prince has served as scoutmaster of the Boy Scouts of Troop One of the village. He has been active in denominational interests in the state and county, and has twice attended the National Council as delegate. For two years he was superintendent of young people's work of the Vermont Sunday School Association, and has spoken widely in the state at Sunday School and Christian Endeavor conventions.

When Sunday Comes

By John Andrew Holmes

Between the exhilarating beginning of the Christian way, when life sings like a June morning, and the delightful place Christian habit makes later on, there is a dreary stretch of rough road, over which one must trudge with neither novelty nor habit to help. This is the place where one oftenest straggles away from the Christian company, yet it is the place where one needs it most.

MASSACHUSETTS

Roxbury Church Observes Anniversary

Immanuel-Walnut Ave., Roxbury, has just commemorated the 50th anniversary of the organization of the Walnut Ave. Church and Sunday School, in a way that has proved not only a pleasant reminiscence, but also an inspiration for the future work. On Nov. 11, a reception was given to the original members of the church and the former superintendents of the schools, at which were told many interesting events of the Church's history. The regular Friday evening meeting was also devoted to the memory of the men and women who have builded their lives into the Church. The anniversary service on Nov. 14 was of especial interest, including hymns that were sung at the installation of Dr. Plumb, and at the dedication of the Chapel. The pastor, Rev. B. A. Willmott, based his inspiring sermon on Hebrews 6:12, giving an outline of the history of the Church and interpreting its past labor in terms of present service. He paid tribute to the many men who have served the Church and especially to Dr. A. H. Plumb, the first and only pastor of Walnut Ave. Church, whose

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In plot, in rich humor and in the delineation of quaint characters, "The Portygee" has been declared the best of a long line of Lincoln novels. This is the story of a temperamental youth compelled to live with his gruff old grandfather who has never quite forgiven his daughter for running away with a Spanish opera singer. "A thoroughly Lincolnesque tale. That should be enough praise for the thousands who delight in the Lincoln Books."—*Boston Post.* $2.00 net.

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The plain, unvarnished story of a small-town drudge into whose life creeps an unusual romance. Critics everywhere declare this to be the outstanding literary event of the year. The *Atlantic Monthly* says: "'Miss Lulu Bett' is without flaw. The book is eloquent with condensation." $1.75 net.

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By EDITH WHARTON
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Nancy Goes to Town
By FRANCES R. STERRETT
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work in church and community was of inestimable worth. He spoke of the strengthened fellowship through the union, in 1907, with Immanuel Church, and of the perfect harmony and increased efficiency resulting therefrom.

Boston Ministers' Meeting

At the Boston Ministers' Meeting, Nov. 22, much time was occupied by an animated discussion of the advisability of considering resolutions concerning the events of the day. The executive committee, to which the matter had been referred, was of the opinion that more would be gained by giving the time to a speaker who came with a prepared subject, than by using the time of the meeting for the impromptu, spontaneous speeches that such resolutions would evoke. The meeting voted to support the executive committee in favor of the prepared program. Rev. E. Victor Bigelow, of Andover, Mass., presented a paper on "Some Mistakes in the Interchurch Report on the Steel Strike," which was listened to with great interest.

The attention of the meeting was called to the importance of a "no" vote on the two propositions for licensing the sale of beverages, to be submitted at the coming city election.

CONNECTICUT

Observes Tercentenary of Signing of Compact

Second, New London, Dr. J. B. Lee, pastor, extended an invitation to the New London Association of Churches and Ministers to celebrate on Nov. 11 the tercentenary of the signing of the compact in the cabin of the Mayflower. A Mayflower supper was held at six in the evening, in the Church House, at which 200 persons were delightfully entertained. After dinner, addresses were given by visiting clergymen, followed by a carefully prepared pageant of the Signing of the Compact.

The company then adjourned to the church, and gave a hearty welcome to Dr. Nehemiah Boynton, of Brooklyn, who in his own happy manner made the address of the evening upon "The Things the Pilgrims Brought with Them." The churches and ministers of southeastern Connecticut greatly enjoyed the occasion.

A. S. B.

Pomfret Restoring House of Worship

First Church of Christ, Pomfret, organized in 1715, is celebrating this Tercentenary year by restoring its old Colonial house of worship to its original architectural beauty, and installing a new organ, built by the same firm which built its present organ in 1848. The work on the outside and interior of the church will cost more than twice as much as the entire cost of the building 88 years ago. The $20,000 being expended will make a beautiful sanctuary that will be enjoyed by the many who come from the cities and who make this Lenox of Connecticut their summer residence. Rev. J. S. Voorhees is pastor.

INDIANA

Observing Armistice Day at Whiting

Armistice Day marked a departure in church activity by Plymouth, Whiting. From two to four P. M. the church was open to the public, and a continuous service was maintained. Hymns of patriotic strain were contributed by the pipe organ, while the pastor, Rev. C. E. Trueblood, read from prayer books of the different denominations those extracts that were considered most appropriate to the occasion. There was no sermon. Poems and songs that breathed of valor and sacrifice were

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read. Altogether it was a splendid service and a wonderful idea of observance for Armistice Day.

MINNESOTA

Pilgrim, Duluth, Welcomes Dr. Elderkin

PILGRIM, DULUTH, after nearly a year without leadership was rewarded in its search by the coming of Rev. N. S. Elderkin of Chicago. Dr. Elderkin has already made a large place for himself in the esteem and affection of the church and city. Singleness of purpose, originality of thought, and of method, hatred of sham, of insincerity, and evasion—all these are dominant in his message and make escape from a practical application impossible. At his first Communion Service, Dr. Elderkin received twenty into the membership of the church. Pilgrim celebrates her 50th anniversary during the third week in January, at which time a recognition service will be held for the pastor.

Mr. Merrill Becomes Pastor of Alexandria

ALEXANDRIA has recently called to its pulpit Rev. G. P. Merrill, of Atlanta, Ga., and is looking forward to a generous period of service under his leadership. Minnesota also welcomes Mr. Merrill's return. For several years he was officially connected with the Conference and all are glad that he has returned to the state.

Granada Federation Discontinued

GRANADA has been federated during the past two years with the Methodist Church. Recently the Methodist Church withdrew from the federation, a reaction most favorable to the Congregational Church. Fifteen new members were received the following Sunday, and the pastor's salary was increased $300. Rev. R. K. Chapman is pastor.

CALIFORNIA

Seeley Has a Real Community Church

UNION, SEELEY, Rev. L. H. Austin, pastor, has the distinction of furnishing the only practical demonstration of a community church in Imperial Valley. Its membership includes representatives of half a dozen or more different denominations who are working together in perfect harmony. As neighbors and friends they appreciate the opportunity of co-operating in the church just as they do in Farm Center, the Chamber of Commerce, and the public school.

The meeting house is strictly a community affair. About $6,000 of its cost, besides the parsonage and grounds, were provided by the people of the community, many of whom are not members of the church. This building furnishes the home, not only for the church and its auxiliaries, but for the Chamber of Commerce, the Farm Center, and for all other gatherings of a community interest. Its well-equipped kitchen and dining-room are ever open to the use of any community group or organization desiring to serve a dinner.

The manse houses the public library and the mistress of the manse cares for it. Recently the church proposed a Community Welfare Committee, consisting of three members from each of the separate community organizations: the Chamber of Commerce, the Farm Center, the Board of School Trustees, and the church. Such a committee has been chosen and organized for community service. This committee will foster the live, healthy community spirit of Seeley and provide means for its expression along practical lines.

Church and Ministerial Record

Calls

ALLISON, J. M., Amery, Wis., to Viroqua. Declines.

BEAUMONT, A. E., Goodyear, Ct., to West Chicago, Ill. Accepts.

CARLSON, F. E., Milford, Ct., to Helena, Mont. Accepts to begin Jan. 1.

CLARIS, C. C., Quechee, Vt., to Pittsford. Accepts to begin Dec. 12.

DODD, T. H., Antioch, Cal., to Mayflower, Pacific Grove. Accepts and is at work.

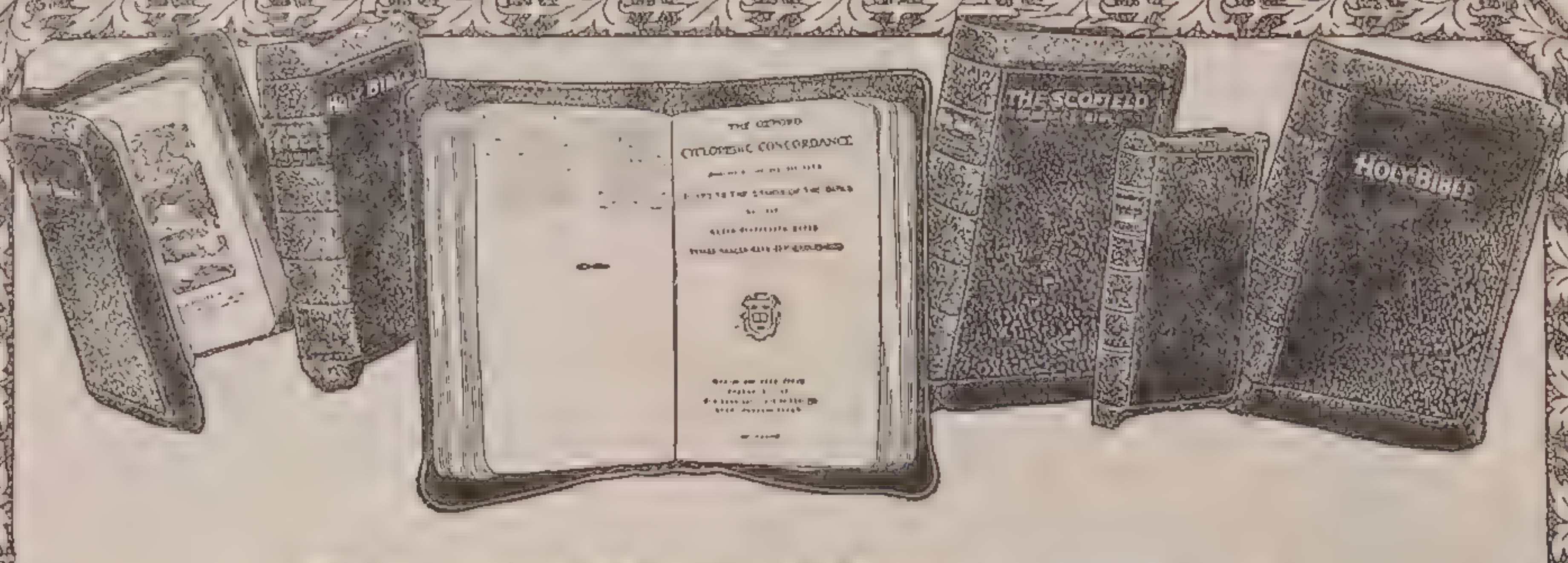
HALL, T. E., Webster, S. D., to Erwin. Accepts and is at work.

JONES, T. L., Erwin, S. D., to Dupree. Accepts and is at work.

MACLEOD, A. B., Leicester, Mass., to Union, Providence, R. I. Declines.

MCGIFFERT, A. C., Jr., Cambridge, Mass., to Pine St., Lewiston, Me. Declines.

MCLAREN, J. M., Sutton, Mass., to Hadwen Park, Worcester. Declines.



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Millar, Samuel, North St., Middleton, N. Y., to Union, Cedar Grove, N. J. Declines.

Page, Harlan, Dover, Mass., to West Tisbury.

Palmgren, G. W., Swedish, Hartford, Ct., to Swedish Tabernacle, Chicago, Ill. Declines.

Parks, J. W., First and Second, Seward, Ill., to Bowen. Accepts and is at work.

Sowles, L. L., Hetland, S. D., to Faulkton. Accepts and is at work.

Van Valkenburgh, H. C., White River, S. D., to Buffalo. Accepts and is at work.

Vining, R. W., Cambridge, Mass., to Financial Secretaryship, Gordon Bible College.

Wilber, F. E., formerly of New Brunswick, to Bound Brook, N. J.

Williams, P. M., Creede, Col., to Fort Pierre, S. D. Accepts and is at work.

Resignations

Smith, Fred, Deadwood, S. D.

Trust, Harry, Second, Biddeford, Me. To enter business.

Ordinations and Installations

Bellingham, E. R., *o.*, Big Timber, Mont., Nov. 16. Sermon by Rev. M. G. Inghram; other parts by Rev. Messrs. G. J. Powell, G. N. Edwards, W. P. Ketts and I. L. Cory.

Patch, D. I., *i.*, Orthodox, Arlington, Mass., Nov. 17. Sermon by Rev. Orville Petty; other parts by Rev. Messrs. A. E. Dunning, David Fraser, J. G. Taylor, S. C. Bushnell, D. B. Eddy, J. W. Platner, Raymond Calkins and F. E. Emrich.

Wood, C. J., *o.*, Piedmont, Worcester, Mass., Nov. 14. Sermon by Rev. H. S. Bradley; other parts by Rev. Messrs. J. L. Findlay, F. T. Rouse, B. F. Wyland, R. M. Grey and F. D. Thayer.

Accessions

	Conf.	*Total*
Massachusetts		
Northampton, Edwards	12	21
New Hampshire		
Hampstead	12	18
Oregon		
Portland, First		18
New York		
Brooklyn, South	14	16

Personals

Beard, Dr. and Mrs. W. L., of Foochow College, China, are in this country on a year's furlough, renewing old acquaintance and taking advantage of the opportunity to give first-hand reports of the progress of events in the East. They are making their temporary home at 120 East College St., Oberlin, O. Dr. and Mrs. Beard are the representatives of Flatbush Church, Brooklyn, on the foreign field, and during the first two weeks of November, were entertained by the home church, speaking before practically all the organizations of the church and at several other gatherings in Brooklyn. Foochow College now has an enrollment of 400 scholars, an increase of 250 since 1912, when Dr. Beard took charge. Dr. Beard reports that there is an encouraging number of boys who are offering themselves for the ministry in the graduating classes, and that the "China for Christ" movement is alive throughout the length and breadth of China. The whole country seems to be wide awake for evangelism.

Convis, L. A., Milwaukee, Wis., after two years of almost continuous service under the Y. M. C. A. with the Polish Legion of Siberia and the Polish forces around Warsaw has returned to his home. Before going overseas Mr. Convis was pastor of Hanover St. Church, Milwaukee.

Cook, D. A., of Howard University, Washington, D. C., who has been spending several weeks studying under Dr. S. S. Curry, President of the School of Expression, Boston, gave a most delightful interpretation of Tennyson's "Holy Grail" recently before the students and faculty.

Grover, R. B. and Mrs. Grover were given a farewell reception on their leaving West Newbury at the close of a nine years' fruitful pastorate to take up the work at Petersham. On behalf of the parish the chairman of the Board of Selectmen presented Mr. and Mrs. Grover with a substantial purse. An appropriate gift book was placed in Mrs. Grover's hands as a token of good will on the part of the "Busy Bees," for

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the young people of the church. Their faithful ministrations will be missed not only by the people of this parish but by a much larger circle as indicated by the resolutions passed by the Essex North Association which were read by a neighbor pastor the evening of the reception.

Owen, Rev. C. I., who has hitherto served in the M. E. Church, has recently accepted a call as stated supply for six months at Denmark, Io. This is one of the oldest Congregational churches in Iowa. It was organized in 1838 and the present church building has been in use since 1861, when the original building was burned.

Vrooman, H. C., and Mrs. Vrooman, Greenville, Me., on Oct. 20, observed their 25th wedding anniversary in a most appropriate manner when they were the guests of honor at a reception in the church. After a short musical and literary program by members of the church, Mr. and Mrs. Vrooman were presented with a large box of silver, with instructions to convert the silver into any form which would best minister to their personal benefit and happiness. The box contained $209 and came to the pastor and his wife as a token of the good will and appreciation of their parishioners.

Wilson, G. H., who did splendid service in New England States in connection with the Pilgrim Memorial Fund campaign, is now Eastern director of the half million dollar campaign for added endowment and equipment of Yankton College. This winter Mr. Wilson will devote his energy in the East to aid Yankton in securing its needed added endowment. He will have a few Sundays open while in New England, and will gladly supply any church which may desire his services. His office is at 14 Beacon St., Boston.

Wright, Richard and Mrs. Wright, were happily surprised on the evening of Nov. 3, when the people of Pilgrim Church, Cambridge, Mass., gathered to express their affection for their former pastor. Mr. Wright has recently left Pilgrim Church after a pastorate of 14 years and, with Mrs. Wright, will spend the winter in Winter Park, Fla. The token of a gold watch to the pastor and a handsome traveling bag, with a purse of gold, to Mrs. Wright, only partially expressed the Godspeed of their many friends.

Events to Come

Federal Council of the Churches of Christ in America, Quadrennial Meeting, Boston, Mass., Dec. 1-6.

National Council of Congregational Churches, Los Angeles, July 8-16, 1921.

Woman's Board of Missions, monthly meeting, Pilgrim Hall, Dec. 3, 10.30 a. m. Speakers, Mrs. Alden Clarke and Miss Charlotte R. Willard, of Marsovan, Turkey.

Boston Ministers' Meeting, Pilgrim Hall, 14 Beacon St., Boston, Dec. 6. Special meeting, with an address by some prominent delegates from the Federal Council of Churches.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Advertising Department, The Congregationalist, 14 Beacon St., Boston.

BISBEE—Mrs. Helen M. Bisbee, wife of the late Rev. C. G. Bisbee, well known in religious and educational circles in Eastern Nebraska in early days, a graduate of Oberlin in the class of '59, died at her home near Arlington, Neb., Nov. 11, 1920.

REV. CEPHAS F. CLAPP, D. D.

On Oct. 25, at Washougal, Wash., Rev. Cephas F. Clapp entered into his heavenly rest.

Dr. Clapp was born near Lamoille, Ill., Dec. 17, 1884, and was thus at the time of his death nearly 76 years of age. In April, 1870, he graduated from Chicago Theological Seminary and at once entered upon his first pastorate at Prairie du Chien, Wis., where he remained six years. During this time he married Miss Carrie Adams who lived only a year. At her death he resigned his pastorate and threw himself zealously into evangelistic work in the Middle West. He was very successful in this kind of work and his subsequent ministry has always been characterized by a strong evangelistic note. From 1883 to 1887 he was pastor of the College Church at Yankton, S. D.

In 1885 he married Miss Imogene Goodrich of Logansport, Ind., and in 1887 went to Pilgrim Church, Oakland, Cal., where he remained two years. In 1889 he was called to be Home Missionary Superintendent of the Congregational Churches in Oregon. In this position he served the churches of Oregon for 18 years. He resided for nearly 20 years at Forest Grove, making his influence felt in a large way in the life of the local church and community and of Pacific University.

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His three children graduated from Pacific University and for many years Dr. Clapp was a very enthusiastic and efficient member of the Board of Trustees and was always interested in the cause of Christian education.

When he resigned from the Board in 1911 the university honored itself by conferring upon him the degree of Doctor of Divinity. When he retired from his position as State Superintendent he accepted a call to the pastorate at Washougal, Wash., where he labored in loving service to the day of his death.

Surviving him are his widow, a daughter, Frances B. Clapp, head of the music department of the Doshisha College, Kyoto, Japan, and two sons, Dr. Gordon A. Clapp, army surgeon, Camp Lewis, Wash., and E. Dwinell Clapp, in the Federal Reserve Bank, Seattle, Wash.

Dr. Clapp preached his last sermon in his own pulpit just one day prior to his death—falling peacefully asleep on Monday evening from heart failure. He had hoped to continue in active service until next April when he would have rounded out fifty years of a continuous ministry, but no servant of God was more willing and glad to go when his Master called him.

Mr. Clapp was a man of a wonderfully fine personality, sympathetic, large hearted, untiring in Christlike service and in ministry to the needs of others. He had a consuming love for souls and every sermon he preached breathed a yearning to win men and women and little children to the service of the Lord Jesus. He possessed a keen sense of humor and a large faith in his fellow men which kept him sane and sound and broad minded in his outlook upon thought and life. He was a friend to everybody and the little children trusted and loved him.

At the same time he was ever fearless in defense of right and justice and in seeking to overthrow cruelty and injustice. The cause of temperance and civic righteousness had no more wise and valiant defender than he.

For several years he was Juvenile officer in Washougal and always took a most active part in civic and community life.

He preached and practiced in an eminent degree the gospel of good cheer and good will toward all and his life was a benediction to all who came in contact with him.

Perhaps his most abounding characteristic was his supreme and unswerving trust in his Lord and Master Jesus Christ. Whatever discouragements and disappointments he experienced, he seldom revealed them to his friends. The sunshine and good cheer of his life wos not simply temperamental but was built upon his implicit trust.

He used to say of his evangelistic work that he always tried to do his very best and then left the results to the Lord. He was not disturbed by apparently meager outward evidences of success.

He was one of the most unselfish and lovable of men and I seldom have known a man more free from guile and self-seeking, which often mar an otherwise splendid whole.

Barely two weeks before he died he took part in the exercises at Forest Grove, Ore., in celebration of the seventy-fifth anniversary of the Congregational Church there.

Though frail in body and slow in step, yet his mental powers were undimmed and the sparkle of his wit and the serenity of his spirit were a joy to his friends.

The day of his burial was a day of widespread sorrow in Washougal and wherever the news of his death had gone. The funeral services in the place where he had stood three days before, were conducted by Rev. J. M. Barber, Rev. Daniel Staver and Prof. H. L. Bates of Forest Grove, Ore., friends of Mr. Clapp for many years, and Rev. R. B. Parcel, pastor of the Methodist Church of Washougal, and Rev. A. J. Sullens of Portland, Superintendent of the Churches in Oregon.

The public schools of Washougal were closed in honor of their friend and teachers and children came in a body to pay their tribute of love.

Surely such a life cannot end. Its influence will live on in hearts and lives made glad by intimacy with him and in the larger life above. H. L. B.

MARGARET ALGOE FOSTER

Died at Clifton Springs, N. Y., Nov. 18, Margaret Algoe, wife of Prof. Frank Hugh Foster.

She was born in Flint, Mich., Jan. 13, 1867, graduated at Wellesley College in 1888, taught in High School for a number of years, making meantime two trips to Europe, was Dean of Women in Olivet College, 1905—1911, and married in 1913. As a teacher she was painstaking, clear and remarkably successful, gaining a phenomenal and universal popularity. As Dean she tried to form the young women after the ideals of Wellesley,

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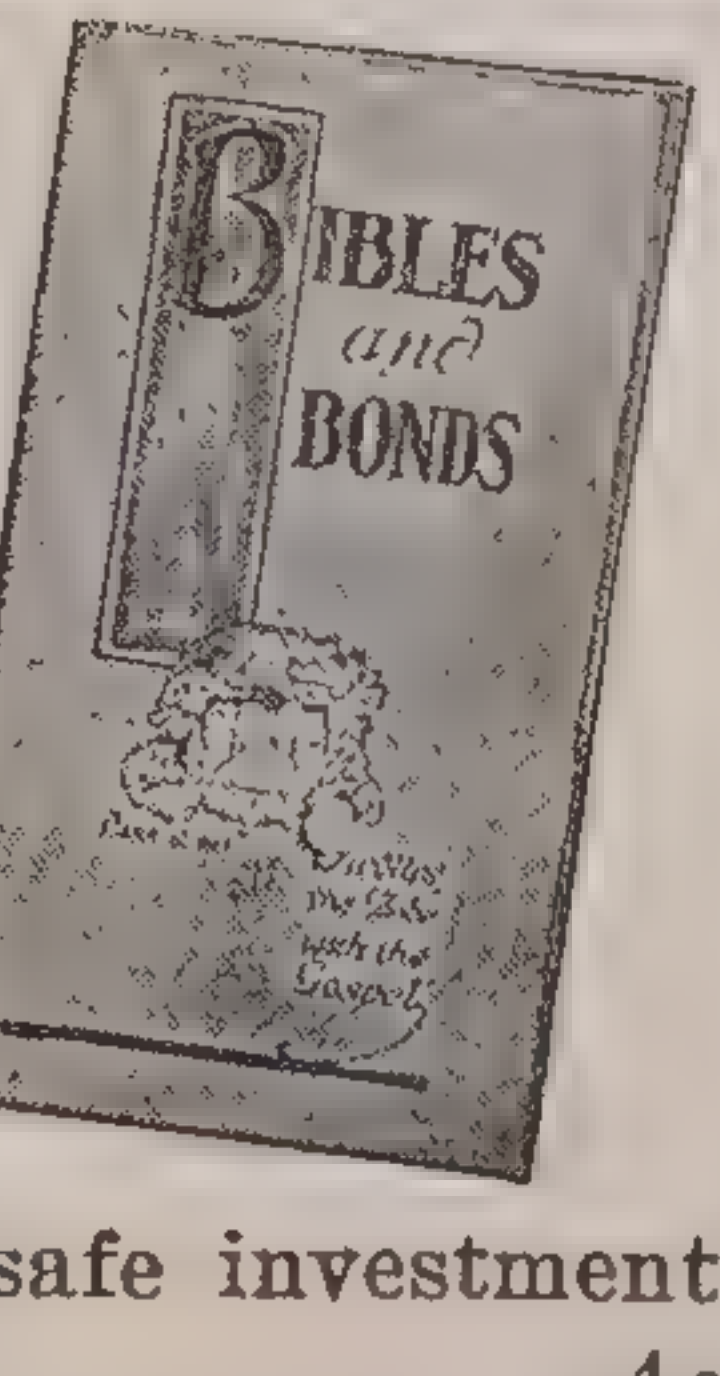

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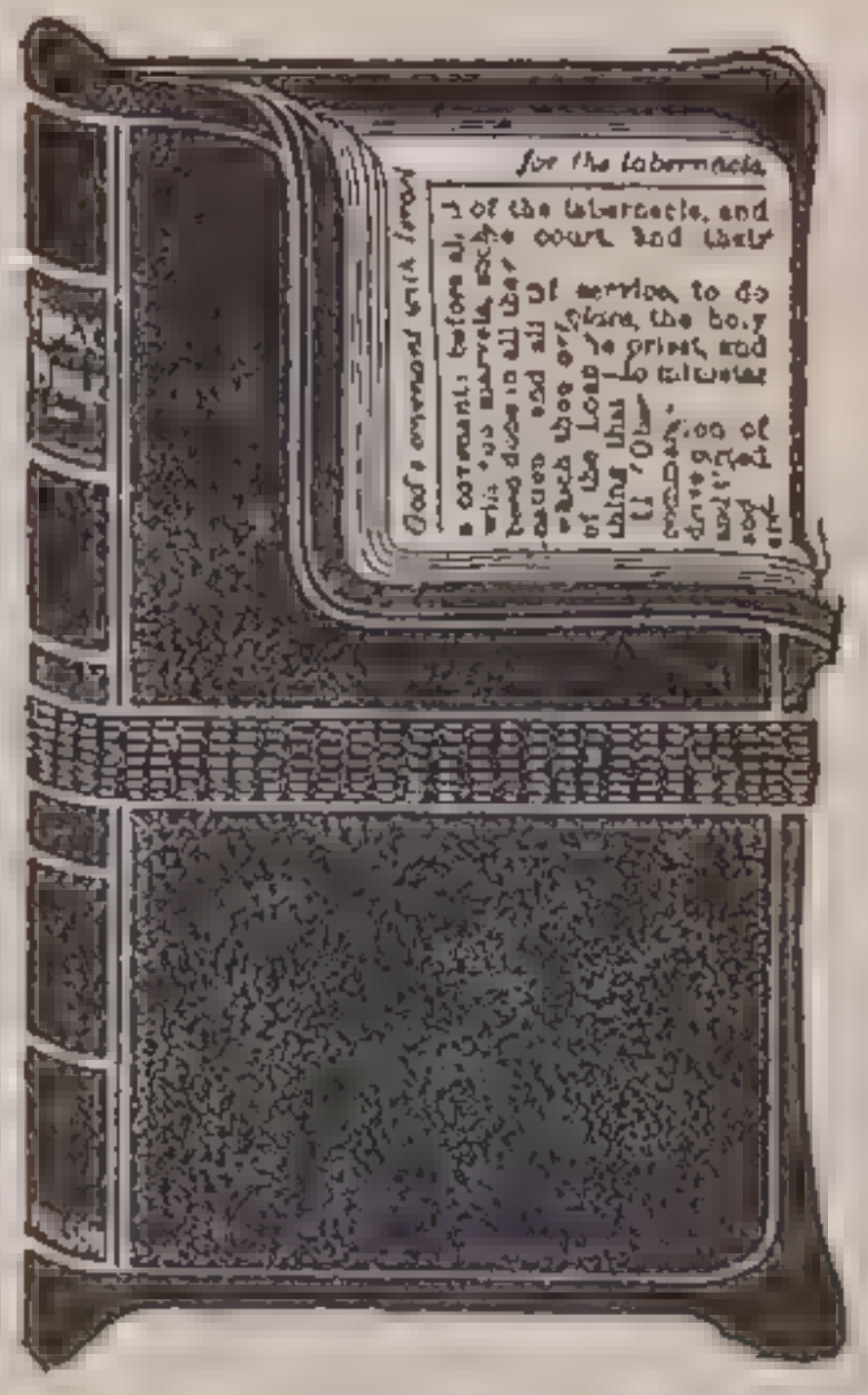

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F. H. F.

DR. ANTON HUELSTER

Rev. Anton Huelster was born in Fredeburg, Germany, in 1844, and died at Barrington, Ill., Nov. 11, 1920, after a lingering illness from diabetes, at the age of 76 years. He was the youngest of five brothers, all of whom were ministers of the Gospel, and came from a Roman Catholic family. The family came to America in 1848, and settled in New York City, later going to a farm near Lomira, Wis. During his earlier years Mr. Huelster was a minister of the Evangelical denomination. In 1867 he went to Germany and in 1870 secured his Ph.D. degree from the University of Tuebingen. Returning to America that summer he was married to Miss Caroline Hesse, of Neenah, Wis., and in the fall entered Northwestern College at Naperville, Ill., as professor of Greek, and later was professor of theology in the Union Biblical Institute. In 1891 he transferred his ministerial affiliations to the German Conference of Congregational Churches, serving in a number of our German churches until about three years ago when he resigned the pastorate at Naperville and went to live at Barrington. The funeral services were held at the home in Barrington on the morning of Nov. 15, led by Rev. B. R. Schultz, and in the afternoon at the German Congregational Church, Naperville, where Dr. Eversz, Dr. Obenhaus, and others spoke. Interment was at Naperville. Dr. Huelster was the author of several books.

MRS. MARIAN HYDE OLMSTEAD

There passed from her earthly home at Wilton, Ct., on Oct. 24, 1920, to her eternal abiding place in Christ, a dear saint of God, Mrs. Edward Olmstead.

She was born in Norwich, Ct., in 1830, as Marian Hyde. Her lineage was direct from Elder William Brewster of Pilgrim fame.

She came to Wilton in 1855 with her husband, son of Hawley Olmstead, who founded and conducted the Wilton Academy for boys and girls, which was well known as one of the best of those famous fitting schools of which New England is still proud. Mrs. Olmstead not only mothered a large family of her own, but was a mother to the boys of the Academy, many of whom, as men, still acknowledge their obligations to her.

She has borne the Wilton Church in all its interests on her heart for these many years and her hands were always willing to serve it to the utmost.

Her life has been a poem of goodness and sweetness and the memory of it is very dear to a host of loving friends in Western Connecticut.

"Blessed are the dead who die in the Lord—Yea saith the spirit, that they may rest from their labors, and their works do follow them."

One of the world's leading pianists was kept for five years on one lesson. At last when he had begun to despair of ever making any progress, his teacher said to him, "Go, my son, you have nothing more to learn. You are the greatest musician in Italy." It only needs perseverance to accomplish great things.—*Young People.*

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Lectures at Andover Seminary

Mr. R. A. Woods, of the South End House, Boston, who has recently returned from a journey of observation in the East, will give two lectures at Andover Theological Seminary, Cambridge, on the general topics of "The Social Emergency of Christianity in Asia." The first lecture will come on Tuesday, Dec. 14, at 4.30 in the afternoon, and the second Thursday, Dec. 16, at the same hour. A general invitation is given to ministers and others who are interested in this topic to attend these lectures.

Notes on Prohibition

In Washington, D. C., the number of arrests shows a decrease of almost 10 per cent. for the year ending June 30, 1920, as compared with the previous year.

The result of the voting in Canada is to close the whole country to the saloon, except in British Columbia, where the vote went in favor of "government" control, which it is alleged many voters understood that phrase to be the equivalent of making an end of the liquor traffic.

In San Francisco prohibition has decreased arrests for drunkenness from 17,354 during the year ending July 1, 1919, to 1814 during the year ending July 1, 1920. While crime all over the world has been doubling, San Francisco has seen at least a slight decrease in arrests on nearly every important charge.

Argentina has just concluded a commercial travelers' treaty with the United States in which there is a provision prohibiting traveling salesmen from representing liquor houses. A significant point is that the request for the insertion of this clause came from Argentina and not from the United States.

The sailors on ships entering our ports have shown a disposition to smuggle in liquor on a large scale and grow peevish about it when American customs officials search the ships and confiscate their stocks of intoxicants before they can be carried ashore. Many of them are no doubt the tools of bigger men. Time will prove to them that this smuggling in of liquor to the United States is a speculation of the riskiest sort.

Even under the inefficient enforcement of Prohibition in Chicago, the Juvenile Protective Association, according to its annual report, has had fewer cases of non-support of children and there have been a smaller number of prosecutions of parents under the juvenile delinquency laws than before the Volstead Act was put into operation. A betterment of the conditions in the dance halls of the city where liquor was formerly sold is also reported.

Moonshining has not stopped in the mountains of the South, it may even for the moment have increased. In an article in the *New Republic*, Mr. Louis Graves, after a close study of the situation, gives it as his opinion that alcohol is dying, but it is dying hard. United States Prohibition Commissioner John F. Kramer, in an address to the West Side Y. M. C. A. on the question, "What Does Prohibition Prohibit?" said:

> Prohibition will be real in a generation; it has already accomplished wonders, many persons formerly accustomed to their drinks have cut them out, the saloon has gone forever, but it will be another generation before the appetite for drink will be entirely eliminated from our people through the operation of the Eighteenth Amendment.

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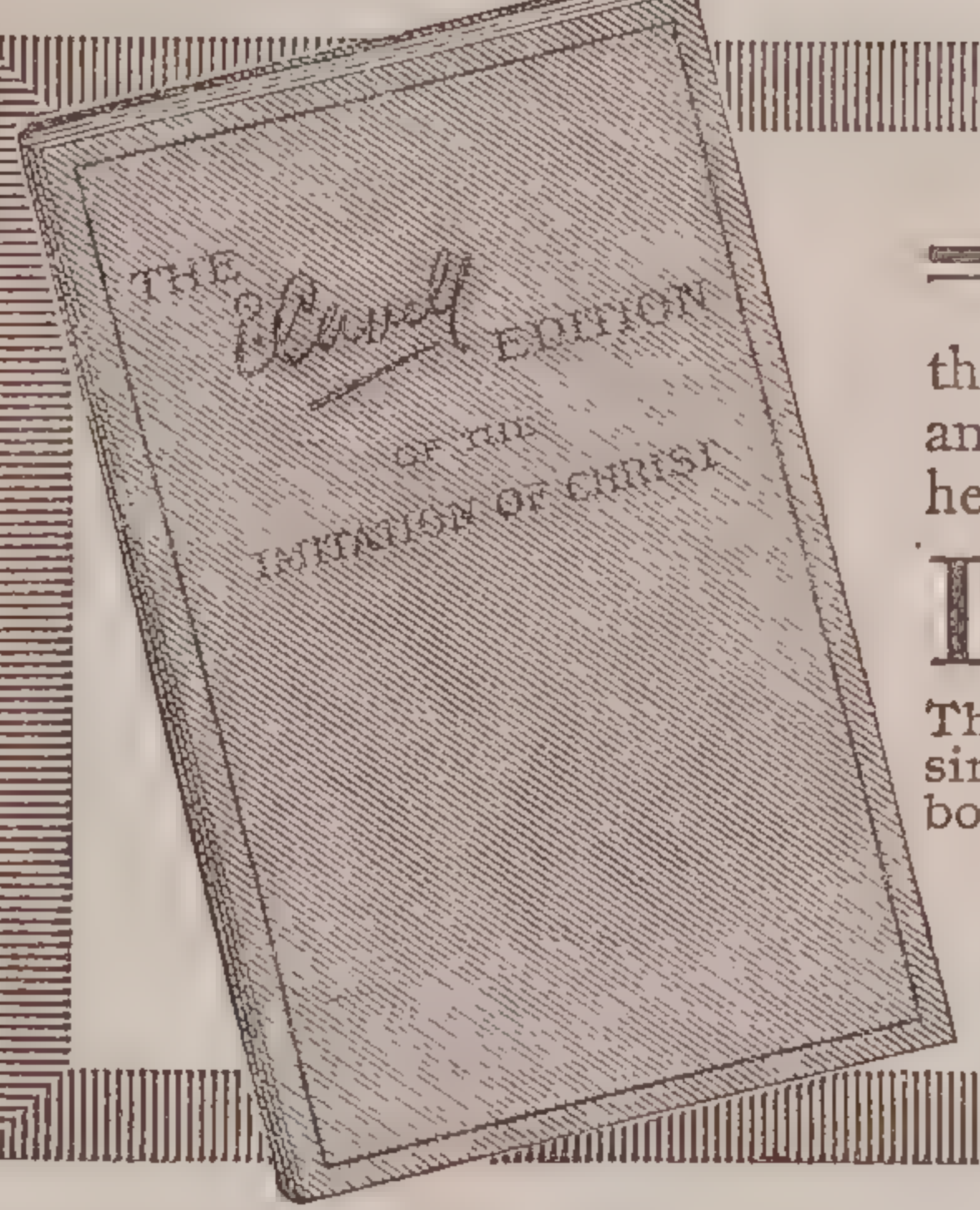
A man may fight fiercely to hold his own in business; but he does not need to fight to get ahead of some one in the elevator, or up the car steps, or at the postoffice window. And no matter how strong competition is, business and personal courtesy make it easier and pleasanter for everybody.—*William H. Hamby.*

All along the course of God's leading of the race, men of short sight and small motives have bobbed up to interpose their opposition. They have hindered progress for a little time, but not for long. We may lay God's motions on the table, but we cannot defeat them.—*John Andrew Holmes.*



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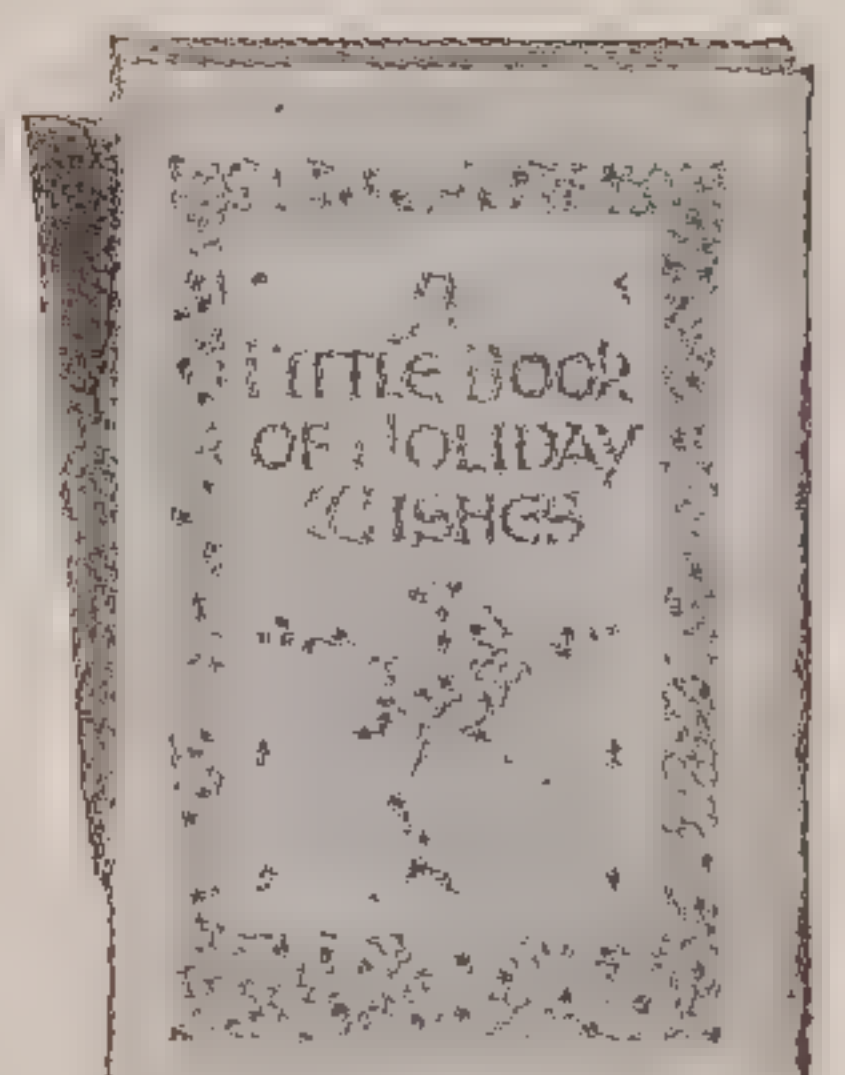

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OUR READERS' FORUM

An Appreciation of Dr. Herring

Dear Mr. Editor:

It was at the close of the month of July last when two of the American Board missionaries from Turkey met, by appointment, the warm-hearted Dr. Herring in his New York office. The hour was spent in talking over with the great leader the financial needs of Anatolia College, in the important part she must play in the reconstruction of Turkish Asia Minor.

As the missionaries related the experiences of the college in the great world war and told the story of its eleven martyred teachers and families, all of whom had remained faithful to their Master, the heart of the sympathetic man was touched. His many expressions of keen sympathy and profound interest in all future plans for rebuilding and reconstructing the college greatly encouraged those who were seeking counsel.

In the time spent with this busy man, we could not but be impressed with his breadth of interest in suffering humanity and with his intimate knowledge of the problems confronting Turkey and the whole of the Near East.

Dr. Herring was eager to learn of the widespread influence of Anatolia College on the Black Sea Coast and throughout the interior regions of Asia Minor. The few instances cited to him of the part the college alumni played in the war as doctors, druggists, nurses and soldiers in the Turkish army, besides the many who, because of persecution, were obliged to flee to America and who today are holding positions of trust and responsibility in our own fair land, interested him most profoundly.

The overworked man looked tired, yet spoke of spending most of his vacation in the city where he could attend to the various needs at the office. He spoke, however, of taking but a few days for rest at the seashore and it was only a short time after our visit that he was granted his prolonged vacation.

The impressions of this first and last meeting with Dr. Herring will go with these two missionaries through life, for to talk with him for only a short time made the stranger understand that Dr. Herring was truly "a man of God."

DANA K. GETCHELL.

Marsovan, Turkey.

Theological Extremes

Dear Mr. Editor:

The two theological extremes surely met in the Nov. 4 *Congregationalist.*

On the first page was the splendid write-up of the Second Church of Dorchester, with the reassuring testimony as to its loyalty to the fundamentals of our faith. It was rich beyond expression, and some of us find it very easy to pray for such a church and people and we are not surprised at its evident prosperity.

On the other extreme was the short article by Mr. Sheldon on "Facts about our Bible," which is highly destructive of that same faith. Such testimony sorely grieves the hearts of some of your readers. By that system of interpretation contradictions will be found most anywhere. In Phil. 4 : 12 Paul says he knows how both "to abound and suffer need." In 4 : 19 he tells the Philippians that "God will supply all their need." Why should the Philippians have all their needs supplied and the great missionary suffer actual need? Is that also a contradiction?

If Mr. Sheldon will allow the same liberty in interpreting the Bible as he uses when he speaks of "the rising and setting sun," there is not a single passage quoted that cannot be easily reconciled.

If the testimony of one who has read the Bible through nearly forty-five times is of any worth most of the so-called contradictions are fancied and have been discovered only recently.

O. A. BARNES.

Appleton, Minn.

Carl S. Patton for Secretary

Dear Mr. Editor:

May I suggest a name for consideration in connection with the very important office of Secretary of the National Council?

Whether the man I shall mention can be secured I do not know, for this letter is written without any conference with him and entirely without knowledge on his part that it is being written. But that he has in a very great degree the qualifications of personality, executive ability, constructive leadership, wide acquaintance, platform ability and familiarity with our denominational ideals and program will at once be evident so soon as the name is mentioned. The man I have in mind is Rev. Carl S. Patton, D. D., of Los Angeles.

J. PERCIVAL HUGET.

Brooklyn, N. Y.

The evangelism of the past which neglected education or shirked the social gospel has not endured. The American evangelism of the last three hundred years that has left permanent result, like that of Edwards, Lyman Beecher, Finney and Moody, has always linked impassioned evangelistic appeal with a program of education and social service.—*William Horace Day.*

Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address. Keyed ads. (care *Congregationalist,* Boston) cost fifteen cents additional.

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Stereopticon Slides—"Story of Hymns and Hymn Writers," "Some Mother's Boy," "Ruined Churches of France," "Life of Christ," "Boy Scouts," "Ben Hur," "Other Wise Man," "Quo Vadis," "Passion Play," "Red Triangle," "Bell and Flag," "Pilgrim's Progress," "Billy Sunday," "In His Steps." Many others. Card brings my complete list. Willis P. Hume, North Tonawanda, N. Y.

For Sale—Stereopticon Lantern. Oxy-Hydrogen, Dissolving, Sidney Herbert make, two lenses, 2¾" "Darlot, Paris," 4¾" condensers. Set kerosene lamps included. All packed in box 18 x 30 x 17". Just the thing for church and vestry use. Everett W. Lewis, 38 Oak St., Hyde Park, Mass.

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(*Continued from page 694*)

choice is given to correspond to the varying sums in a money campaign. The word "intention" is used instead of "pledge," because many would accept the former who would refuse the latter and most would respond as conscientiously to the one as to the other.

We have fixed our quota at 750 cards, being 150 per cent. of our resident membership. We are not attempting in this first experiment to fix on the number of "regularly," etc. We shall however divide the number as follows: Boys, Girls and Young People 150 cards, Men 250 and Women 350. The canvassing of men will be by men, of women by women and so with the young people. Each group will have "teams," but the rivalry will be not so much between teams as between groups. Which will go over the top first and farthest?

As to the standard in determining whether the outcome of these "intentions" is satisfactory in actual attendance we have fixed on 375 as the goal for Sunday morning attendance, not using average attendance but whether on one-half the Sundays in 1921 (excluding the summer vacation period) we have an attendance of 375 or over.

Each church would have to fix it own "quota" according to local conditions but they should be put well above the present attendance while still within reach.

An Experiment Worth Trying

We wish that a hundred other churches would try this experiment this fall and winter. Such a campaign should not be applied to church membership for that would lower the significance of church membership and the sacredness of the sacraments but it can safely be applied to church attendance. If by this we can draw others to the services it will give pastoral evangelism a new and splendid opportunity.

If in these one hundred experiments it appeared that the "Every Member Canvass" was an effective instrument in this way also, if we found that it increased our congregations ten, twenty, thirty per cent., we could make it known through *The Congregationalist* and it might come into general use. For several decades our Jeremiahs have been lamenting the decadence of church attendance. Perhaps, if all went at it in a systematic, united, intelligent, ardent fashion, as we do after money, the tide might turn. We have made the closing years of the Tercentenary memorable with the great sums of money brought into the church treasuries. Let us make the opening years of the fourth century equally memorable with the bringing of people to the house of God. Let us call it the Fourth Century Forward Movement.

West Roxbury, Mass.

League of the New Day

Next Week's Readings and Prayers

Week of Dec. 6–12

Monday. God's Messenger. Mal. 3:1-18; 4:1-5.

Tuesday. Light and Love. 1 John 1:1-10; 2:1-6.

Wednesday. Brotherly Love. 1 John 2:7-29.

Thursday. Our Father's Love. 1 John 3:1-24.

Friday. Casting Out Fear. 1 John 4:1-21.

Saturday. Overcoming Faith. 1 John 5:1-21.

Sunday. Waiting for God. Ps. 40.

Object for Intercession

For Those Who Are Out of Work and in Financial Trouble:

O Lord, who carest for us and for all thy children, remember in thy mercy, we entreat thee, all those who are in any distress of mind because of unemployment or the failure of resources. Open a way before them and in the midst of trouble let their souls be strong and confident in thee.—*R.*

Man becomes impatient with woman because her reasons are so insufficient, but ten years later, while still maintaining that her reasons were poor, he has to admit that her conclusions were good.—*John Andrew Holmes.*

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Each seal helps finance your national, state and local tuberculosis associations who are devoting all that science and human devotion have in them to combat this preventable and curable scourge. Buy and *use all* the Christmas Seals you can afford.

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Best Things about Piedmont

By Dwight Mallory Pratt, D.D.

It is said that Piedmont is the best advertised college in America; but the best things about the college can never be mentioned in an advertisement. First among these is the fact that Piedmont, from its inception, has been pre-eminently a great venture of faith. When the little school founded with prophetic vision by Dr. Spence was no longer able financially, to carry itself, the purchase of the property and the assuming of its money obligations without resources in sight for doing this, involved a courage, faith and practical wisdom on the part of the present President that are far above the realm of human expediency.

When the Treasurer has come to the President with solicitude and said, "Within ten days a note of $900 must be met and there is no money on hand with which to meet it," he was answered, "Great things can happen in ten days; where is your faith?" And when the situation remained unchanged until the tenth day, and the morning mail brought three letters, one containing a check for ten dollars, another for twenty-five, and a third for two thousand, all totaling more than twice the amount needed for the immediate emergency, the President could again well say, as he handed the money to the Treasurer, "Where is your faith?" This oft-repeated experience warrants one in saying that Piedmont, notwithstanding the good business sense in its management and the wisdom with which it is advertised, is exceptionally built and sustained by faith.

A second feature of the college is its ideals. Like the Christian colleges of New England a generation ago, its teaching force is constituted of men and women who believe that the highest aim of education is character, and who have been so effective in their example that no student has ever graduated from the college without having definitely committed himself or herself to the Christian confession and life.

So appreciated is Piedmont in Demorest that three of the town's people have recently donated one hundred acres for one of the most beautiful and sightly college campuses in America. When the writer exclaimed at the surpassing beauty and grandeur of the Blue Ridge Mountains, lying along the whole sweep of the western horizon, President Jenkins remarked, "This constitutes our Department of Æsthetics." This additional acquisition of land endows the college with an estate of 500 acres in the heart of one of the most beautiful regions in the Southland. It is the only institution of its kind that provides higher educational advantages for the white population of the vast territory stretching from the mountains of Virginia to Florida. It constitutes an opportunity for social reconstruction and nation building unsurpassed in America, and which some people of large vision, Christian statesmanship and abundant wealth will yet recognize in gifts adequate to its endowment and its field.

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Favorite Poems

"A poem which always provides for me solid ground when the bottom seems to fall out of everything," is the way Rev. C. E. Peterson, pastor of the Congregational church at Central Lake, Mich., characterizes the following poem:

He might have reared a palace at a word
 Who sometimes had not where to lay His head.
 Time was when He who nourished crowds with bread
Would not one meal unto Himself afford.
 He healed another's scratch, His own side bled;
Side, hands, and feet with cruel piercings gored.
Twelve legions girded with angelic sword
 Stood at His beck, the scorned and buffeted.
Oh, wonderful the wonders left undone!
 Yet not more wonderful than those He wrought!
 Oh, self-restraint, surpassing human thought!
To have all power, yet be as having none!
 Oh, self-denying love, that thought alone
 For needs of others, never for its own.

R. C. Trench.

The Return of Jesus

(*Continued from page 714*)

pected in their lifetime, though Paul already finds it necessary in 2 Thess. to warn them not to be troubled as though the day were *just* at hand. In view of the emphasis in these early epistles it is interesting to note that the subject is so largely absent from his later epistles. Either Paul developed serious doubts about the doctrine or later considered it of no importance, or failed to give some of his churches instruction regarding what he formerly thought important.

F. M. Sheldon.

(*This subject will be continued next week.*)

Benevolent Societies

MASSACHUSETTS HOME MISSIONARY SOCIETY, a constituent of the Congregational Home Missionary Society, represents the churches of Massachusetts in their home missionary work. The Society solicits bequests, pays annuities on conditional gifts, administers trust funds for churches. Frederick E. Emrich, D. D., *Secretary;* Rev. John J. Walker, *Associate Secretary;* Rev. Oliver D. Sewall, *Treasurer,* 609 Congregational House, Boston.

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WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, 19 S. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas., Friday Meeting, 10 A. M.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC, 760 Market St., Room 421, San Francisco. Mrs. Ernest A. Evans, President; Mrs. W. W. Ferrier, Treasurer; Miss E. S. Benton, Secretary.

CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION, 289 Fourth Ave., N. Y. Mrs. P. S. Suffern, Treas.; Miss Miriam F. Choate, Sec.

WOMAN'S HOME MISSIONARY ASSOCIATION (of Massachusetts and Rhode Island), Mrs. Amos L. Hatheway, Treasurer; Mrs. Mabel S. Badger, Sec., 607 Congregational House, Boston.

Boston Seaman's Friend Society

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Any Book on Any Subject, Published Anywhere

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The list covers the best of recent Fiction, History, Biography, Travel, Out-of-door Books, Religious, and Books for Boys and Girls

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THE WOMEN WHO CAME IN THE MAYFLOWER, $1.50 by *Annie Russell Marble*

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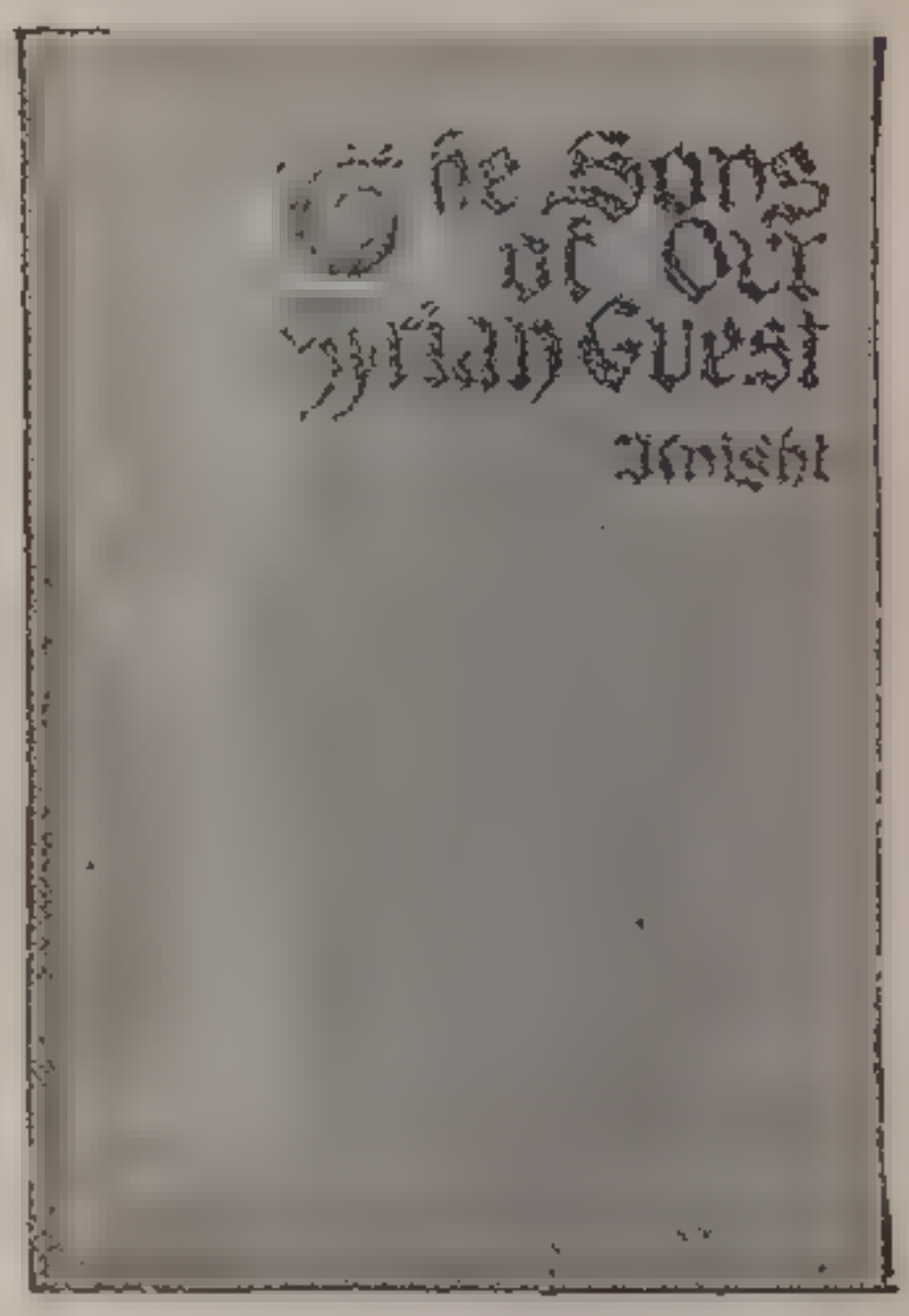

FOR THE BOYS AND GIRLS

Star Stories for Little People, by Gertrude Warner (60 cents); *The City that never Was Reached*, by Jay T. Stocking ($1.00); *Johnny Blossom*, by Emilie Poulsson ($1.35); *Stories for Sunday Telling* and *The Outdoor Story Book*, both by Carolyn Bailey ($1.00 each); *The Good Crow's Happy Shop*, by Patten Beard ($1.00).

Christmas Stories

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For the Pastor

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A well selected Christmas Book List sent on request

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The Congregationalist and Advance

Vol. CV. No. 50

December 9, 1920

CHRISTMAS NUMBER

Courtesy of the Boston Museum of Fine Arts, owners of the picture

MADONNA AND SAINTS, BY FRA ANGELICO

THE CHRISTMAS FUND

For Our Aged and Disabled Ministers

Nineteenth Year *Amount desired, $35,000*

As he leaves he turns to give one last yearning look and to cry
"Good-bye! Old Church, good-bye!"

An Interpretation

In the spirit of the experience of hundreds of ministers

He had preached the gospel for forty years.

He had given himself utterly.

She had made his labors possible.

She had shared in all the sacrifices.

His salary had never provided more than a bare subsistence.

He could make no adequate provision for age.

Now, with the weight of years upon him, he must make way for a younger man.

The old Doctor commands highest honor and reward for his counsel.

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The old Teacher, when his years in the classroom are over, is retired on a life pension.

***THE OLD MINISTER* is turned out of his vocation into a world which demands market price for the necessaries of life.**

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Meanwhile, we must care for our veterans and their widows. To leave one soldier of the cross in the limitations of age, helpless to provide for himself or to allow one poor, feeble widow to suffer for food and clothing, or to become a public charge, would be an intolerable reproach to the church.

The average grant by the Congregational Board of Ministerial Relief this year is $215, and the maximum is $400. How long could you live on that?

The Christmas gift is added to the grant as a token of love. It helps to meet the imperative exigencies of life.

Send contributions for the Christmas Fund to

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375 Lexington Avenue, New York

WILLIAM A. RICE, *Secretary.* CHARLES S. MILLS, *Associate Secretary.* B. H. FANCHER, *Treasurer.*

The Congregationalist and Advance

December 9, 1920

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The Talk of the Sanctum

This Issue and the Next

Our readers will find some interesting and, we trust, helpful Christmas features in the following pages which go to you with our heartiest wishes for a Merry Christmas. We are sure you will be interested also in what the man who started the Interchurch World Movement says about it now. Read Dr. Vance's article. And, by the way, Dr. Vance is at the front in the present meeting of the Federal Council of Churches in Boston. He is chairman of the Executive Committee.

Next week we shall publish a report of the Federal Council's notable sessions, emphasizing the most significant features. That issue will be our Forefathers' Number, commemorative of the 300th anniversary of the Landing of the Pilgrims at Plymouth. It will be an important issue.

Our Cover Picture

Our cover picture this week is a reproduction of one of the treasures of the Boston Museum of Fine Arts, by whose courtesy we are able to use it, the Madonna with Saints of Fra Giovanni da Fiesole, better known as Fra Angelico. The giver of the picture kneels in front of the Madonna's throne, wearing the robes of a canon in the church, and presented by Saint Peter. On the left are Saint Peter and Saint Paul, on the right Saint George in armor and with sword and banner. Behind the throne are four angels. The painter lived just before the change in the life of Italy, which we call the renaissance, when in the art of painting technical skill began to displace simple piety. Fra Angelico entered a convent at twenty-one and his whole life thereafter was devoted to painting religious pictures. His simplicity, unworldliness and genuine piety are as evident as his love of gay color and of beauty and his mastery of his art. Those who have visited Fiesole, on its hilltop looking down upon the valley of the Arno and Florence, in the flowery spring of Tuscany, will understand how appropriate that setting was to the artist-monk who more than almost any other Christian painter has and communicates the spirit of a serene and childlike faith.

In the Circulation Department—

We feel the rising tide of the Christmas spirit. We are glad to have a part in it. The good people who receive a year's subscription to *The Congregationalist* as a Christmas gift will soon come pouring into our goodly fellowship. We shall try to make the year a pleasant and inspiring one. On another page we tell about our plan of sending the paper as a gift from present subscribers. That plan may interest you. Meantime, what an encouragement it is to have so many expressions of appreciation and good will from those who know our paper. We are deeply grateful for such kind words as these:

"It is amazing to me how you have kept the paper at the same high standard without increasing the price." (From New Hampshire.)

"It is getting better all the time and I await the weekly visit with deep interest." (From Oklahoma.)

"I prize your paper very highly. It was one of the few I didn't feel I could do without, even during the financial stress of war prices." (From Japan.)

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¶Years of experience and our far-reaching buying channels have enabled us to assemble this merchandise from the chief productive centers of the the entire world. It is merchandise that is creditable for us to sell and dependable for you to buy. Our two immense and spacious buildings offer for your inspection and choosing unlimited opportunities for fitting and appropriate gift selections. All in all, this establishment is admittedly

The Most Inviting and Appropriate Shopping Center of New England

¶It is not too early to buy the Christmas gifts now. To do so means leisurely choosing—avoiding the throngs that are characteristic of the busy just-before-Christmas days, which will be here before you realize it.

¶New shipments of fresh new goods are constantly being added to the already large and varied Christmas assortments, which makes selection at this time most satisfactory. We advise all who can to shop early and profit by early advantages.

Jordan Marsh Company

Boston

The Congregationalist
and Advance

Finding the Christmas Meanings

CHRISTMAS, as we know it, is, in the churches which represent the Pilgrim tradition, a modern institution. As we yield ourselves, season after season, to its charm and spell we wonder how portions of the world got along so many centuries without it. Still more do we wonder that so many excellent Christians have missed its meanings.

Even those remarkable men, the Pilgrim Fathers, who are this year receiving special honors, paid no attention to the day that marked their Lord's nativity. When some young men of the Plymouth Colony clamored for a holiday, Governor Bradford granted it. When they began to pitch quoits, he sternly reminded them that if they were not willing to work on Christmas, they must not play. Think, ye modern children, to whom Christmas is such an entrancing affair, of what little Peregrine White and Oceanus Hopkins and Love and Wrestling Brewster and all the other boys and girls of Plymouth missed through never hanging up their stockings or through never beholding such a wonderful spectacle as a Christmas tree!

THE Pilgrims are not the only people that have missed the real meaning of Christmas.

The ecclesiastic wrapped up in his ceremonial or administrative round, attending scrupulously to this or that detail, has often missed the inner significance of symbol or routine.

The theologian bent on dissecting the theories of Christ's nature, eager to determine his precise relation to God and to the universe, has sometimes missed all that irradiation and beautifying of human life which grows out of the Christmas emphasis on the babyhood, the youth and the manhood of Jesus.

The destructive higher critic jauntily declaring that there was no star of Bethlehem and that no chorus of angels ever sang carols over the Bethlehem plain, has missed the greater miracle, even the presence of such a child as Jesus in a human home.

The worldly man of every generation, the really worldly man whose chief interest is in what he eats and drinks and wears and buys and sells and enjoys, always misses the heart of the Christmas joy!

BUT from the very first Christmas there have been those who saw the glory of God in the face of Jesus Christ, even when he lay in his mother's arms. A few shepherds out of many, two or three wise men out of a large number, a devout temple worshiper, an aged prophetess—simple, teachable souls like these, and their successors throughout two millenniums, yearning to know God and to walk in his ways, have been the keepers of the real Christmas and have passed its glorious meanings down to us. The brush of Raphael and of Fra Angelico has domesticated Jesus in human homes and haunts. Close students of the gospels like Stalker, Bruce, Dods and Farrar, who a generation ago issued their lives of Christ, and like Dr. Glover in our own time, have helped to create that new feeling for the man Jesus, which has simplified and sweetened our theology and brought his spirit and teaching home to the business and bosoms of mankind. We have rediscovered the Son of Man without losing the Son of God.

So when we wake a fortnight hence and hear the Christmas bells, our first thought may well be of Him who represents man at his best, whose perfect humanity forbids us to think or speak lightly of our fellow men as though they were not made in God's image, as though they were all cheap and gross and venal.

BUT Christmas also reveals God at his very best. Jesus was not a fair flower springing up without depth of earth, to blossom into perfect loveliness and then to fade and die. He was rooted in God. Behind him, flowing through him were the infinite love and compassion. On Christmas day we cannot think too highly of our God. He is like Jesus.

And why, when Christmas shows us both God and man at his best, should members of our human race be oppressing and devouring one another? Why should nations be scheming to outwit sister nations? Why should such grievous things happen to men, women and little children that the knowledge of their woe, borne to us, it may be, over many leagues of land and sea, makes bitter our Christmas cup of joy?

O Lord Jesus Christ, once so tiny and helpless in thy mother's arms but now the world's prince and savior, send into our hearts at this Christmas season a new sense of the meaning and wonder of thy earthly life. Forbid that we should be so busy and happy or so lonely and self-centered as to miss the deeper meaning of thy coming into our world. Grant us larger and more gracious thoughts of our fellow men as the proper objects of our love and our service. Impart to us some measure of thine own knowledge of God as He really is. H. A. B.

WHAT THE CHRISTIAN WORLD IS DOING

A Notable Pilgrim Parade in Omaha

PERHAPS one of the most remarkable Pilgrim Parades that will be staged anywhere in the country during this Tercentenary Celebration was given in Omaha recently. To understand the magnitude of this parade and how it all came about it will be necessary to go into a little past history. Along in the late 90's, when we were in the midst of a national panic, Omaha was particularly hard hit because she was just emerging from a very unwholesome boom. In the very darkest hour some of the business men got together and determined to turn the tide and re-establish morale. These men organized what has been known now for 25 years as the "Knights of Ak-Sar-Ben"; the last word is Nebraska spelled backwards. The object is to further the interests of Omaha in every possible way, both at home and abroad, and one of the many things they do is to hold every year a great Fall Festival known as "Ak-Sar-Ben Week," when literally thousands and tens of thousands of people from all the surrounding country visit Omaha and enjoy the various programs of entertainment that are provided for them.

Two features of this entertainment given every year are in the nature of street parades; an elaborate electrical parade which is given on one of the evenings of the week in which floats, carrying out some great historic event, are driven on the street car tracks through all the down town district and are lighted by trolley arrangements from the trolley wires above; I am told there is not another parade like this in this country and it certainly is surpassingly beautiful and wonderful. Then, besides this, there is always an afternoon parade given over to the carrying out of some historic scheme.

A Wonderful Parade

THIS year when Governor McKelvie, of Nebraska, appointed Gen. John L. Webster as State Chairman to carry out a program in the state in commemoration of the "Landing of the Pilgrims," he certainly got the right man in the right place. He took the whole matter up with the Knights of Ak-Sar-Ben and they agreed to make the daylight parade this year a parade in memory of the landing of the Pilgrims and appointed Gen. Webster to head it up. Gen. Webster went to clubs and other organizations and individuals and got them to provide the money for twenty-eight floats at a total cost of about $20,000. Each float represented some interesting scene in the story of the Pilgrims. Each one had its own name and its own individuality. Following the title float came "The Persecution of the Pilgrims" and after that "The Mayflower" and then "The Embarkment and Benediction," followed by "The Signing of the Compact," and this by "The Landing at Cape Cod," and so right on down. There were twenty-one floats that dealt exclusively with some phase of the Pilgrim story; then beginning with the twenty-second was the "Boston Tea Party," and the following six brought the story down to today, the last one representing the "Great American Nation" with the Goddess of Liberty, etc.

It was indeed a wonderful parade. Given under the direction of the Knights of Ak-Sar-Ben it was relieved of any prejudice that might have existed in the minds of the public had it been given under different circumstances. With the whole city interested and providing abundant funds it was possible to produce it on a scale that would otherwise have been entirely impossible. It passed through miles of the down town district and the streets were packed from the curb clear back to the buildings through the entire route.

Rev. Frank G. Smith, of Omaha, who sends this report to us, says: "As Congregationalists we are trying to do many things in Nebraska to bring home the lesson of the Pilgrim story in this Tercentenary year. Our Fall Conference at York recently was entirely given over to this idea and was a splendid meeting. Our local churches are preaching sermons and having study classes and dinners and all that sort of thing, but I believe this Pilgrim Parade will stand out as the most significant thing done in this state and perhaps in any of the states as a fitting tribute to the contribution made by these great ancestors of our Congregationalism to all that is best in our life of today and as a reminder of our consequent responsibility and obligation in the affairs not only of the church but of the state and the world.

Prayers for the Dead

THAT free-lance in the London pulpit, Dr. Orchard, who at the same time is one of the most popular preachers in the city, made another departure from the conventional order the other day when a solemn requiem for the repose of the soul of his wife, who has recently died, was sung on Sunday morning. In his sermon he defended the practice of prayers for the departed and the invocation of the saints. He said that to many people the common conception of heaven was not very likable and that Christian thought about it must express itself in new interpretations. Dr. Cadman of Brooklyn expressed himself the other day as believing in prayers for the dead.

Facing the City Problem

IN at least four Eastern cities, New York, Boston, Springfield and New Haven, the question of continuing separately the existing denominational and Protestant alignment or of moving forward toward certain mergers is under consideration. In New Haven a minister boldly asserted the other day that the city would be better served by thirty Protestant churches than by sixty. This was a good starter for the publicity man, and he promptly interviewed a number of other ministers, many of whom stood strongly for a considerable reduction of existing churches, while others wrote or spoke to the effect that the fewer churches you had the less religion you might have. In Springfield the effort of

OMAHA PILGRIM PARADE

one denomination to relocate itself in a field already pretty well covered by Protestant churches has occasioned some plain words from Rev. Reuben J. Goddard, pastor of Faith Church, who in his Sunday sermon protested strongly against the contemplated intrusion. Undoubtedly in the older cities of the East there is a good deal of marking time or of unnecessary competition. The situation calls for leadership that shall seek to conserve all that is best in the present alignment, and at the same time to meet adequately the strain and stress of these difficult years in church work.

Aid for Ex-Service Men

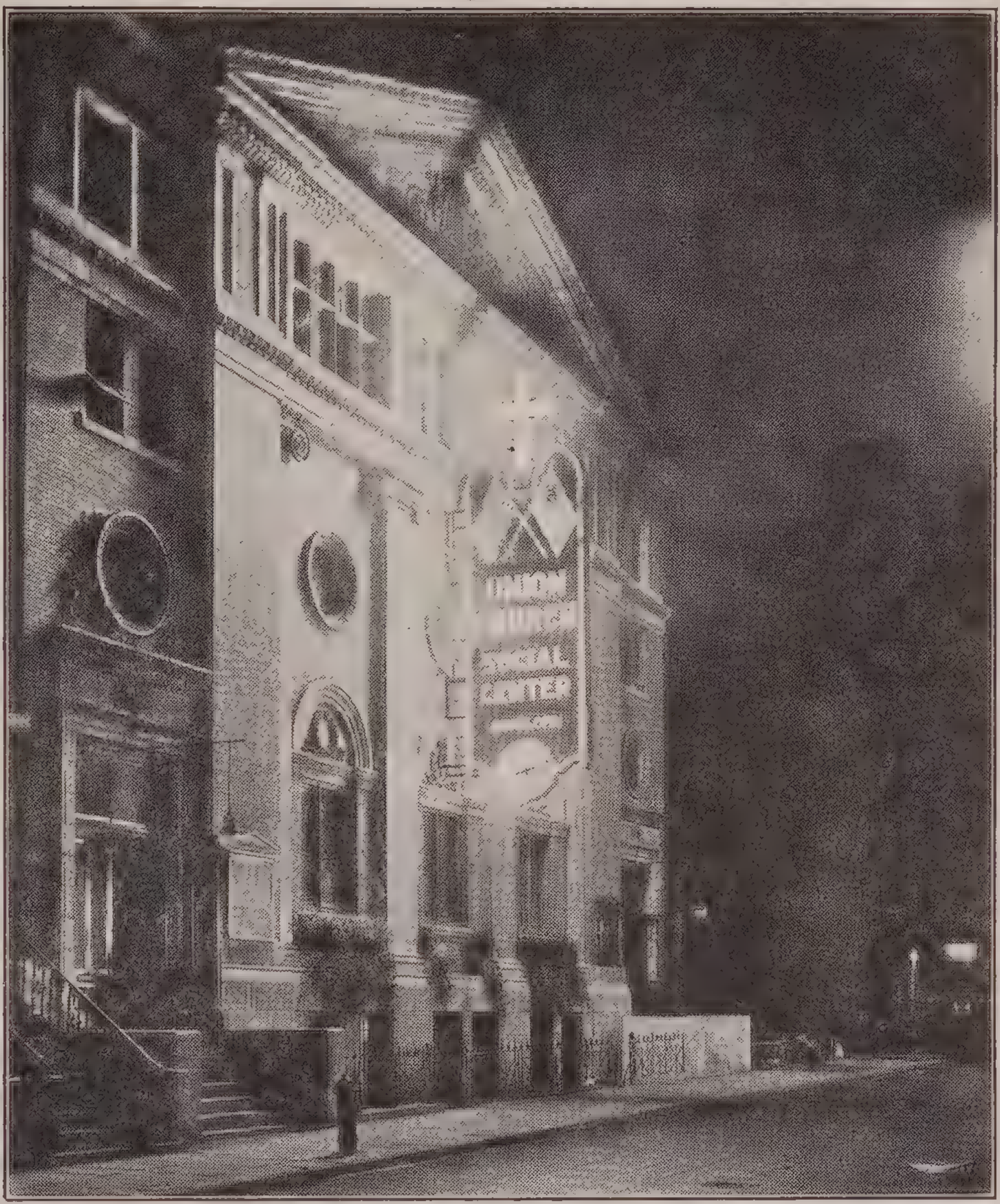
MORE than $6,000,000 has been appropriated by the War Work Council of the Y. M. C. A. for free scholarships to former service men. Free scholarship awards, amounting to $2,367,895, have been given to 38,582 men, according to the report of the educational service committee. The men aided represent every state and more than two-thirds of the cities and counties of the country.

The Sign of a Reawakened Church Off Broadway

THE great electric sign on Union Methodist Episcopal Church on Forty-eighth Street, just off Broadway, New York, has been dedicated this fall. For the first time in many years the beautiful auditorium of Union Church was filled, and after an impressive service the congregation went to the street, in front of the church, and while the band played several religious and patriotic airs, vast throngs filled the street to witness the turning on of the large sign which is to be a silent preacher of the Christ to the wanderers along Broadway. At 9.45, Bishop Wilson announced the word and the sign began its mission of keeping aglow the invitation of a re-enlivened church, according to the New York *Christian Advocate.*

Many lines of social activities have been inaugurated with a purpose of rendering a real spiritual ministry to the community and to the great throng of travelers that frequent this region. While every form of social ministry necessary will be undertaken, yet it is the purpose of the pastor to make the supreme note evangelistic and spiritual.

The entire cost of the sign, which amounted to over three thousand dollars, has been paid for by the people of the community. One prominent Hebrew has given $500 and pledges $500 a year to keep it burning. A stranger from Australia happened to see it the night it was dedicated and asked the privilege of paying for the cost of lighting the sign for one hour every week. Many letters with checks for money to be applied toward the cost of keeping the sign burning have been received.



A NEW SIGN ON BROADWAY

The invitation of Union Methodist Episcopal Church in the midst of New York's Great White Way of Amusement. (From Christian Advocate.)

A Great Conference in China

THE Christian forces in China are preparing for their greatest effort. A national Christian Conference has been called to meet in Shanghai in April or May, 1921. The purpose is to aid the Christian forces to see more clearly the present stage in the progress of the Christian Movement in China, and to work their plans for advance into a more comprehensive whole for all the forces in the whole country. Under the leadership of the China Continuation Committee a thorough survey of missionary work in China has been in progress during the past three years. This has been brought to completion, and a very thorough-going report is being published, which will form the basis for the Conference. It is probably true that this is the first time in the history of the Christian Church that a national Christian Conference is held with a complete and accurate statement of the Christian occupation of the field in the hands of those who are members of the Conference. It is expected that the delegates to this Conference will number about one thousand, of whom the co-opted members shall not exceed twenty per cent. The Chinese churches will elect about four hundred delegates, distributed in the ratio of one delegate to each thousand communicants. This also adds significance to this Conference, as it is the first time that native Christians have shared equally with foreign missionaries in a National Conference. The foreign missions will elect about an equal number, distributed in the ratio of one delegate to every twenty foreign missionaries. A considerable number of delegates from the missionary societies in America and Europe are expected. The preparation of the program is in the hands of a special committee of thirty appointed by the China Continuation Committee.

A New Kind of Church Co-operation

A NEW chapter in the history of the Church's relation to industrial conditions in America was written recently in Denver. A strike on the street railways had occurred and the bitter industrial war that ensued had virtually paralyzed the transportation system and had cost several lives. After more than one fruitless attempt had been made to settle the controversy the religious bodies of the city—Protestants, Catholics, and Jews—took upon themselves the task of investigating the whole affair. Dr. Edward T. Devine, representing the Federal Council, and Dr. John A. Ryan and Dr. John A. Lapp, representing the Catholic Welfare Council, were the investigators. No one offered any objection to being interviewed. No one wanted to oppose openly the combined religious forces of Denver and the two national church organizations. It was the first time that such an attempt had been made by Protestant and Catholic bodies in the United States, probably in the world, and the harmony was immediate and complete. The findings of the investigation are now being reviewed by the Commission and it is expected that they will shortly be ready for publication.

EDITORIAL

A Word for Our Times

Our ambition is to create by degrees, within ever-widening spheres, a certain common life of nations ruled by principles of justice, swayed by good faith and loyalty and inspired by an international spirit. I mean a spirit which places general interests above individual interests, a spirit of fraternity which strives to alleviate the sufferings of peoples and difficulties under which Governments labor, to co-ordinate their action and to appease hates and rivalries which sometimes suddenly give rise to those great outbursts of madness which shake the world to its foundations and threaten to ruin the work of centuries.—Paul Hyman, *President of the Assembly of the League of Nations.*

Co-ordinate the Agencies

Now that the Federal Council of Churches plans to give more effort to administration of the co-operative movements of the denominations upon the field, can it not do something to co-ordinate the forces or to reduce the number of interdenominational agencies at work on various tasks in the field of religious endeavor? Not only are pastors and church officers harassed by the demands made upon them to officer so many organizations and furnish the steam to keep them going, but there is also much overlapping and waste of effort and not a little rivalry. It often happens that these interdenominational organizations, instead of being clearing houses for the co-operative efforts of the denominations where they could best work together, come into competition with them. This competition not infrequently becomes so keen that leaders of some organizations show scant courtesy for those of others engaged in like service.

For example, at the Conference for older boys and girls held by two interdenominational organizations in a Western state some months ago a young people's worker of national reputation held up Sunday school superintendents, teachers, and other officers of the school to scorn before the young people and indicated that the superintendents especially are "old fogies" and "mossbacks" and are not equal to the leadership of the youth. This speaker was not only misrepresenting the facts, but he made what he had to say all more vicious by sarcasm. These young people went back to their home churches with a much poorer opinion of their leaders. And the tragedy of it is that the churches to which they returned must nevertheless retain the constant responsibility for their religious culture.

The experience of the Interchurch indicates that interdenominational organizations, as well as all general benevolences, are for the most part financed by church members. In spite of this fact it has become the custom of a number of the interdenominational organizations to ignore the right of the church to have a part in every attempt to indoctrinate its youth in Christian ideals. The church has a right to demand that the organizations which live on its money cease to thwart its plans of work. Cannot the Federal Council so co-ordinate all the forces doing the co-operative work of the denominations as to make them entirely representative of those whom they are supposed to serve? Ought not the Council to bring about mergers of organizations so as to eliminate duplication, much of the overhead expense and all of this strife and working at cross purposes? The Council will find that pastors will respond to such a movement as this at once and will give it hearty indorsement.

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The paper famine was worse in the Middle Ages than it is today, and it often happened that parchment on which classic texts were written was scraped to allow re-use for tedious homilies or other pious matters. Now it has been found that photography will often show the partially erased text and scholars begin to hope for the recovery of some of the lost literature of the ancient world. It is a parable of the reappearance of matters we had thought and wished forgotten in our own memory and as a ground of a final estimate of our lives.

The Federal Council in Boston

The Fourth Quadrennial Meeting of the Federal Council of Churches of Christ in America has just begun in Boston, as we go to press with this issue. It is a great gathering with a broad construction and inspiring program. The retiring, highly successful president, Dr. Frank Mason North, is succeeded by Dr. Robert E. Speer, who has long borne a leading part in co-operative Christian effort, especially along missionary lines. A comprehensive report of the Boston sessions, from Dec. 1 to 6, will appear in next week's issue of *The Congregationalist.*

America Must Soon Decide

That was an ominous gathering in Boston the other night when six thousand people flocked into Mechanics Hall to hear the Republican governor of New Hampshire and two Democratic Senators pronounce gleeful obituaries upon the existing League. It shows that there is a strong body of sentiment in this country bent on interpreting the last election as a mandate to the incoming administration to have nothing to do with the present League. President Lowell and the other friends of the League who voted the Republican ticket and who expressed their confidence in advance that the United States would simply have to combine with the European nations to prevent war will have to work hard to neutralize such sentiment as that represented by the Mechanics Hall meeting and a section of the Republican press. On the other hand, Vice-President-elect Coolidge is courageously ranging himself with those who do not interpret the election as a mandate to scrap the League for which statement he was promptly taken to task by Senator Moses.

The fact that Mr. Harding is assembling this week a large group of persons, including a number of religious leaders, to confer on the international situation is encouraging. May he take his stand not with the irreconcilable, but with the moderate and progressive elements of his own party.

Meanwhile, Europe is waiting and representatives of England now in this country are pleading almost pitifully, "Come in on your own terms."

Mediating for Armenia

Sooner or later the League of Nations was certain to be compelled to take some action in regard to the condition of the Armenians in their home in the Caucasus. The League chose to act at once, though the situation has grown far more difficult than it was even a year ago. It has asked President Wilson to attempt a mediation between the Armenians and the Turkish Nationalists who have repudiated the Turkish treaty and have been at the doors of Armenia. This is not a renewal of the proposal that we should accept a mandate; it is a suggestion that we should seek to get Turkish Nationalist and Armenian together to see whether they cannot reach a peaceful understanding. The whole situation is confused and we have nothing like the full facts which would be needful for an intelligent opinion of the true conditions at the far Eastern end of Asia Minor. But certain facts seem clear.

Armenia has been of late like a grain of corn between the upper millstone of Russia and the lower millstone of Turkish nationalism. And the spirit of patriotism among the Armenian people has been strong enough to repell the Turk. A letter from Mr. E. A. Yarrow, connected with the educational work of the American Board in Eastern Turkey, in the *Missionary Herald* for December, gives the impression that these republics of the Caucasus are beginning to be able to stand on their own feet, both in diplomacy and in war. The rival ambitions of Turkish Nationalism and of Russian Soviet power have clashed and the Turkish leader has warned the Russians that the further invasion of Armenia will be regarded as a cause of war. Armenia is still dependent on the West for food and will be more so as the winter draws on. And, finally, it may be possible to drive a bargain with Mustapha Kemal which will include the security of Armenia from direct Turkish attacks.

President Wilson has accepted the invitation to attempt mediation, not in person but through a deputy of his own appointment. But he claims as a preliminary the support and moral sanction of the nations of the League. He states plainly that he cannot speak for the United States or count upon support from Congress. But what he can do by his personal good offices to put an end to hostilities and bring about a good understanding he will gladly do. Events may move swiftly in this field, but at the moment of writing this is the situation as we see it. Our people, who have refused a mandate for Armenia, certainly will rejoice that something can be done in the name of our chief magistrate, if not of the whole nation, to put an end to the destruction of at least this portion of the Armenian people.

Keep the Lord's Day Out of Politics

We are not disposed to look with favor on political activities which aim to bring the nation back to legislation for a Puritan observance of the Lord's Day. In the first place, we do not favor compulsion in matters that have a purely religious significance. That we all need one day out of seven as a time of rest and an opportunity of worship no one who has studied the question dispassionately will for a moment question. But we are not in favor of compelling people to go to church or to stay at home, or depriving them of the means of getting about except when the church bells are ringing. Those who wish to go to our places of worship can go as things are now. What we want is an inner compulsion which will drive men to worship because they need it and recognize that the nation needs God first in all its ways and a sincere desire for common prayer and fellowship. We are not under the Jewish law. We do not keep the Sabbath. We are Christians and remember the Lord's Day under the freedom of Christian responsibility and charity.

Any political agitation directed toward a change in the established habits of the people must establish a necessity for the whole community. Of course if the agitators for a Puritan observance of the Lord's Day can persuade a preponderant majority that the community needs such a repression of natural activities for health or for security, they are free to do so. But they will make a mistake in a country where at least a huge minority are only nominally Christian to associate repression and limitation and what will seem to many a tyranny of the religious spirit with the recurring first day of every week.

We want a better observance of the Lord's Day in worship, quiet, family life and neighborly work. But that will never come by political agitation. It is within the power of the churches to bring it about whenever they choose. If Christians would keep the Lord's Day as it should be kept, their witness would go far toward changing the whole atmosphere of the nation. A joyful, genuinely Christian Sunday, fifty-two times in the year, by all Christians would be better and more effective than a Constitutional Amendment.

The Hardest Winter of All

There are said to be 3,500,000 children in Europe who are on the edge of starvation and who must be saved, if they can be saved at all, mainly by contributions from the American people. We have said year by year that the coming winter would be hard, but for many of the exhausted, well-nigh hopeless people of the impoverished nations this promises to be the hardest winter of all. In order to efficiency in this work of aid and support, eight organizations have confederated under the name of The European Relief Council, with Herbert Hoover as Chairman. His characteristic announcement is that the purpose of the Council will be to provide funds for these three and a half millions starving and diseased children and to administer this relief economically. The Council is made up of the American Relief Administration, American Red Cross, American Friends Service Committee (Quakers), Jewish Joint Distribution Committee, Federal Council of the Churches of Christ in America, Knights of Columbus, Young Men's Christian Association and Young Women's Christian Association. Here is a call to sympathy expressed in giving which we can hardly let pass us by without response.

A Jarring Note

Prejudice and ignorance of facts are the curse especially of religious controversy. We had been gratified that the Tercentenary of the Pilgrims, except in certain "catholic" quarters of the English Established Church, had called out so many expressions of appreciation and good will. But here comes along an American Roman Catholic pastor, Father MacMahon, to say that the Pilgrims established a régime more cruel than the Spanish Inquisition, and that they had no influence on the history of the country except that their theory of the separation of church and state led to the menace of Bolshevism today. We accept the Spanish Inquisition as a fair measure of fiendish cruelty under the name of Christ and are glad that Father MacMahon agrees with us. But he has evidently either not read the chronicles of the Pilgrims or has read them at second hand and with a mind colored by prejudice. He gives them credit for demonstrating that the new world was a fit place for Englishmen to live in, a credit to which they are by no means exclusively entitled, as Virginia had proved it long before. He makes a point against them in regard to the initial communism, which was forced upon them and which they abandoned as soon as they could. And, being Englishmen, he calls them fools because they did not eat the fish, which were not there in December, and the corn, which they did eat. He calls them Unitarians, which would have shocked Robinson and Brewster, and adds significantly: "Our effort today is to undo the effect of the Pilgrim idea, which has permeated the country."

A little course in first-hand Pilgrim history with the fair mind and courteous speech which becomes the historian and the Christian, might bring Father MacMahon to see that, though the Pilgrims had the misfortune not to be Irish, and were entirely human, they were men of sense as well as of courage. The idea that they were fools does not fit in well with the acknowledged fact that their influence has permeated the nation.

* *

The British Weekly devotes a long editorial to the weaknesses and potential strength of the Recognition Meeting, which in England is a cross between our installation service and a popular reception to a new pastor. It thinks that at such gatherings the exaggerated panegyric and undue length of program are likely to neutralize the value of an occasion that might be made serviceable to both pastor and people. We have attended services in this country at which the effect of much that was sensible and strong was considerably offset by too many "parts" and by too much jocosity.

The Key Man

Many ministers, in these days when our missionary societies are facing disaster, are proving themselves financial statesmen of the first rank. It is one of the rare privileges granted to the minister not only to show his people a vision of the world, but to help them to make the vision real by sacrificial giving. The minister's own attitude is in many cases all that most of his parishioners need to start them on the right road.

A few months ago a young minister took an important church in Chicago. He has a group of forward-looking laymen. Instead of groaning and complaining about the large apportionment for 1921 this minister and his official board took such high ground immediately, that the congregation will undoubtedly follow. This is what he put in his calendar concerning benevolences before the campaign began: "Last year the budget for benevolences was $2,000, which was later increased by a special campaign for $1,000, making a total of $3,000. The $4,000 asked for on the proposed budget, therefore, does not seem unreasonable in the light of the growth of the church." Another young minister, pastor of a wealthy church, as soon as his apportionment for 1921 was assigned, told his official board that it was outrageous, that the church ought not to think of raising it, and that the best thing to do was to forget about it.

The 1921 apportionment will succeed if our ministers believe in it enough to commend it to their people by bringing the need of our societies vividly before them, by giving extended teaching in systematic and proportionate giving and by helping to plan and carry through a thorough Every Member Canvass. Ministers should see Dr. Herring's little pamphlet entitled "The E. M. C." It is not the minister's job to raise the apportionment, but it is his task to give the leadership of his office toward providing a friendly atmosphere, an intelligent people, and an efficient organization for doing the work. Our denomination and the people around the world who are reaching out hands to us for salvation, material and spiritual, are depending upon the minister to lead. What will his answer be?

Hindrances to Good

Two causes which we have very much at heart have received rather serious setbacks, we regret to say, of late. One is the cause of world-wide disarmament. Of all the countries in the world it would seem as if Australia from its very remoteness might get along without a great military establishment. Yet here is Premier Hughes who in addressing the representatives of the whole Australian Commonwealth said:

> The world as we see it today is obviously a world in which no nation can allow its war insurance policy to lapse. . . . We cannot hope to maintain a white Australia policy by mere pious or blatant declarations of our intentions and determination. Behind this there must be some force, and it cannot be anything less than the utmost resources of this nation.

We still believe that the way of peace is the way of disarmament all round and that Japan, the only nation which Premier Hughes fears, is not the bogy which is pictured by extremists either in Australia or California.

The other cause which is dear to us and which has been endangered is that of the full enforcement of the Prohibition amendment. The decision of the Supreme Court that the Volstead law cannot be invoked to prevent the transport of intoxicants legally owned from places of storage to homes, or kept in storage outside the home, seems to open the door to many evasions and to strengthen the hands of those who are trying to evade the law. We believe that in spite of this opening of a crack in the door that the law can be and will be enforced and we wish to do all in our power to help the officers in their efforts at enforcement.

Scotland Not Hopelessly Wet

Mr. W. E. Johnson, known in campaigns for prohibition of intoxicants as "Pussyfoot," is much encouraged by the results of the Scotch referendum. On the surface that result seemed like a decisive use of local option to keep things as they are. But Mr. Johnson's measure of comparison is the beginning of the campaign for prohibition in our American states. Scotland, he says, did better than any American state did in its early elections. As to Glasgow, he notes the large number of votes for no-license—141,327 to 183,560 for "no change"—and says that no American city of similar character ever did so well until it had been voting for twenty years. It is significant that the residential parts of Glasgow which have had few licenses showed a wish to be rid of them, while the crowded quarters—and the slums of Glasgow are about as bad as any in the world—voted to keep them. The education of Scotland has begun. Mr. Johnson thinks it will go on steadily toward the exclusion of bar-rooms altogether.

The Parables of Safed the Sage

The Parable of Consistency

There came to me a man who said, Safed, thou speakest many wise words, but thou art not always consistent.

And I said unto him, If I were always consistent, then should I never be wise.

And he said, Thou utterest dark sayings.

Then said I unto him, There are no completely consistent men aside from those in the Cradle and in the Asylum for Imbeciles. The only consistent man is the Completely Ignorant Man. There once lived a Philosopher named Immanuel, whose surname was Kant, who showed unto men that any line of thought consistently followed doth bump up against the Impossible. Man doth begin life in complete Consistency, which is to say, that he beginneth it in complete Ignorance. But there cometh a day when he learneth a Truth, namely, that his Toe is capable of being brought up into his Mouth; and that Truth maketh his Ignorance Lopsided.

And he said unto me, I had not thought of that; but it cometh to pass in time that he can no longer get his Toe into his Mouth.

And I answered, So happeneth it with much of what we apprehend as Truth; by the time we learn it, the thing is no longer possible nor yet desirable; nevertheless, the Truth hath been worth the learning, and it hath its logical relation to other Inconsistencies, which are properly apprehended as Truth.

And he said unto me, Say on.

And I said, The circumference of men's Ignorance is vast, and every new Truth discovered is the Lengthened Radius whereby to measure the Diameter and Area of a Vaster Ignorance and a Greater Inconsistency. Yet hath it a Value. For each new Truth becometh an Interrogation Point, which reacheth out like a Fish Hook after the mouth of Leviathan. And albeit neither thou nor Job the servant of God can draw him out, yet doth the Interrogation Point Hook now and then a Sculpin of Information or an Hornpout of Knowledge, or some slippery Eel of Truth, which maketh our Ignorance Lopsided.

Furthermore, I said unto him, Men do walk, not by any process of Bisymmetrical Progressive Motion, but by Hitching one side Ahead, and then Pulling the other side up and a Little Ahead, and by throwing the Center of Gravity out of Plumb and catching themselves before they fall, so that in falling forward but never striking, and wabbling ahead with first one foot and then the other, we contrive an approach to Consistency through Inconsistency. And the process of the Advancement of Human Knowledge, yea and of Human Goodness, is more or less Like Unto it.

And he said, I have learned enough for one day.

And I said, Go now and learn something on the other side of thine Ignorance that will help to balance up. For a False Balance is an Abomination unto the Lord, and the best thing about Inconsistency is that it doth challenge us to learn another Truth.

In Brief

Do not forget that there are millions of Chinese who are in need of bread. A little disaster makes life difficult for the crowded farmers in the Chinese river valleys and a great disaster forces them to migrate or to sell their children to get bread.

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A good many elderly people and people whose hearing is not as good as it was fifty years ago come to church on Sunday. Don't forget that large contingent in your audience, Mr. Preacher, especially if you have a congenital tendency toward dropping your voice at the end of every sentence.

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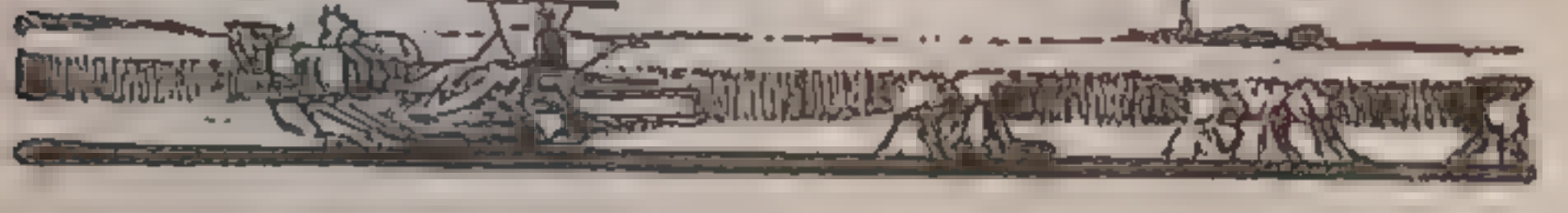
One-fifth of all the school children of Massachusetts are in parochial schools, and the number will soon be increased to one-fourth, if the present rate of advance goes on. In fifteen years ending in 1915 the public school enrollment in Boston showed increase of 31.8 per cent., while the increase in the parochial schools was 58.1 per cent. In Philadelphia during the same period, the number of the pupils in the public schools increased 30.2 per cent., and in the parochial schools 86.7 per cent. It will be well for all good citizens to ponder the significance of these statistics, which are taken from a book just issued by Frank V. Thompson, superintendent of the Boston schools. He believes that this situation creates a very delicate problem in connection with the supervision which it is right for the state to exercise.

* *

An older centenary than that of the Pilgrim's voyage is being celebrated just now in South America. Chili, to which most of the Straits of Magellan belongs, is holding public gatherings in memory of the bold Portuguese navigator, Fernaho Magalhaes, or in Spanish, Ferdinand Magellan, who four hundred years ago discovered the strait and was the first European to sail westward on the Pacific to the other shores. Like Columbus, he was a foreigner in the service of Spain when his great discovery and voyage were made. Magellan himself was killed in a fight with natives in the Philippines, but his companions completed the first round-the-world voyage in the Victoria, the one surviving vessel. It was because of the good weather which Magellan encountered as he sailed westward from the opening of his strait that the name of Pacific was given to the greatest of the oceans.

FROM·OUR·WESTERN·WINDOW



It was customary in a former day to accuse our state universities of being hotbeds of infidelity and to contrast them in religious matters with the denominational colleges, much to the discredit of the universities. While there was undoubtedly some ground for the accusation against the universities, it was probably never true to anything like the extent that it was painted by its foes. One of the schools especially maligned in those days was the University of Michigan. For many years its president was the late James B. Angell, a Congregational minister of such broad sympathies and Christian outlook that he was allowed to be president of the university what time the United States Government kept hands off; the rest of the time he was our Minister to Turkey. His successor at the university is now succeeded by Dr. Marion L. Burton, some time President of the University of Minnesota, of Smith College, and before that pastor of the Church of the Pilgrims, Brooklyn, New York. His inaugural address indicates that he is a worthy follower of Dr. Angell for he believes that a great university should manifest the spirit that is summed up in the words, "He that will be greatest among you shall be your servant." The following quotations from his address indicate how completely "service" is the keyword of his program for the most noted of the state universities of the West:

> A new day must dawn in American higher education. Anyone who has been close to the people during the war realizes that educators are expected to understand America and to interpret it. I am convinced that in serving the state we must aim consciously and deliberately to assume our share of responsibility for the new American civilization which must inevitably develop in this period of readjustment. Our universities have failed to focus.
>
> That education must serve the state has been proclaimed many times. The years of the war, however, have burned it into our souls.
>
> In one sense it will be merely the rebirth of original American intentions. It will mean that this versatile, complex, growing, pulsating entity which we call "America" must be welded into a unified whole.
>
> Some one must ascertain what are America's flaming desires and intense yearnings and direct them into proper channels. Some one must drag out into the full light of day the most serious national and international obligations that rest upon our people and focus public attention upon them.
>
> The university must expand to the breaking point the range of its understanding of American life as it is today. America must have unification, direction, interpretation. Herein lies the specific duty of the university.

Dr. Burton's address may serve to remind us that the state universities are now furnishing the churches many recruits for leadership of the enterprises of the Kingdom. It is especially encouraging that so many of our strong Foreign Mission recruits come from the state-supported schools and the indications are that we shall get an increasing number of these fine young people for our work. It is very heartening also to have men of the type of President Burton chosen as leaders for these great universities.

* *

It is interesting to note the fine response made to the repeated statements of Roger Babson, the statistician, that religion must dominate the American people if they are to move on to the best things. It is good to find leading newspapers in sympathy with his attitude. We have had much to say of late years about the degeneracy of the press and no doubt much that we have said was well within the bounds of the truth. It is one of the tragedies of our civilization that great newspapers wielding tremendous power should use that power to delude the people and to lead them astray. There are a good many newspapers, some of them in the first class, that are now standing for high ideals. The Chicago *Evening Post* is one of the cleanest and best of the daily papers of the Middle West. In an editorial the other day it took a stand with Mr. Babson for religion in the home and in all the relationships of life. This editorial is really a remarkable setting-forth of the very things which ministers of all denominations desire. These brief quotations indicate its spirit:

> Men like Roger Babson, interested keenly in the larger phases of American business life, are sounding a note which should be heeded. They are calling men to a sense of religious responsibility. It is interesting and encouraging to hear these voices raised in the street and mart. They are sympathetic of an awakening to the fact that our vast material achievements may prove a mere illusion of success if we are indifferent to the things of the spirit.
>
> We think no man who is in touch with the tendency of the time can fail to be aware of the drift away from faith. The tragic consequences of the drift are the decreasing sense of obligation, the weakening conviction of moral duty, the disappearing of authoritative ethical standards for individual conduct. These things were strong in the life of the nation when there was a more general consciousness of God.
>
> The institutionalizing of religion in the modern church, with its Sunday school and its young people's societies and other agencies, was an inevitable and necessary development, but it has had one effect which almost offsets its many advantages. It has fitted in too well with other modern tendencies which have directly operated to take religion out of its natural stronghold in the home.

After recounting the efforts of the Board of Sunday Schools of one of the denominations to promote home religion the editorial continues, "We are convinced that true religious strategy lies in this direction." There is "little hope that the day may come when the old practice of family worship will be restored," but religion should have a place in the table talk and the family circle conversation. "It is in such interchange of thought that the real interests of the home are reflected. Society, fashion, baseball, politics, art, literature, the drama—these are frequent subjects of discussion. How often is religion mentioned? What place has God in the conscious and uttered life of the average home? But it is here that the revival of interest in spiritual things must have its beginning if the conditions felt by men like Roger Babson are to be met and if institutionalized religion is to be a vital and efficient force."

We have passed through dark days, periods when the most influential forces in our American life seem to be at best but negative in the struggle for great ideals. It is a happy thing to be able to record that leaders of such powerful agencies for good or for evil as are the universities and the newspapers are commending to our people religion and service. R. W. G.

Chicago, Oct. 25.

OUR "CAMINO REAL"

Building for the Future

The Extension Department of any Protestant denomination on the coast may well heed the wisdom of the Spanish Padres in locating their missions a day's journey apart along El Camino Real, for strategic selection of site often determines a church's destiny. More often our churches have, like Topsy, "just growed," but modern ecclesiastical engineering inclines toward discrimination at the outset of the enterprise. Outstanding among churches for which such preliminary care has been taken is the Hollywood Church, Los Angeles, and the dedication of its first unit, the Woodruff Memorial Chapel, on Sunday, Oct. 17, marked the consummation of six years' planning and effort.

For some time previous to 1914 there developed in the minds of a small group of people the growing conviction that a Congregational church was needed in Hollywood. Active among this group was Rev. C. C. Tracy, D. D., honored missionary of the American Board, whose aim extended beyond the service for local needs to the possibilities of such a home base in strengthening the mission needs abroad. In co-operation with the Congregational Extension Society of Los Angeles a canvass was made which resulted in the opening of services in the Hollywood Theater in June, 1914, with Rev. Ray Carter as the pastor. The church was organized in October of the same year, with 96 charter members. In January, 1917, the place of meeting was changed to the Woman's Club House and in the following June Mr. Carter resigned from the pastorate, his successor, Rev. J. H. Lash, D. D., assuming leadership in November.

War conditions rendered building inadvisable at this time, but the work of collecting subscriptions progressed steadily, so that a church might be erected as soon as opportunity offered. The Extension Society purchased an admirable site on Hollywood Boulevard at a cost of $23,000, and held it for the church until subscriptions could be gathered to meet the obligation. The Society actually gave $10,000 toward the undertaking, in addition to the help of outside friends and the constant counsel of the Society's officials. Ground was broken for the building in December, 1919, shortly after which the son and daughters of Mr. and Mrs. J. S. Woodruff gave $25,000 toward the building in memory of their parents. Thus was made possible the first portion of what will eventually be an unusually well-equipped church plant.

The dedicatory services were not confined to a single day, but the entire week, Oct. 17-24, was designated as Dedication Week, with meetings of various kinds each night. The formal dedication occurred on Sunday, the 17th, beginning with an appropriate service for the church school, whose equipment needs are so well met in the new edifice. Before the eleven o'clock service, every seat was occupied and standing room scarce, for not only members and community friends, but scores of outsiders desired to join in this happy occasion. Dr. Lash preached the sermon and led the service of consecrating the building to Christian work. At a Fellowship Meeting in the afternoon, presided over by Supt. G. F. Kenngott, whose aid in this project has been continuously effective, greetings were brought from local pastors. Tuesday evening a reception to the public was held, followed by a program of musical selections and addresses by Rev. Carl Patton, D. D., of the First Church, Rev. H. K. Booth, D. D., of Long Beach, and Dr. W. H. Snyder, Principal of the Hollywood High School. On Thursday, observed as "Church Night," the members and friends gathered for dinner in the new dining-hall and enjoyed a program of addresses and music. The young people held sway on Saturday evening at a banquet followed by a short program and installation of officers for the year.

The week culminated on Sunday, the 24th, when thirty-seven new members were received at the morning communion service, and when evening services were initiated by an address from Rev. D. F. Fox, D. D., of Pasadena, on "The Church and the Changing Order."

The new chapel is of North Italian architecture, and the soft pink of the plaster, roofed with tiles, blends into the California landscape, so like the Italian. The memorial windows also add color and dignity. The interior, finished in antique plaster, gray woodwork, gray carpets and rose-colored draperies, produces an effect uniquely attractive. The basement provides for a banquet room, seating three hundred, a large

(*Continued on page 768*)

And Glory Shone Around

A Christmas Message

By Mary Louise Daniels

Dark patches of huddled sheep in the Bethlehem field under glistening stars and nearby shadowy groups where watchful shepherds rested, wrapped in their homespun cloaks.

And suddenly glory shone around! Unearthly light irradiated the common scene and as always when heaven draws close to earth poor humanity shrank in fear before the revealing splendor. No doubt each man saw with contrition the misdeeds of his past life. Then calming words fell on their ears—"Fear not"—and the announcement was made which sent them hurrying in quest of the Saviour born for them and "all people."

When they returned to the sheep earth and sky wore their wonted dress. The glory had removed into their own hearts and there abode—that glory which is joy in a Saviour found.

* *

A young deacon of the Early Church, Stephen by name, proved resistless in his arguments for the new faith. Even well-tested debaters from Alexandria and Roman Asia could not withstand his power. False witnesses were put forward, a great excitement was aroused and finally the mob seized the young man and brought him before the religious court of trial.

And glory shone around!

It was in Stephen's face. Its radiance flooded the cold court room.

At once the High Priest, unmoved, unwarned, flung a challenge to the prisoner, "Are these statements true?"

And Stephen poured out his soul to win his brethren and fathers.

"As they listened to these words they became infuriated and gnashed their teeth at him. But full of the Holy Spirit and looking up to heaven Stephen saw the glory of God and Jesus standing at God's right hand."

Was it just then that glory penetrated the man's inmost soul and made him able, when mad rage had stoned him, to cry in the spirit of his Master, "Lord, lay not this sin to their charge"?

Invisible but actual—that glory which is forgiving love toward a deadly foe.

* *

For six long years a race of human beings has been groaning and travailing in pain under the cruel lash of a tyrant nation—and this in a Christian era! An open door into safety was placed before these persecuted, suffering Armenians. To them, as to Stephen, a challenge was flung, "Deny Christ—become a Moslem!"

Beyond that door lay food, clothing, home, families, villages, peace, protection.

On this side of it lay hunger, rags, weary wanderings, sickness, tortures and death.

Men and women, thousands of them, answered the challenge with staunch loyalty to Christ. One pastor who took his stand may well voice the spirit of all these, so faithful:

"I have very little hope to see you again in this world. But be sure, by God's special help, I will do my best to encourage others to die manly. I also will wait for God's help for myself to die as a Christian. May this country see that if we cannot live here as men we can die as men."

No glory cloud rolled down from the skies to illumine the blood-stained highways and byways of Armenia, and yet in reality glory shone around. It was there because it abode in the souls of heroes—that glory which is faithfulness unto death.

* *

A woman was turned aside from sharing in the activities of Christ's Kingdom. She had loved the meeting of the familiar group which gathered monthly to study missions and pray for the missionaries. To lose the joy of such companionship and service was a deep bereavement. Lying upon her bed, in weakness and loneliness, prayer began to stir in her heart and reach out yearningly to God—not a self-centered praying for personal comfort but intercession, with largeness of vision, for Christ's Kingdom and for dearly loved missionaries, named over one by one.

And glory shone around!

One entering would see only a plain room and a frail form among the pillows. But if eyes could glimpse the spirit room within they would be dazed by its pure light—that glory, which is unselfish communion with God.

* *

A glorious red rose looks down at me from a tall vase on my desk. Many petals are lapped and overlapped about a central heart and I draw them gently aside in order to peer into the velvety depths.

"Here is the real glory of this rose," I am thinking, "its ego, its spirit." And I think further, "This rose suggests a church with its manifold activities lapped and overlapped about its inner life."

I draw gently aside the outer wrappings one by one. Past the form of worship, the programs, the committees, the benevolences, the social functions, yes, past the testimonies and prayers I search, looking for Spirit like unto Christ's. And I find its fragrance in the hearts of men and women—but even so, there is a depth beyond and my quest is ended only when I reach to the first and smallest care of the church—a little child.

The church and its children—the Christ-child come again in every one, so radiant with divine possibilities!

To work into the very fiber of every unfolding child-spirit a consciousness of God and a love for all his children, enforcing teaching with related activities, this is the beginning and source of all the purity, beauty and power within the life of a church. This way comes its glory—that glory which abides and "shineth more and more unto the perfect day."

O Lord, we praise the wonder
  Of that glory, shining round!
We praise thee more for precious store
  Of glory shining, bound
In humble hearts and faithful,
  In the church, within the child,
We ask the will, the love, the skill
  To hoard this, undefiled.

I AM PERSUADED

By E. Leigh Mudge

I am persuaded nothing shall avail
To part the saving love of God from me;
Go I to Rome to face a prison death,
His love abides with me.

Or should I live, surrounded by my foes,
Or flattering friends to vitiate my will,
Though life bear dangers death may never know,
God's love abideth still.

Let angels come, with guise of purity,
Or prince of air, to tempt my soul away,
The spirits by the love of God I try;
That love remains for aye.

The present things of sense, or trembling dread
Of woes unknown the future has in store,
Breed no dismay nor wake disheartening fear,
Since God's love goes before.

No threatening Power upon his lofty height,
Nor depth of distance he may banish me,
Nor other creature, fair or foul, can break
The love of Deity.

For through the love of God, who gave to man
The Love incarnate, his beloved Son,
We more than conquerors are, and life and love
Eternally are won.

What I Think of the Interchurch Now

A Message from the Father of the Movement

By Rev. James I. Vance, D.D.

What is success? Would Paul have been a greater success had he raised more money? Is success milking a hundred million dollars, more or less, from a plutocratic but reluctant constituency of One Who Himself "had not where to lay His head?"

Doubtless there are people today who would be throwing up their hats for the Interchurch if it had been successful in its financial drive, but who, since it fell so many million dollars short, are lifting their eyebrows and shaking their heads at the thing that failed.

But if it takes a hundred million dollars to make the Interchurch a success, it can never be a success, e'en though it get ten times a hundred million, for the kingdom of God is "not meat and drink." And if the Interchurch was a movement of God's Spirit, the failure to collect shekels cannot make the movement a failure.

Spiritual Standards

We have got to apply another standard to spiritual enterprises. The main thing is not, are they successful, but are they of God? The daily papers would have reported Calvary as the collapse of a great religious leader.

I am not cast down over the misfortunes which have befallen the Interchurch; and I am not discouraged over the serious difficulties which now beset it. I am only concerned that enough faith be found to man the walls until "the morning cometh"; that enough of the spirit of sacrificial service be found "to endure as seeing him who is invisible."

Oh, yes, the Interchurch made mistakes. It spent too much money. It was over-confident. Sometimes it confounded size with greatness and mistook organization for efficiency. But does this make it peculiar, or entitle it to stand in a class by itself?

Nothing ever gets anywhere without making mistakes. I should be suspicious of the Interchurch had it committed no blunders and provoked no opposition.

Nothing has been so misunderstood or so bitterly opposed, which is a sufficient certificate that the Interchurch was not a pipe dream.

For one glorious year it put religion on the map. The world knew there was a Christian church, and that it was functioning. The program of activities was projected on a scale measurably worthy of a Saviour whose dream is world conquest.

This is what matters—not whether the Interchurch has failed, but whether it was in line with the Christian ideal.

As the air clears and the church comes to a sober reflection and a just estimate, and gives the Movement a square deal, I am inclined to think its verdict will be "well done!" We cannot go on with our denominational selfishness and competition. It is imperative that the Christian churches of America get together and do team work.

The kind of co-operation that is needed and is feasible today is not that which seeks a common creed or heads for organic union. It is that which co-ordinates church activities and enables us, in a unified way, to move forward together to perform our world mission.

This is precisely what the Interchurch sought to do, and something must keep on seeking to do it until it is done.

That means that the Interchurch or another movement with a different name but substantially the same purpose must carry on.

Must Not Be Abandoned

It makes little difference what becomes of the Interchurch as an organization, or of the men and women who, with an enthusiasm that has rarely been surpassed, abandoned themselves to the ideal. But it makes a tremendous difference what becomes of this ideal.

It cannot be abandoned without abandoning the strategy taught in the Bible, embedded in the very nature of a religion whose one law is love, preached by the church for two thousand years, and practiced today perhaps more extensively by forces which operate against the church than by the church itself.

I feel that the set-back the movement has received is itself a part of the program of progress. While no chastening for the present is pleasant but grievous, it is needed; and it should be of some comfort to the friends of the Interchurch to know that "whom the Lord loveth He chasteneth."

We must not become discouraged, for discouragement is only "disenchanted egotism." We must take stock and adventure again. We must not admit that Protestant Christianity is so divisive that team work is impossible. We must keep on training and changing the harness, until we pull together. Only as we do can we hope to translate Christ's dream of world conquest into reality. It is not a divided, but a unified and united church, co-ordinated and co-operating, that is challenging and convincing.

"That they may be one . . . that the world may believe that Thou hast sent me."

First Presbyterian Church,
Nashville, Tenn.

Another Bethlehem

A Christmas Story

By Shepherd Knapp

Part I.

Doctor Sage and Judge Wittington arrived at the door at the same moment, both of them wondering why their friend, William Knowles, had sent for them on Christmas night. He met and greeted them in the hall, but not till the servant had taken their coats from them and the three were alone by the fire in the dimly lighted library, with the doors closed behind them, did he give any explanation. Then he thanked them for being willing for his sake to leave their families on Christmas night.

"The reason," he said, looking at the judge, as he spoke, "is because I may be on the point of solving at last the mystery of my boy's disappearance; and I need your counsel.

"It happened long before you knew me, Sage," he added, turning to the doctor, "and you have heard little or nothing about it from me, for it has been too profound a sorrow. It influenced our whole lives, and shortened my wife's life without a doubt. The facts in brief were these. Our little boy, our only child, a baby of eleven months, was stolen from us by his nurse. The motive seemed clear at first, for almost immediately I received a letter demanding money for his return, and appointing time and place. I complied with the directions in every particular, but no one met my messenger, and from that day, in spite of all our efforts, we could learn nothing, absolutely nothing. We hoped against hope that he was alive, and would return to us; and then, as the years went by, we could only hope that he was dead and spared the suffering of want and ill-treatment. Our comfort, such as it was, has been in making other children happy, both here in New York, and to some extent in other places. That was how our Children's Hospital came into existence and our farm colony for boys up in Westchester.

"And now, after all these years," he continued, again including the judge in his audience, "the mystery is perhaps to be explained. Last evening I received by mail this letter,"—he drew it from his pocket, as he spoke. "It is dated Bethlehem, Pennsylvania, and is signed Emmanuel King. Let me read it to you."

"Read it by all means," said the judge.

"'You do not know me,' the letter begins, 'and though I have seen you more than once, and have considerable knowledge of you in certain particulars, I am not personally acquainted with you. I must therefore indicate at once my reason and warrant for writing you this letter. There has come into my possession, partly through chance, partly of my own seeking, important information connected with the disappearance of your son thirty-one years ago: and I have reached the conclusion that I ought to make it known to you.'"

"One moment," said the judge, interrupting. "Does he ask for money before he gets through?"

"No, there is no evidence of any mercenary motive," answered Mr. Knowles. "'I will confess frankly,' the letter goes on, 'that I have hesitated to take this step, doubting seriously whether it would do good or harm. Until recently I have felt sure that it was best for me to keep to myself the facts which have come to my knowledge, feeling that it would endanger interests far more important, in my judgment, than the happiness of any individual man. To me the one thing worth living for and working for is the creation of better human relationships, the substitution of mutual understanding and mutual helpfulness in place of jealousies and strifes and hatreds, and at the present day—' "

"A suggestion of the fanatic there," interposed the judge, "or at least of the visionary."

His friend nodded without pausing in his reading. " 'And at the present day the greatest need for fundamental improvement in human relations and the greatest danger from our human tendency to hatred and strife is in the industrial field.' "

"I am afraid, Knowles," said the judge, "that the real motive back of all this is some sort of labor agitation."

"I fancy you are right about that," admitted the other. "What I want to know is whether, in spite of that, it may not be wise to hear what this man can tell me." He returned to the letter: " 'It was through my own work for better relations between employers and working men that I first became interested in the facts related to your son's disappearance: and those facts are vitally connected with an individual to whom I look for important service in the cause to which my own life is devoted. If I tell you the facts, I place that man, to a considerable extent, in your power. How will you then use your power? That is the question which I have debated within myself. Influenced by the reputation which you have among working men as a prejudiced and harsh member of the employer class, I was disposed to keep silence.' "

"You see!" exclaimed the judge.

"Yes, but wait a moment till you hear the rest. 'But at the same time,' the letter continues, 'I used all the means at my disposal to learn more about you, to dig below your reputation and find your real self: and I have now reached a different conclusion. I know now of your benefactions, and how you have devoted to them not only a very large part of your fortune, but also a very large measure of your time and thought and energy. Also, I know that you not only profess devotion to religion, but express your religion in constant acts of Christian kindliness and generosity. I have thus assured myself of the genuineness and depth of your human sympathies, however they may seem to have been contradicted by the harshness and prejudice with which your reputation credits you.'

"Excuse my reading these very personal matters," Mr. Knowles broke off to say. "I should be glad to omit this part, if the letter could be understood without it."

"There is no need for you to assure us of that," said the doctor, who had remained silent up to this point, not joining in the judge's comments on the letter. "No one could ever accuse you of blowing your own trumpet, Knowles. All the more for that reason it interests me that this stranger, whoever he is, should have put his finger so unerringly upon your real character. Often you succeed in hiding it even from your friends."

"Let me finish the letter," said Mr. Knowles. "There are only a few more sentences: 'Therefore instead of fearing, as at first, that my information will in your hands be used against the cause of better industrial relations, I have begun to hope that, when it reaches you, it will have the effect of transforming you into a friend, perhaps a champion, of that cause. In this I may be mistaken. Only the event can prove whether I am or not. But I have determined to take the chance.

" 'Accordingly I ask you whether you will come to this city'—you remember," Knowles interjected, "that the letter is dated Bethlehem, Pennsylvania—'two weeks from today, on January sixth, and meet me at the Sun Hotel at seven o'clock in the evening. I shall need the intervening time to safeguard, as well as I can, the individual to whom I have already referred; and I ask you to notify me, by an advertisement inserted in the *New York Times* for December twenty-seventh, whether you accept my offer, addressing me by my initials and signing your own.

" 'I am by no means unaware that in addressing to you this letter I am opening an old wound, and that my responsibility is all the more serious because of the many years that have passed since that wound was originally inflicted. I should be guilty of cruelty in doing this, were it not for my sincere belief that the information which I propose to give you will be of some real comfort and service to yourself.

" 'Very truly yours,

" 'EMMANUEL KING.' "

"Honestly, I do not know what to make of it," said Judge Wittington. "The last of it makes a little better impression, I confess." He fell silent.

"Well?" said his friend.

"Of course," the judge began again, "we must recognize that we are working in the dark; but, on the whole, I am inclined to believe that the writer of the letter, when he says that he has information of importance to you, is sincere, that he at least believes it to be important. What the information is we have no means of accurately knowing. There is the possibility, though the letter itself nowhere suggests it, that your son is alive, and that the information offered to you is a clue to his whereabouts. It is more probably a clue to those who were responsible for his disappearance. Whether, in that case, anything could be gained by your knowing it, is questionable: it might even prove painful, by relating past facts which cannot now be changed and which you would be as happy not to know."

"I have thought of that," said Knowles. "And yet—"

"And yet"—the judge continued his sentence for him—"on the chance that there is something which you would wish to know, or even something which you ought to know, though you might not wish it, you dare not leave the clue unfollowed. I understand your feeling."

"And you agree?"

"Yes; somewhat reluctantly, I admit—but, yes, I agree."

"And you, Doctor?"

"I think you are right," replied the doctor. "If I were in your place, I should hear what the man has to tell."

"There is one more thing that I want to ask of you both," continued Knowles, with a certain air of hesitation. "Perhaps it is too much to ask. Perhaps I am foolish to wish it. But there are so many uncertainties involved in this, it is so impossible to tell beforehand what it will lead to, what quick judgments and decisions it may demand, and besides, I feel myself so much shaken by this sudden flaring up of the old sorrow, that I shrink from trusting to myself alone."

"You want us to go with you to Bethlehem, is that it?" asked Dr. Sage.

"That is it."

"You'll not need to ask us twice. Eh, Judge?"

"It's a very sensible idea," said the judge. "I should have suggested it myself, Knowles, if you hadn't."

"Thank you," said their friend; "thank you more than I can say. And now you must hurry back to your families. I have not forgotten how much you have given up to come to me tonight."

"There is one thing to guard against," said the judge, as they stood to take their leave. "Let us not, during the nearly two weeks that intervene between now and the sixth of January, indulge in hopes and fancies which may crumble into dust at the touch of reality. We are three sensible men. I suppose," he added with a smile, "that considering the positions of something like prominence which we have attained in three difficult callings, we might even be described as three wise men. Surely we are at least wise enough not to let hopes and fancies run away with us, only to bring us up short with a jolt of disappointment at the end."

"All of which is aimed at me," said Knowles smiling. "But don't be afraid. I do not expect that this man's information will bring me any great happiness or comfort. I see clearly that it offers only a little ray of hope, a mere point of light, not much bigger than a single star in a night sky; and yet it is by a star that sailors bring their ships across the sea to far-off ports. Perhaps on the sixth of January we also may reach some welcome haven by following a star.

(*To be concluded next week*)

The Interpreter

Lysander's Christmas Shopping

There are almost as many moods in looking toward Christmas as there are individual minds. Many roads lead toward Bethlehem; but some of the travelers are very far away. Some would not come at all unless they were prodded and pushed. Many come in a spirit of reluctance and complain of unreality. Which implies, I think, that the real spirit of the time is a social spirit and that no one can enjoy his Christmas time alone. I notice that wise men and angels and shepherds came to the Child in groups. I wonder how St. Simeon of the pillar in the desert celebrated Christmas! He may have spent more time in hauling gifts up hand over hand and waving blessings to the crowd. But there is not much room on a column top—nor yet in any other narrow place of lonely self-regarding.

Lysander this morning asked me whether I had finished my Christmas shopping. There was the suspicion of a sneer upon his lips as he said the words and I perceived that he was far away upon his road to Bethlehem. Lysander is a kindly soul, but rather overburdened with cares and chained fast to the stuff. Some of his dependents, I fear, are both exacting and extravagant. I think he might enjoy, for once, a Christmas in the wilderness. He said as much, indeed, when I turned upon him and demanded why he had such a grouch with Christmas. "I wish," he said—and the words were weary—"I wish that I could go to sleep and not wake up until it is necessary to calculate my income tax."

Think of all that Lysander would miss if he were taken at his word! I make no plea for waste and pride at the Christmas season. They seem rather wicked when little children by the million are going hungry. I think that Lysander might be wise to cut out Christmas shopping until he feels in a more Christmas mood. A letter, written at leisure and carrying individual thought and affection, might be the best of Christmas gifts for those who really love him. His children see too little of him and such a letter would be more of a surprise than any five-pound box of candy all tied up with pink ribbons, and much less likely to result in bills from the doctor.

But if Lysander does go shopping he ought to get the fun of it himself. No gift is really good unless the giver puts a little of his own pleasure in the packing. I am not quite sure that Lysander is capable of the fun of Christmas shopping any more. His moral joints are getting somewhat stiff. His sense of humor creaks a little as it works. A bit of grumbling wraps itself up in many of his purchases, while affection and consideration are the true envelope of all gifts. If he had these, he might go on his shopping errands with something of the joy he knew, as a child of ten, holding his mother's hand in the great adventure of the crowd. That is the Christmas spirit, the spirit of giving gladly, as Christ did when he gave himself for the need of the world.

So this is what I told Lysander: "My good fellow, you are regarding Christmas as a task and not as a delight. You are robbing yourself in somewhat futile and perfunctory gifts to others. Don't let your mind be hustled. Take time for affectionate and considerate thought. Cut yourself loose from precedents. Forget your grouch and get a little fun out of your giving. Be childlike as you remember Christ the child." And I took the sermon to myself and meditated upon it, as every wise exhorter should. R.

OUR PILGRIM PULPIT

Messages from the Manger

By Rev. Jay T. Stocking, D.D.

Upper Montclair, N. J.

"And they came with haste and found both Mary and Joseph, and the babe lying in the manger."—Luke 2:16.

Once again we join the mighty throng of pilgrims who kneel in reverence at the manger side. Bethlehem is the Mecca of all pious hearts. The most precious scene in the world's history is this manger scene. Artists have striven with each other in a futile attempt to express the religious sentiment that surrounds it. The hearts of men find here the messages for which they thirst.

The manger has a message for the man of the common lot. In the familiar pictures of the nativity the light proceeds from the Babe. It falls upon the faces of Joseph, Mary and the shepherds. It gilds the implements of travel and toil. It glorifies the stable and all its occupants. And not one of these was of the nobility. They were people who shared the common lot and the necessity for toil. They were artisans and tenders of sheep. How much it has meant to the world that Jesus was not high born, but was of lowly origin. No man can scorn the life of toil if he recalls that Jesus shared it. The message of the manger to the common man is reassuring. Do not despise your place. The greatness and the glory of life do not depend on the eminence of your station. Men are not "cabin'd, cribb'd, confined" within their surroundings. There is room enough within the narrowest walls for one to be noble. If a carpenter's lot was big enough for Jesus, your place in life offers room enough for you.

There is a message for democracy. The scene of Jesus' birth was humbler than the common lot. The manger is glorified in our imagination. But the fact remains that a manger is only a cattle stall and a stable is but a barn. Shepherds, seen close to, are not very æsthetic individuals. They are unkempt, ill-clad; they smell of the flock. Remove the halo from this scene and it is very plebian, indeed. It is out of such a lowly place that He came upon whose shoulders should rest the "government." The manger scene lifts up the head of the lowliest. It lays the ground for democracy. There are many children who are coming to our shores today who were born in stables. We cannot despise them because of their origin. None of them can be born in more lowly surroundings than the Master of men.

There is a message for the home. Jesus was not a detached individual. He was a member of a family; he was a child of the home. You cannot explain Jesus apart from Joseph and Mary. He shared the family life, the family worship, the family instruction. To a great degree he was what his home life and training made him. This fact glorifies the life of the home. It emphasizes the sacred significance of its tasks. It reveals its possibilities. Mother and father find refreshment and renewal of strength in remembering that Jesus came from a Holy Family and in reflecting that out of other holy families there may be expected other saviors of mankind.

There is a message for the nation. We are told that wise men came and knelt at the foot of the Babe at Bethlehem. There was something more important than their knowledge. The imagination of artists has sometimes pictured kings at his feet. This reveals true insight if it does not picture historical fact. It is not learning or culture or military power that makes a nation great. "Not by might nor by power, but by my spirit." The manger tells us that national order and security lie in expressing the spirit of Jesus in national institutions and national dealings. The only will that will finally prevail is good will.

There is a message for the Christian. Jesus did not come into the world full grown. He came as a little child. He grew in wisdom, in stature, in grace and in favor with God and man. So the Christian spirit in us must first be born and then grow to maturity. We must expect it to grow, aspire to have it grow. We are not to be discouraged if we fail over and again to live up to our best expectations for ourselves. The truest test of our religion, perhaps, is whether we are growing daily in grace and in the "knowledge of Christ."

Once again the manger has a message for the burdened. The angels sang when Jesus came to earth; they bade the earth rejoice. "Behold I bring you good tidings of great joy." The Word was made flesh. The spirit of God was manifested in human love. Now the world of burdened hearts could see what the heart of God was like. Men have fought furious theological battles in efforts to prove that Jesus was like God while the world has wanted to know that God is like Jesus. The nativity tells us that God stoops to share the lot of the humblest.

We are told that the wise men came to see the Babe and that after they had seen him "they departed into their own country another way." So we shall return each to his own lot and tasks "another way" if we only hear what the manger has to say to us.

Department of Religious Drama and Pageantry

Conducted by Mary Alice Emerson, Ph.D

Christmas Messages through Drama

An increasingly large number of churches substitute for the "Christmas Sunday school concert" an inspirational form of church worship, or a pageant. At the conference and demonstration on pageantry given Monday afternoon, Nov. 22, under the auspices of the Congregational Education Society many plans for the present season were discussed. The series of Saturday afternoon conferences at the Boston University School of Religious Education and Social Service gather many representatives of the Sunday School Association. Prof. H. Augustine Smith, head of the Department of Fine Arts and Religion, with his colleagues discuss and demonstrate some good ways to present to different ages the Christmas message as it may be given through music, art and pageantry.

Two of the newer services for Christmas that have recently appeared are: "The Prophetic Child," arranged by Rev. Langley Sears and published by the Pilgrim Press; and "Following the Star," a Christmas service prepared by Ruth Seabury and Mabel I. Emerson, also published by the Pilgrim Press. Two of my own new pageants, "Christ for the World," and "Pilgrims of the Star," are available in typewritten form.

So many questions have been asked concerning a somewhat unique service that was given in 1917 at Union Congregational Church, Boston, that I am adding the gist of the text. The value of the service was that the promises were really fulfilled. So sincere and spontaneous was the response from the church and the church school, that many welcome promises were made, and later redeemed, by friendly visitors. Obviously the details of the promises may be easily adapted to local needs.

A Promissory Christmas

Foss—Now, children, the truth is all your Christmas presents are in the express office of the B. & M. R. R. in Boston.

Sally (lisping)—Why don't you geth them out then?

Supt.—We can't, Sally. We wish we could.

Foss—But we promise that we'll get them as soon as possible—we'll have a promissory Christmas.

Sally (breaking into tears)—Boo-hoo! I don't want any promithory Chrithmath—I want a real one!

Loud Chorus—Me too!

(Enter Sexton with cablegram. Supt. reads to self and then aloud.)

Supt.—"Somewhere in France. If detained send Christmas greetings. Promise return first chance."

Deacon Brown—Another disappointment! We shall feel as blue as the children. We did think our pastor would get back to us by Christmas.

Foss—I have a bright idea. Let's write our promises to these Sunday school children and give them to them. We'll write out our promises and give them to you to keep so you can collect on the promises just as people do on promissory notes.

Foss (Writing rapidly and reading)—"I promise to give every child in this Sunday school a bag of candy, an apple and at least one other present by Jan. 1.

Loud Hurrah! Hurrah!

Supt.—I promise to help Santa Claus deliver those presents on or before Jan. 1. Also I promise to give every teacher in our Sunday school a copy of my new book, "The Ideal Church School."

Teachers (heartily)—Thank you! Thank you!

President Women's Association—Would it help any if we women promised to furnish a free supper on the night the other presents are distributed?

Boys—You bet it would!

Foss—Write it out, Miss Bates, and bring it up here. (Throwing down pack and taking small bag from pocket) Here's my promise. (Drops his slip in) Now yours, Mr. True (passes to Supt. who drops his in). Now, Miss Bates. (Miss Bates comes up and drops hers in.)

Mr. Price—The orchestra will promise to give a free concert that night or any time it will help most.

Santa—Here, here! Put it in black and white. (Mr. Price comes up and drops slip in bag.)

Miss Syckes—Semper Fidelis Class will promise to give their teacher the Liberty Bond we know he wants more than anything for himself.

Mr. Hersey—Your affection is dear to me. Will you make that Liberty Bond into the nucleus of a fund for our Red Cross Unit? We need the money for war materials.

Foss—Perhaps some other class would like to promise a present for their teacher.

(Three or four together in different parts of the church) We do! We do!

Dr. Hart—Do these presents all have to be *things?* I haven't much money this year. I'd like to give my bit to the whole church by increasing my yearly pledge one-half. (Applause.)

Mrs. Sweetser—If it doesn't have to be things, I'd like to promise to make three calls a week this year on our "shut-ins."

Supt.—Of course it doesn't have to be things. Promise what you have. God asks us, as he asked Moses, "What is that in thine hand?"

Foss—We'll have the biggest Christmas yet, if it is promissory. I can see lots of you want to be in on this. Ushers, pass slips and pencils to everybody, and let's see how many promissory presents we can collect right now.

(Usher starts rapidly around. Organist starts. Ushers collect, etc.)

Foss—"I promise to be on time to my 9.30 Sunday school class every Sunday this year." Signed—A. Delinquent. "I promise to let my boy bring all the boys he wants home for a jamboree, as he calls it, one night a week. I don't care if things do get all mussed up." Signed—An over-particular mother. "I promise not to shirk committee work again for a whole year." Signed—One who often forgets. "The C. E. Society promises to tie up with the church better than ever before." Signed—President, Vice-President, Secretary, Chairman of Committees. "I promise to believe in people and causes more sympathetically." Signed—Doubting Thomas. "I promise not to pity myself again for a year, but to take the class of girls Mr. True wanted me to." Signed—Wide Awake at Last. "I promise to attend choir practice more regularly." Signed—Miss "I Didn't Think." "The Student Class promise to help entertain the soldiers and sailors once a week." Signed—Secretary. Hello, here's a printed slip—(Printed) "I promise to do what my teacher and Mr. True and Mr. Donald want me to, for I love them." Signed—Susie W.

Supt.—Bless you, Susie. We appreciate that. (Sexton keeps poking his head in and beckoning excitedly. Supt. finally sees him and goes out. Deacon Foss keeps on reading. Soon Supt. comes back with Mr. Donald, the minister).

Many—Mr. Donald! Mr. Donald!

(Supt. precedes Mr. Donald to front of platform. Deacon Foss shakes hands warmly, walks to right still reading promises and smiling happily.

Foss (to people)—Here is the first of our promises redeemed. Mr. Donald promised to come as soon as he could and here he is. (To Mr. Donald) Who's this? (Boy hides shyly behind Mr. D.)

Mr. Donald—This is Lucien Arreras, a little boy I found at Verdun. His father and mother were both killed when the city was shelled and he was nearly crazed by fright.

Supt.—Will you shake hands, Lucien? I like little boys (bends down to speak to Lucien who is gently pushed forward by Mr. Donald. Lucien retreats again behind Mr. Donald, but the child smiles for the first time).

Mr. Donald—Lucien is still shy, and he does not understand much English. He is an affectionate and grateful little fellow and will soon love you all. (To L.—These are all your friends.) I have adopted him in the name of Union Church. Will you help me bring him up?

Mrs. Noble (Coming forward and speaking eagerly)—Please let me have him first. Willie and Bettie will just love him. (Stoops and pleads with little boy who finally shyly goes with her, looking back all the time at Mr. Donald.)

Supt.—We are having a promissory Christmas.

Mr. Donald—Promissory Christmas? How so?

Chorus—"We're promising what we'll give one another." "Express Company on strike—no presents."

Supt.—Yes, so Deacon Foss and I have promised to give the children their candy, cards, mittens, etc., by Jan. 1.

Foss—There are a good many other interesting promises here. I read some before you arrived, and here are some just for you. (Passes them to Mr. Donald who reads them smilingly.

Supt (looking over Mr. Donald's shoulder)— Read that one. (Takes it and reads teasingly I promise not to go to sleep during your missionary sermons. Signed—One who does no believe in missions.

Mr. Donald (reclaiming the slip)—These ar personal. They were not intended to be rea to you.

Children—Oh, read them, read them!

Mr. Donald—Well, I shall read one or tw without the names, for I want you to share m pleasure. (Reading) "I promise not to mak excuses to get out of any church work you giv me this year." (I wish about 50 more woul promise that.) "I'm a shut-in, and I can't d any church work, but I promise to pray for yo during sermon time every Sunday morning unless absolutely prevented." ("More things ar wrought by prayer than this world dreams of.") "We promise to be understudies for Aaron, holding up your hands." (Signed by five splendi young men.) "Until you can find a better leader I will try to do Tommy McDougal's work as C. E. President till he gets back from France.' (This is signed by one of the girls. I hope some of the other girls will underwrite the complete list of our boys still overseas.)

Supt.—What's that promise? Poetry, I do believe.

Mr. Donald (Putting the rest into his pocket) —You can't read that. It's from dear Aunt Sally Hooper, aged 93. Friends, I can't begin to tell you what these promises mean to me—

Susie (on front seat)—Don't you want to promise something, Mr. Donald?

Mr. Donald—Yes, I do, Susie. I promise to love you all more than ever, and not to be too busy to show it. I also promise to work harder than ever on the task God has given this church in this community. (After slight pause raises his hands in benediction) And may the God who has made such wonderful promises to his children keep us all true to our promises to him. Amen.

Supt.—Let us sing, "O Jesus, I have promised."

How One Church Has Raised Its Budget

The Every Member Canvass Plus

By Rev. Noah C. Gause

There are no men of wealth in the Grantwood, N. J., Congregational Church; but last year a large achievement was put across by adopting an unusual program of raising the budget. It was the Every Member Canvass and the envelope system, plus something else; and it was that something else that achieved success.

That the achievement may be better appreciated a brief statement of the environment and historical background seems fitting. Grantwood-on-Hudson, N. J., is carved out of a primeval forest on the heights of the Hudson, thirty minutes from New York City. Trees, ferns, wild flowers and natural shrubbery still abound in the vacant lots with vast reaches of untouched forest immediately beyond. To the West, in a few minutes' walk, one may lose himself in a veritable forest-wilderness where abound wild berries and tangled vines; to the East, across the picturesque Hudson, the skyline of New York City is seen as far as the eye will carry.

About fifteen years ago Grantwood lots were put on the market and settlement thereon had more the appearance of some remote Western community than a suburb of New York City. A small group of Christian people, representing several denominations, formed a Congregational church. It was not long thereafter that the Missionary spirit of the Pilgrims manifested itself in the Grantwood Church, for, while struggling to maintain their own early life and growth, the church founded a mission among the Italians at Cliffside, a near-by community, which, with missionary help, it has maintained with growing success; the associate pastor at Grantwood being in active charge.

With regard to raising the budget: a year ago the church was confronted with a budget of $4,400, with pledges through the envelopes of $1,800 with which to meet it. The Board of Trustees called into council the pastor and the heads of the auxiliaries of the church to devise ways and means of raising the money. It was felt by some present that it was not good financing to raise the difference between $1,800 and $4,400 by the usual means of bazaars, entertainments and the like, however successful the church had been along that line in the past. By others it was thought that it could not be raised any other way.

Habit and custom have strong hold upon people and institutions. However, it was proposed by one who had the courage of his convictions that it should be raised by direct giving through the envelope system, first determining how much each member should give. This was naturally opposed by some of those present. It seemed quite impossible. Others called attention to the fact that it was in keeping with the New Testament spirit of stewardship; and also that large sums of money are raised by certain Christian organizations by some such method, naming the Y. M. C. A. for example.

The idea caught fire and swept the Board into unanimous opinion that it was sound and practical financing. Other officers of the church were summoned to a meeting of the Board and their enthusiastic co-operation was secured. A gathering of the entire body of the church followed and every one was given an opportunity to express himself. The sentiment was favorable to the plan, the old slipshod method so prevalent among churches condemned, and the Board was given the moral backing necessary. A committee of the Board then went over the membership list and determined, to the best of their judgment, the financial status of each.

Then a letter was sent to each one calling attention to the new plan and naming the amount that the individual was being asked to give; reserving, of course, the right of the individual to state in a return envelope whether or not the amount suggested was too high or too low.

The results showed the wisdom of the undertaking; some went over the amount asked of them, many increased their subscriptions several hundred per cent. and the average increase was over one hundred per cent. The total amount thus pledged was even more than estimated. The budget was raised and the subscriptions for benevolences leaped from $116 in 1918 to $1,363 in 1920. This includes the subscriptions to the Congregational World Movement in the Emergency Campaign when the church went over its apportionment of $873 to a total of $1,100.

It must be borne in mind that there are no families in the Grantwood Church of wealth. The realization of the goal to meet the Budget was by the adoption of effective, businesslike methods. All this has given a certain spiritual impetus to the church as a whole, allowing time and inclination to direct the energy of the church along higher lines of endeavor than was possible hitherto and giving relief from the former anxiety and uncertainty of questionable methods of financing.

Grantwood, N. J.

Helpful Books

In Answer to the question, "What Book Has Helped You Most This Year?"

PRINCIPLES OF SOCIAL RECONSTRUCTION

It is a little difficult to say, but perhaps the book that has been worth most to me this year is Bertrand Russell's "PRINCIPLES OF SOCIAL RECONSTRUCTION." Not because I always agree with it, but because it is a stimulating discussion of its theme.

HENRY CHURCHILL KING.

Oberlin College.

SEVERAL HELPFUL BOOKS

I will not use my two hundreds words in mentioning the theological and metaphysical books with which many of my brethren will doubtless deal, nor can I confine myself to any one book as pre-eminently "helpful" in all respects.

If your word had been "interesting" I would mention Archibald Marshall's "THE GREATEST OF THESE," a book that touches more than one ministerial problem. If your word had been "unique," I would say, "THE STORY OF OPAL," which Viscount Grey considers so remarkable. As I happen to know Opal Whiteley as an earnest Christian worker among the young, I can vouch for the genuineness of her book, for her character is as charmingly transparent and simple as when she wrote about "Thomas Chatterton, Jupiter Zeus," and the "most dear woodrat," and about "Michael Angelo Sanzio Raphael," and the "grand fir tree with the understanding soul."

If your word had been "illuminating," I would refer you to Keyne's book on "THE ECONOMIC SIDE OF POST-WAR CONDITIONS IN EUROPE," though I know that some of his conclusions are questioned.

If your word were "devotionally uplifting," I would say, Dr. Jefferson's book, "THE CHARACTER OF JESUS," which we have read through at our leisurely family prayers this summer.

After all, the help that a man gets for his soul in confirming his faith, hope and charity (love) is the best *help* of all, so if you insist upon but one book, I will vote for Dr. Jefferson's.

FRANCIS E. CLARK.

Christian Endeavor Headquarters,
Boston, Mass.

A GOOD BOOK FOR PREACHERS

The book that has given me the largest measure of joy and stimulation during the past six months is "THE CHRISTIAN ADVENTURE," by Rev. A. Herbert Gray, published by the Association Press. It is a statement of the content of the Christian religion in the terms of the teaching of Jesus which seems to me one of the most clarifying and inspiring that has come to me in a long time. Perhaps it meant more to me because I came to it from a reading of "WHAT IS THE KINGDOM OF HEAVEN?" by A. Clutton-Brock. But the latter, in spite of the freshness of its method and the novelty of its approach—the touch of the artist is upon it at every point, and this is a welcome relief at times from the heavier handling of the dogmatician—is hard reading in spots. But Dr. Gray, from the beginning in which he sketches Jesus with a master hand, until the end, never flags. The book seems to me to indicate the method by which Christianity is really to take hold to make the new world, not through its metaphysics, but by love and forgiveness and good will. I wish that our preachers might get their point of view from this great little book. There are only 134 pages in it.

OZORA S. DAVIS.

Chicago Theological Seminary.

STIMULATING VOLUMES

Speaking professionally, the two most outstanding and stimulating books of the year, have been "OUTSPOKEN ESSAYS," by William Ralph Inge, Dean of St. Paul's, which I have read three times and am not through with yet, and "THE DOCTRINE OF THE CHURCH AND CHRISTIAN REUNION," being the Bampton lecture for the year 1920, by Rev. A. G. Headlam, D. D., which is a star of the first magnitude in the firmament of the modern literature of what is the most immediate and imperative challenge of the Church of the Living God today. If one may add a third, it is the proceedings of the conference of bishops of the Anglican communion, held at Lambeth Palace, July 5 to Aug. 7, which no intelligent American minister can afford to overlook—or underestimate.

NEHEMIAH BOYNTON.

Brooklyn, N. Y.

OLD SOURCES OF REFRESHMENT

To the man hungry for new sources of power and fresh springs of inspiration, the books published this year that have come to my notice have not been especially helpful. Manifestly too many books are reflective rather than dynamic. I have come back this year as never before to the old and never-failing sources of refreshment for the mental and spiritual life—to Dante and Browning, to Bushnell, Gordon, and Brierley. I have re-read history and browsed in familiar biography—always with a sense of satisfaction which it seemed impossible to secure from new books.

I will mention one new book of real merit, "THE SCIENCE OF POWER," by Benjamin Kidd. This volume is a keen and arresting analysis of our present-day thinking with sane and constructive suggestions, not for reform, but for making new our habits of thinking and living. The author expresses in terms of social fellowship the ideals of religion in a way that not only holds the attention but creates new resolves in the heart. He presents a program of Christian ethics and action from the point of view of the historian and social psychologist. The book gives a new revelation of the place and power of woman in the making of our coming civilization, and furnishes an impetus for the religious education of the young beyond anything found in books on education or psychology. There is truly "power" in it.

W. A. ROWELL.

Hinsdale, Ill.

Old Gifts and New

By Alice M. Hawes

When wise men knelt before the Babe of old,
We wonder, "Did the tiny fingers stir,
Uncurl their rosy tips, then clasp the gold,
The frankincense and myrrh?"

We know not, but our hearts make answer swift,
"Today, the Lord Christ's gentle, mighty hand
Is open to receive the humblest gift
Our grateful love has planned."

From a Missionary in China

Dear Mr. Editor:

With most Congregationalists, we have been glad of your position on the League of Nations and that the church sees that the issue is not purely a political affair. We have but recently received the paper of Aug. 5 in which issue is taken by Mr. Dumm with the action on the League of Nations taken by the International Council. We have great difficulty in understanding his position, that is, in what seems to us his confounding of important with unimportant matters. If it is a question of running counter to the Constitution, then let's amend it, as it has been found necessary to do eighteen times already, but that action is doubtless unnecessary.

The thing which is necessary and of major importance is to put the United States alongside other forward-looking nations in this first real attempt at keeping the permanent peace of the world. It ought to be patent to everybody that it is impossible for the United States of America to go back to the isolation of pre-war times. Furthermore, for anybody with altruistic motives in their hearts to think that America can selfishly turn her back on the great opportunities for service thrust providentially upon her in these last years without serious detriment to the soul of the nation itself seems incomprehensible. What a good number of senators need, to say nothing of a large number of other persons, is to live for even a few years outside the forty-eight states. Such an experience would probably cure the provincialism which now exists in so many quarters. We wish more than one senator had come with the congressmen to the East this summer. One gets a different viewpoint of world matters and the relationship of America thereto from living abroad. In the missionary body and among Americans generally I have met, there is unanimity in the desire to see America taking her active part in world affairs, not only for her own good but for the help she can give a needy world.

The struggle between the evil power of the military governors and the growing popular desire for real republican government still goes on here in China, and just now there is added hope in the overthrow of the vicious An-fu clique which the students and other patriots had good reason to suppose was selling their country to Japan. With disinterested helpfulness from her Pacific neighbors China will finally get on her feet and with power and resources to be truly great. There is every reason for fostering close and happy relations with America, and also with a Japan stripped of imperialistic designs. There is such a Japan but we do not see much of it in her relations with China.

EDWIN D. KELLOGG.

Shaowu Tukien, China.

AMONG THE NEW BOOKS

Old Boston Streets

The Crooked and Narrow Streets of Boston, by Annie Haven Thwing (Marshall Jones). Old Boston families and their descendants will find this attractive volume full of interesting information. As its title suggests it is mainly a history of old Boston streets and their inhabitants, or public buildings. Many of the names of those streets are a thing of the past but good maps of old Boston, inserted through the volume, show where they were, and the text generally indicates also the present locations as clearly as possible. The maps are of Trimountain in 1630, Boston about 1645, the North End, the Government and Business Center, the Residential Part (from School Street to Boylston, and Tremont Street to the wharves, about 1750), the West End and "The Neck" before any filling in had begun. There are also twenty-four full-page illustrations of early Boston. Interwoven with the text is a great amount of information of general interest. In fact all present-day Bostonians will find the volume a storehouse of interesting historical material. The publisher has given it also a very attractive setting.

Out-of-Doors Books

The Sea Shore, by W. P. Pycraft (Macmillan). A delightful pocket volume for young or old, telling briefly in simple, non-scientific language the interesting biography of the seas, their influence upon man, their awe-inspiring physical characteristics—such as the abysses, some of which could swallow the highest mountains with hundreds of fathoms of rolling water to spare over their heads; of fearsome creatures inhabiting these profundities and of others of wondrous beauty living in shallow seas. There are chapters on Beaches, River Mouths, Islands, The White Cliffs of England, etc. Many small cuts and larger illustrations add to the interest and value of the book.

Roaming Through the West Indies, by Harry A. Franck (Century). An entertaining account of a travel trip down Florida to Key West, across to Havana and over Cuba from west to east, then in a circuit to all the important and interesting places in the West Indies. He describes baseball and the lotteries in Havana, a Christmas tree for the natives in Haiti, and the death of Charlemagne, a bandit chief. Haiti, an American Protectorate since the summer of 1915, is the theme of several chapters, and there is an enlightening section on our recently purchased acquisition of the Virgin Isles. The narrative is full of anecdotes, accounts of the life, customs, characteristics and habits of the various people and many illustrations from photographs taken by the author.

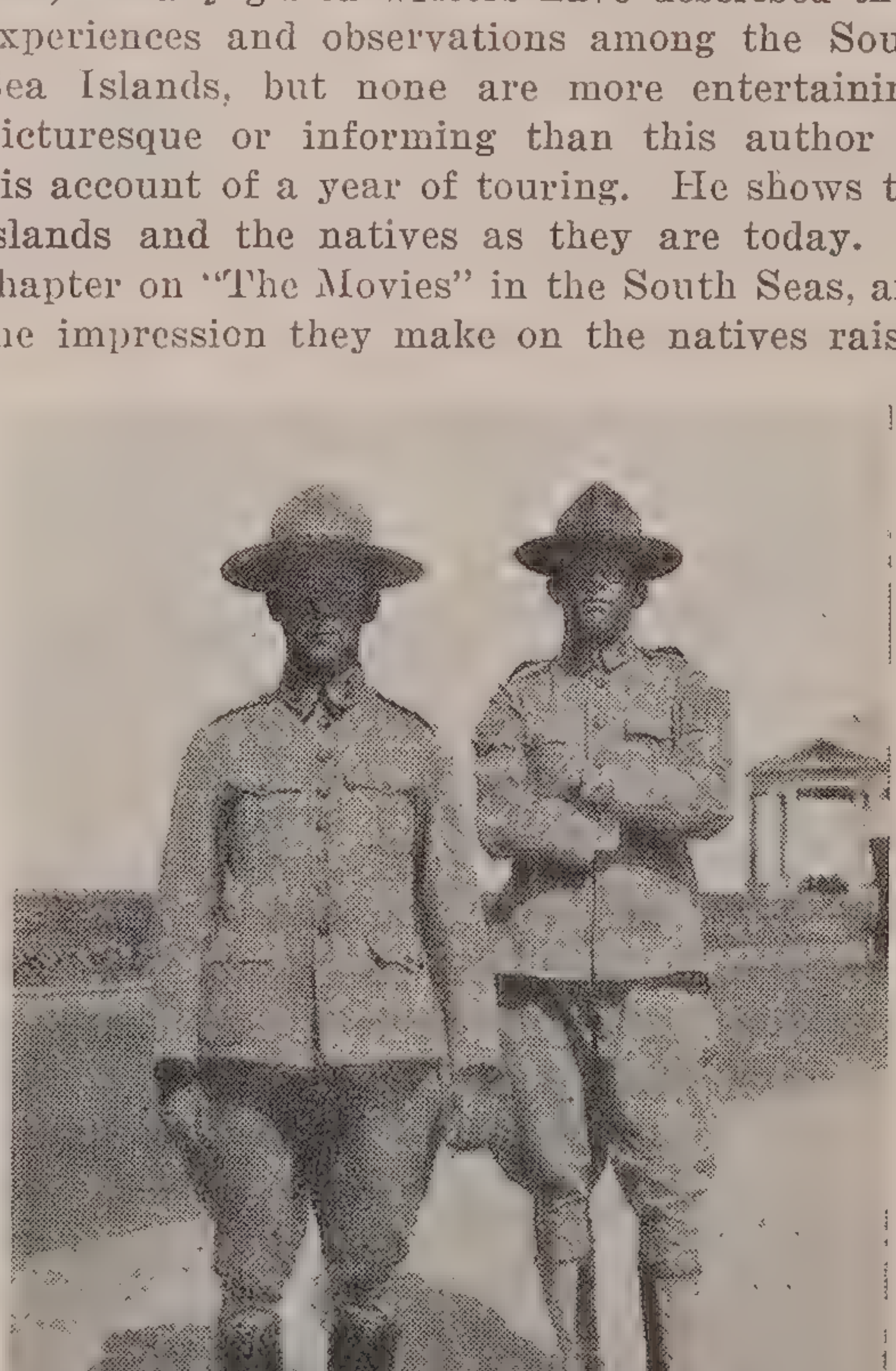
Minstrel Weather, by Marian Stone (Harpers). This small volume, spite of its Quaker dress, is a sort of ecstatic calendar of the round year, the months passing in review and having each its own rhapsody wherein are noted the flowers and leaves, birds, animals, skies, etc., by which for the moment nature most distinctly mirrors for us her changing countenance. Quaintly illustrated by full-page woodcuts and chapter-head decorations symbolical in character in what may be called the Rossetti manner.

The Wonders of Natural History, by A. Frederick and Virgil D. Collins (Frederick A. Stokes). Young people like to know about animal life and especially in its relation to the life of man. Chapters on such subjects as Pre-historic Animals, Man in the Making, Birds of Today, Modern Fishes, and Lower Forms of Animal Life make this volume of value to those interested in natural history. It is a splendid gift book for younger readers. Charts and illustrations add to its value.

Penn Pub. Co. *The Book of Chicago*

THE LAKE FRONT

Tahiti Days, by Hector MacQuarrie (Doran). Many gifted writers have described their experiences and observations among the South Sea Islands, but none are more entertaining, picturesque or informing than this author in his account of a year of touring. He shows the islands and the natives as they are today. A chapter on "The Movies" in the South Seas, and the impression they make on the natives raises questions of comparative moral standards Pearl diving, fire walking, dances and cyclones are some of the varied themes of the pages. Th volume is well illustrated.



Century *Roaming Through the West Indies*

CUBAN SOLDIERS

The Abandoned Farmers, by Irvin S. Cob (Doran). A humorous account of the author's search for "an abandoned farm," the final discovery of the place desired and experiences in the process of developing it into an attractive dwelling place. To any one who has "gone back to the land," this record must call up vivid reminiscences. On the whole it is encouraging for on the final page is the assertion that the author will never become "a flat dweller" again

See America First

A Wonderland of the East, by William Copeman Kitchin (Page). A picturesque description of motor trips taken during four successive seasons in the beautiful mountain and lake country of Eastern New York, Vermont New Hampshire, Maine, Massachusetts and Connecticut. This is also a country rich in historic interest which is briefly described in the course of the tours. Maps from the Blue Book of 1920, and details of trips are given at the end of the volume for the aid of the traveler But the narrative is also full of interest for the stay-at-home who delights in well-written travel books, taking many journeys in imagination where he may not go in person. The book is beautifully illustrated and is an excellent gift for the holiday season.

The Book of Chicago, by Robert Shackleton (Penn Pub. Co.). The author's earlier volumes on Boston, New York and Philadelphia hold an assured place among the best of their kind. He has a remarkable gift for collecting what is most striking in history and tradition and weaving it into an interesting account. The story of Chicago is very different from that of Boston, but it is hardly less enthralling. It has romance, tradition and history of its own, and the Chicago of today is in many ways a wonderful city, unsurpassed in its places of importance, attractiveness and beauty. There are chapters on Books and Writers, How Art Came to Chicago, Music, The White City, An Oxford of the West, The Making of Gary, etc. The volume is well illustrated. Altogether it is a very readable and entertaining book which all Americans will enjoy reading.

The Affable Stranger, by Peter McArthur (Houghton Mifflin). A bright and breezy book by a brilliant Canadian journalist who traveled through the United States last spring to find out why his people across the border have been developing distrust of us. Humor, philosophy, keen insight and good will abound in his pages and ought to teach some wholesome lessons and help to restore more cordial feelings on both sides of the border.

Concerning Famous Men

Gambetta, by Paul Deschanel, President of the French Republic (Dodd, Mead). We have brought together here two famous names of recent French history. Gambetta was the soul of the French people in the days when the empire crashed and he escaped from Paris by balloon to rally them for defense against the invading Prussians. He was also an influence of the first value in the formation and strengthening of the present republic. The author, long known as a great historical writer, came to the presidency as the people's choice over Clemenceau, in a term too soon cut short by accident. He pictures Gambetta as a child of the South, half Italian, probably part Saracen in blood, eager, aggressive, great as a man of action as well as eloquent and inspiring as a speaker. All his fine powers as a historian are used to set the man before us in his human as well as in his political relations. He himself had been so much an actor in the later stages of the story he traces that he could speak from personal impressions of many characters in the brilliant drama of Gambetta's career. He tells the story of the France that rose from its overthrow, paid its debts of penalty, rebuilt its life, reconquered its leadership in the life of the world and made itself strong and wise for the rôle of deliverer against the new hordes of barbarians. The biography is full of material for the historian and is informing and inspiring for the general reader.

The Americanization of Edward Bok (Scribners). This is a brilliant and entertaining account of the remarkable career of the editor for thirty years of *The Ladies' Home Journal*. It is written in the third person, as if the author were telling the story of another than himself. It is naturally largely devoted to the explanation of editorial methods, problems and accomplishments and will especially interest editors, publishers and writers. It is a story of indefatigable industry and amazing results. The final chapters, Where America Fell Short with Me and What I Owe to America, furnish much food for reflection. The narrative abounds in humor and entertaining anecdote about men and women. To a remarkable degree it is a review of popular progress along many lines and throws light upon a multitude of well-known public men and important events of the past half century.

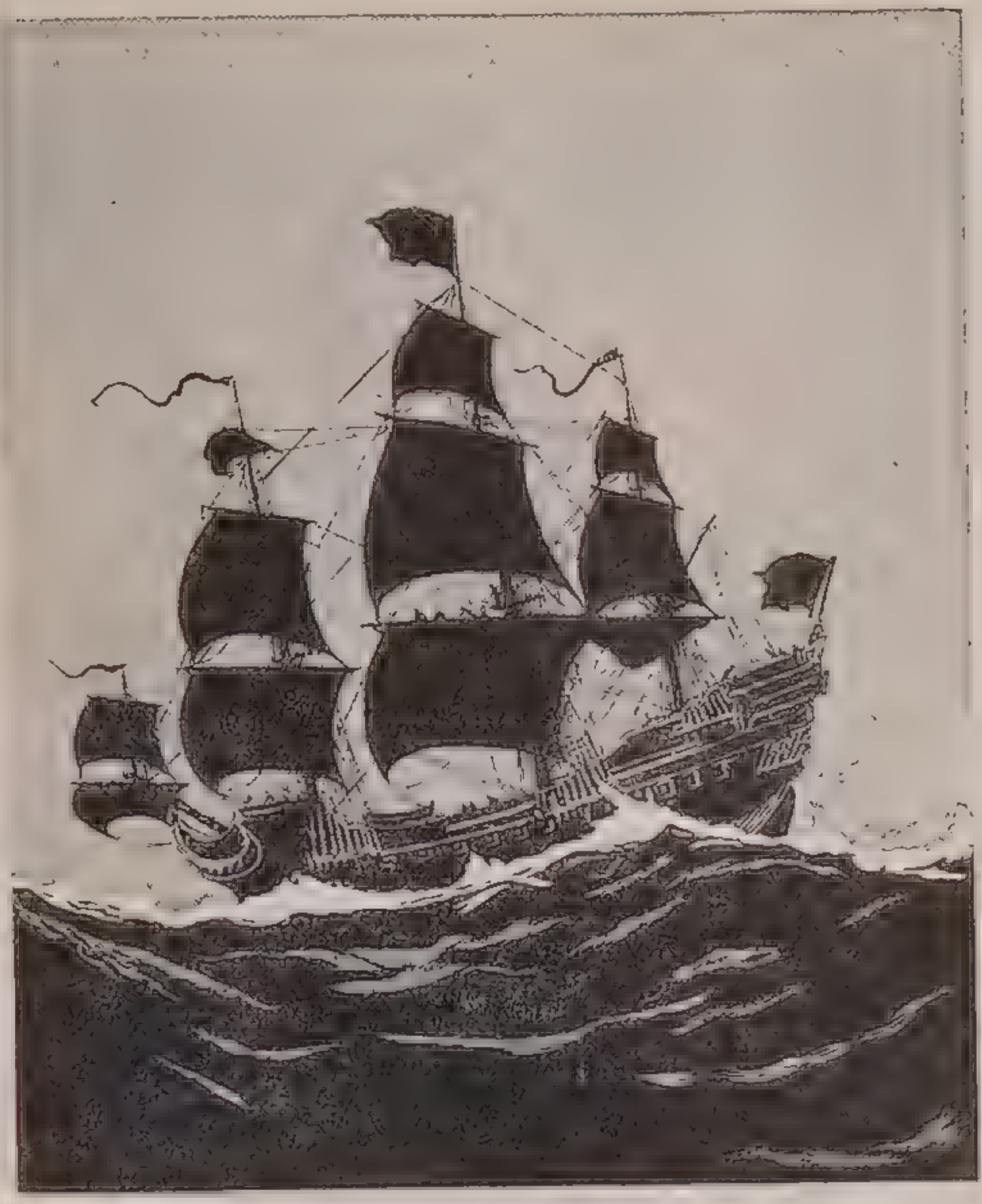
The Romance of Madame Tussaud's, by John Theodore Tussaud (Doran). The author is the great grandson of Madame Tussaud and inherits the same artistic talents. He can also write and his account of the origin and growth of the remarkable collection of effigies and historic groupings, extending from the famous characters of the French Revolution to the recent additions of Lord Kitchener and Edith Cavell, is most interesting. The record covers over 130 years and is rich in anecdote connected with the famous people represented in wax. Numerous illustrations add greatly to the value of the narrative.

Burns' Poems

The Poems of Robert Burns, edited by James L. Hughes (Doran). A selective edition of the best of Burns' poems, arranged in four groups. Poems of the Ayr and Alloway districts, Religious and Ethical Poems, Democracy and Brotherhood Poems, and Love Songs. The volume is fully illustrated with photographs of the Burns county, taken by the editor. A good Glossary of Scotch words and phrases, an Index of first lines, and an introduction for each group of poems add greatly to the value and interest of the volume.

Reims Cathedral

The Cathedral of Reims, by The Rt. Rev. Maurice Landrieux (Dutton). A monumental volume giving the story from day to day of the German desecration of the great cathedral. The author is Bishop of Dijon and Arch-Priest of Reims Cathedral. He remained in and about the building during the whole course of the war. He denied then, officially, and repeats the denial, that the Cathedral was ever used as an observation post, or that French troops were placed near it. No excuse whatever exists for the bombardment. It was a malicious crime. This volume with its large collection of photographs showing the damage to various parts of the building is a record of permanent historic value. It is also a fine example of book-making. The text is an original source by an unimpeachable authority.



Little, Brown From *Black Bartlemy's Treasure*

Selected Fiction

It Pays to Smile, by Nina Wilcox Putnam (Doran). If the title is right the average reader should be well off by the time he finishes the story, for he will be kept smiling. It is the story of two Boston maiden ladies "of impeccable social standing but financially embarrassed." The younger of the two breaks all rules and takes a position as companion to the untrained daughter of a California millionaire. They go almost directly from Boston to Monte Carlo and plunge into very high and shocking society life. But Miss Talbot is "a good sport" and in many situations proves that good sense and quick wit are stronger than tradition. It is an unusual story, with romance, mystery and adventure mingled in satisfactory proportions.

Black Bartlemy's Treasure, by Jeffery Farnol (Little, Brown). The author of "The Broad Highway" returns again to the tale of fierce adventure. The heroine is as excellent as any he has ever drawn and the hero as strong and courageous and fit for every emergency. It is a buccaneering tale with the man and woman cast ashore upon a deserted island; and there are skeletons and hidden treasure and heavy villains and mighty fighting. The end is rather abrupt, with a suggestion of a much-to-be-desired sequel. The admirers of Farnol's rough romance will find this a story hard to put aside until it is ended.

Century *The Purple Heights*

The Purple Heights, by Marie Conway Oemler (Century). It is Mrs. Oemler's forte to take a hero who is down and out and to weave a fascinating tale in the process of his rehabilitation. This time it is a forlorn scion of the South Carolina gentry. In his fallen estate certain old Negroes are his best friends and nature, not books, his educator. But in the midst of drudgery he looks toward "the purple heights" of ambition as his mother had taught him to do. On the road to the heights, however, he makes one great mistake. Or was it a mistake? Answering the question makes the story. The scene changes to London, Paris, the French battlefields, and to a little coast town in Maine.

Captain Macedoine's Daughter, by William McFee (Doubleday, Page). A story as alluring and as repellent as the personality of the woman about whom it centers. Ships and British seamen and strange glimpses of far lands form its background, and through the narrative runs Mr. Spenlove's disturbing criticism of Western civilization—"There may be something in life which we miss because we are so careful of life." The technique repays close, thoughtful study, but the story lacks the scope and clearness of detail which makes *Casuals of the Sea* a great book. Mr. McFee's genius would move more freely were it less closely wrapped in Conrad's mantle.

Eli of the Downs, by C. M. A. Peake (Doran). In the multitude of novels which take the form of "life histories" this stands on the highest level. Eli was a shepherd of Wessex who became a wanderer over the face of the earth and ended his days in the same quiet country district of England. Here a young college youth finds him and out of their fine friendship grows the chronicle. In spite of sound training he evolved into a careless vulgar youth emerging from that state into a beautiful love marriage. When tragedy blotted out this phase he followed the sea for a decade and then became a frontier ranchman. It is all told with perfect simplicity and the art of compelling interest, not only in the outward events of Eli's life but also in his mental reactions. The great crises are described with not a word too many or one unnecessary emotional stroke. Such restraint of style is as gratifying as it is unusual.

The Captives, by Hugh Walpole (Doran). By what amazing wizardry does this author provide such compelling attraction in such a bleak story! It is a long, slow narrative with no plot. An obscure, fanatical English cult of religion holds its followers in thrall, not only those of the Inner Circle but also the outer fringe of adherents. There are many characters, etched in lines both deep and fine. Yet there is only one whom any normal person would care to meet and she is rather vague and appears only casually. In spite of this, the hand eagerly turns the page to the next chapter as soon as each is finished.

Wanted: A Fool, by Philip Curtis (Harpers). An actor without an engagement sees an advertisement as indicated in the title. He obtains employment which takes him to a rustic camp in the lake and mountain country where he finds an interesting young woman and a mystery. It is an unusual and interesting story, well told.

Winsome Winnie, by Stephen Leacock (Lane). Eight "nonsense novels," caricatures of as many types of fiction, a ghost story, a detective tale, a romance, a political novel, etc. Readers of Mr. Leacock's previous nonsense novels will welcome this new volume in the same humorous vein.

IN THE CHURCH SCHOOL

DR. DAVIS' BIBLE CLASS

The Birth of Jesus

International Sunday School Lesson for Dec. 19. Luke 2: 8-20.

How is it possible to tell this old story again with any hope of keeping its beauty and power? We know every item of it so well! But a mother never tires of having her child tell her that he loves her. No man ever wearies of talking over the loyalties and ideals of life with his boy. After all, the old stories are the best and most beautiful. The greatest joy we have is to tell them over and over again. Let us do it with the Christmas story today.

1. *The Heavenly Message.* Think of the wonderful beauty of a perfect night under the stars! Think of the simple and responsive souls of shepherds whose life consisted of hard work and of unselfish care of weak and erring sheep! Then add the fact that heaven is nearer to earth than we think and our dull senses do not let us hear but a fraction of all the music of the universe! That is the raw material out of which the story of the angel song at Bethlehem is made.

There are two items in the song that are especially significant to us now. First, it is good news. This means precisely what it says. The world needs to know whether or not God is real, is ready to give us help as we meet the trials of our daily life. And the Christmas message is wholly clear and confident on this point. It affirms that we may trust God and that he will bring us "salvation." This is a great word and includes everything that we think of when we speak of anything as being preserved out of conditions in which it would be destroyed into conditions where all its possible value may be realized. The positive aspect of salvation is what we most emphasize. For example, John Wesley was saved from the fire in the rectory and the people doubtless rejoiced at the moment as they thought that one of the children had been saved *from* physical death. They had no idea of the precious quality of this lad's life; but when we think of the rescue of the child from the fire we rejoice in the life and work into which this boy, John Wesley, was saved. This is the way in which to think of the salvation that Christ brings to the world. He is the Saviour *from* sin; but still more he is the Saviour *into* life.

Then observe the timely meaning in the conception of peace as the messengers of God announced it. The world is to be at peace when it conforms so closely to the will of God that he is well pleased in it. Peace cannot be produced by conventions and treaties. It grows out of the motives in the hearts of men. When we love our brethern in the way that is pleasing to God the peace of the world is guaranteed, and in no other way.

2. *The Holy Family.* So far as we know these shepherds were the first visitors to the little family made complete by the birth of the Christ-child. They discovered that God was saving the world through the gifts of life and love made real in a human family. At Christmas we do well to lay emphasis once more on the meaning of a human home. It stands for sacrificial love, for strength devoted to the care of weakness, for patience and trust and the holiest joys that can possibly come into our lives. This is the method by which God saves the world. The great redemption comes from him; but it is worked out through human means, and the love and sacrifice that are realized in a family are the instruments by which God carries out his plan for the restoration of the race.

3. *The Treasury of a Mother's Heart.* Perhaps Joseph had not listened intently; very likely the shepherds soon forgot the details of their visit to the family in the Bethlehem stable; but there was one person whom nothing escaped and who hid it all in the sacred place of her heart; it was Mary the mother of Jesus. There is where all the sacred and beautiful things are stored up. Mothers understand and remember. Let this tender and accurate touch in the narrative bear its lesson to us as we study the old story. The churches may quarrel about the place they give to Mary the Mother; but all Christians will appreciate the beauty of her life and spirit as they are revealed in the gospels.

4. *Praising God.* This is the inevitable issue of a renewed study of the old story of Christmas. It is impossible to review it without a kindling sense of gratitude and joy that God so entered into human life in Christ that we may know him and understand what he wills to do with his world and with us. This is what Christmas means. God wills our highest good and has taken means to enable us to realize it in co-operation with him. This is a glorious fact; it calls for the expression of our deepest joy. We praise God for his wisdom and love. How shall we get this Christmas spirit of grateful praise? There is no better way than to win it as the shepherds did by coming once more in love and reverence to the Christ who still lives forever and whom we may find in the contacts that the spirit makes with him through trust and obedience.

Ozora S. Davis

Chicago Theological Seminary.

The Study of the Bible

The Bible and "The Second Coming"

Did Jesus believe that God would intervene in a miraculous manner, overthrow his enemies and establish his Kingdom? And did he believe that he himself was to come again as God's representative to do this? When Jesus is represented as saying, "Verily I say unto you, there are some of them that stand here, who shall in no wise taste of death, till they see the Son of Man coming in his Kingdom," Matt. 16: 28, does it mean that he is to return in such a manner that we can see him with the eye of the flesh? Or is this picturesque figurative language and the coming a spirtual coming?

Certainly the spiritual coming is the only one that occurred before those people saw death. But this passage and the one in Mark 8: 38 and 9: 1 are coupled with statements about the Son of Man coming in the glory of his Father with the holy angels. In Matt. 24: 30, Mark 3: 36, and Luke 21: 27, the Son of Man is pictured as coming on the clouds with power and great glory.

One of two things seems certain: Either this is picturesque, figurative language, the coming is spiritual and the Kingdom spiritual, or the statement is to be taken literally, in which latter case either Jesus or those who reported him were mistaken; for there was no such literal coming before some of those who stood there died. If we accept the figurative interpretation of such language in our New Testament and interpret the coming and the Kingdom spiritually, then the doctrine of the premillennial second coming has no Biblical basis, and must be discarded. If we are to take these sayings literally, in which case Jesus or those who reported him were mistaken, the writer must conclude that it was the reporters and not Jesus who were mistaken.

This conclusion is reached for three chief reasons:

First: We have seen that Jesus' conception of the Kingdom of Heaven, of the Messiah and his work differed so widely from that of John the Baptist, that John, who had been sure that Jesus was the Coming One, began to doubt; from that of the Jewish authorities and people that they crucified him, and from that of the disciples that they misunderstood him, denied him and were in utter despair when he was crucified. The disciples' attitude and idea of the Kingdom, even after the resurrection, are indicated by their question in Acts 1: 6, "Lord, dost thou at this time *restore* the Kingdom to Israel?" The kingdom they had before and wished restored was a political kingdom. If they so misinterpreted him when he was here in the flesh, they might do so in the matter of his return.

Second: This idea that Jesus would come on the clouds of heaven and usher in the Kingdom, and particularly before some who heard him died, does not fit in with the idea of the Kingdom and the process by which it is to come as indicated in the parables of the sower, the leaven permeating and leavening the whole, the mustard seed, the seed growing secretly and producing "first the blade, then the ear, then the full grain in the ear," with the Kingdom coming not with observation and being already within or among them, with the idea in John's Gospel of the spiritual coming, or with Jesus' emphasis upon the spiritual as we see it in the Sermon on the Mount, and in his entire life and work.

Third: Apocalypses, such as Daniel and Revelation, were written in two of the most critical periods through which our religion has ever passed and for very specific immediate purposes.

Daniel was written between 168 and 165 B. C., when the Greeks controlled Palestine. Antiochus Epiphanes, the king, determined to destroy the Jewish religion, putting Greek gods, religion and even the worship of his own image, in its place. The book was written during the terrific

(*Continued on page 769*)

THE HOUR OF PRAYER

How Shall the Church Lead?

Comment on the Midweek Prayer Meeting Topic for Dec. 12-18

BY HENRY M. BOWDEN

Scripture Passage. 1 John 9:2-11; 3:15-24.

The Problem. The main problem before us in America, now as always, is that of integrating our life. Our different sections have not always understood nor sympathized with each other. Class strife makes rifts, political, economic, social. Religious quarrels often retain bitterness after they have lost something in fierceness. The real process of Americanization is this of integration. The business of the Christian Church is to direct and strengthen those moral and spiritual forces which underlie life, and which alone create and guarantee real unity. He who feels himself a part of the community, responsible to it, dependent upon it, creating it by virtue of his relations to his God and his fellows, is the real American.

First Things. The first business of the churches is with their own members. In order that the foreigner may come to feel himself a member of the community, it is necessary that the community should feel that the foreigner is a member of it. We may think our safety lies in keeping him out; in reality it lies in compelling him to come in. But here compulsory laws are self-defeating. The only compelling force in spiritual integration is the power of fellow feeling. Our sense of America must be wide enough to include every foreigner within our borders.

What Can We Do? Four things the churches may and should do.

(*a*) Strengthen sympathetic feelings toward foreigners. In this year of our remembrance of the Pilgrims, let us remember that we too were strangers in the land of Egypt.

(*b*) Speak well to the foreigner and of him. He is sensitive, he is not stupid, and he spurns sympathy which is camouflage.

(*c*) And add brotherly kindness. Rather kindliness than charity, for the stranger needs friendliness rather than assistance.

(*d*) Especially should the churches give the stranger the gospel in his own tongue, that he may come to understand the kindliness. For the religious motives are the foundation of sympathetic appreciation of other people. The increase of our own faith will lead us into sympathy with others, and the increase of their faith will lead strangers into sympathy with us. Religious truth is most appreciated when it speaks the language of one's childhood. All of us need to remember, and some of us need to learn, that all languages are the open road of the Spirit of God.

The Church must know and face the whole task. Her objective is not a few brands snatched from the burning. God's plan is a world plan. Hers can be no less. It must include her total spiritual responsibility. Her plan must be radical, go to the root of the matter.—*William Horace Day.*

A keen, warm sympathy that makes your brother's need your own—nothing short of that is really charity.—*Phillips Brooks.*

Closet and Altar

THE GLORY OF THE COMMONPLACE

What God hath cleansed, that call not thou common.—Acts 10:15.

Even this world is larger, deeper, richer and more glorious than we have yet discovered. Why do we go about as those who, having eyes, see not? And why do we miss the beauty and the wonder of our quiet days and commonplace surroundings? For there is not a place upon the earth, however undistinguished, but God is there to give companionship and satisfy our thought.—

How many persons reflect that the day's work has an eternal significance? How many try to find the key to their own endeavors? The world is a dreary, disappointing place if we live for the moment only. Everything becomes sacred if we consecrate it to the idea of the Kingdom of God. No labor is degrading, no task impossible, no position unworthy of the children of the All-Father.—*R. G. Campbell.*

Give me, dear Lord, thy magic common things,
  Which all can see, which all may share,
Sunlight and dewdrops, grass and stars and sea,
  Nothing unique or new, and nothing rare.

Just daisies, knap-weed, wind among the thorns;
  Some clouds to cross the blue old sky above:
Rain, winter fires, a useful hand, a heart,
  The common glory of a woman's love.

Then, when my feet no longer tread old paths
  (Keep them from fouling sweet things anywhere),
Write one old epitaph in grace-lit words,
  "Such things looked fairer that he sojourned here."

Whosoever has not a Christianity that sanctifies the trifles has a Christianity that will not sanctify the crises of his life.—*Alexander Maclaren.*

Now thankfulness retains a sense of the sacredness of things. The commonplace wears a nimbus. There is a halo upon the ordinary. A mystic fire burns in the wayside bush. God is seen in the lowly shrine. The common meal becomes a sacrament. To say "thank you," and mean it, keeps the soul awake to the Divine.—*J. H. Jowett.*

We thank thee, Lord, that thou art ever with us and that even our most ordinary tasks and commonplace surroundings may speak to us of thee. Open our eyes that we may understand. Teach us to bring our lowliest thoughts and works into thy presence, that they may shine with something of thy light. Awaken our sense of the beauty and wonder of ordinary things that we may feel ourselves called to a large place and crowned with gracious opportunities. So may we rejoice in thy bounty and make fresh discoveries of thy meaning where to unapprehending eyes no beauty is. In the name of Christ. Amen.

—*Isaac Ogden Rankin.*

The Grace Christlike

Comment on the Christian Endeavor Prayer Meeting Topic for Dec. 19-25

BY CHARLES ERNEST WHITE

Topic: The Spirit of Generosity. 2 Cor. 9:6-15. (Christmas meeting.)

Light from the Bible Passage

God loves generous giving. Such giving is inspired by deliberate choice and by openness of heart (v. 7). Evidences of willingness so to give he welcomes by providing the abundance out of which to give. He provides enough for us to serve our own needs, and enough to make gifts to others. Full-hearted generosity makes the giver to be remembered for his good deeds through the years ("forever," v. 9). Real giving is as seed providing fruit for the giver and the recipient. No man can really confess Christ and not be generous, as far as in him lies, to all for whom Jesus died. Our giving not alone wins hearts for us by our kindness, and joy in the hearts of the recipients, but also produces something rich for God (v. 12). The finest gift, within the reach of all, and which all need, is brotherly love.

Leads for the Leader

It is fortunate that the emphasis is becoming so general on giving rather than getting in our Christmas thought and practice. A leader hardly has to argue this among Endeavorers today Even very small children are catching this new spirit.

Generosity is a necessity in the Christian life. It follows from confession.

Generosity receives its highest impulse from consideration of God's generosity.

What is the value to us of giving that is prompted by its being the "fashion"? To the one who receives?

Is America in its relations to other nations growing in the spirit of generosity? The League of Nations. Missions.

Secure a copy (or enough copies for each member) of Dean Charles R. Brown's suggestive article, "The Fine Art of Giving," and make liberal quotations from it. It appeared in *The Congregationalist* for Oct. 7, and has been reprinted as a folder (for free distribution) by the Congregational World Movement, 287 Fourth Avenue, New York City.

Thoughts for Members

Genuine Christianity is based on a God who gave, a Christ who gives and a Christian who imitates both.

Outlet as well as intake is imperative if we are not to become green, scummy, stagnant pools. Fine impulses within the heart are worse than useless except they find prompt and wholesome expression in finer forms of effort. Retained, they wither and die, poisoning the springs of action. The most direct mode of expression is to be found in giving—in giving time, money, strength and interest to needy lives and to worthy causes.—*Dean Brown.*

A Moment of Prayer

We thank thee, O thou who givest to all men liberally, that thou dost not give us for ourselves alone. For every opportunity that thou dost give we pray thee stir within us the impulse to give of our thought, our resources and our love. For the Master Giver's sake. Amen.

WITH THE CHILDREN

How the Flying Man Brought Christmas

By Daisy D. Stephenson

Lee and Alice were standing at the living-room window, looking out with disapproval at the snow that had fallen steadily all day. "If we had a sled, I wouldn't care how deep it gets," sighed Lee, flattening his nose against the pane to see how cold it was.

"A sled wouldn't do us any good as long as our throats are sore," Alice reminded him quickly. "Grannie won't let us out even to make a snow-man until there's not a cough left in us."

"A fine Christmas we're going to have," grumbled Lee, flinging himself down by the fire impatiently and poking it as if it were to blame, "with Daddy's train stuck in the snowdrifts of Marshall Pass most likely, so he can't get home!"

There were footsteps, and with a squeal of delight Alice ran to admit their favorite "flying man." Kellogg cottage stood on the outskirts of the Western city, and a little distance beyond lay the plains that, as Lee said, stretched "from here to Kansas." Several acres had been converted into an aviation field, and with great interest the children had watched the building of the hangars that housed the aeroplanes. Their favorite pastime was watching to see the great red and yellow "Orioles" roll out, glide swiftly along the ground, and soar up into the sky.

One of the young aviators who was a stranger in the West had noticed the children and to their delight had made friends with them. So it happened, as winter came on and he had more time to feel lonesome so far away from his home, William Carson, "Bill" to his friends, found his way to the hospitable little house where Grannie Kellogg did her best for the motherless children.

Alice greeted him with an ecstatic "O Mr. Bill! and drew him toward the wood fire. In two seconds by the big clock in the corner Lee and Alice were pouring out their troubles to him. But somehow when Grannie came in with a dish of apples and handed the popper and some corn to Lee, every one's worries disappeared up the old chimney with the smoke. She looked so cheerful, rocking slowly with her knitting, that Mr. Bill forgot his homesickness and felt almost as if he were chatting to his own dear mother.

"Of course everybody's short of money just now, with things up as high as one of your Orioles!" laughed Grannie. "But dearie me, it isn't just money that makes a merry Christmas, now is it?" She beamed down at the children, who, cosey as kittens, were busy with indoor snowflakes.

"N-no," admitted Lee, slowly, "but if you were little, Grannie, you wouldn't be very happy about Christmas if your Daddy was gone and you couldn't have a sled or a tree or anything you wanted."

"Whew!" whistled the flying man. "Is it as bad as that?"

"The boys who came round with trees asked seventy-five cents and a dollar for the scrubbiest little ones," Grannie told him simply, "and we really can't afford one this year. Seems queer, doesn't it, when a few miles in three directions you can find canyons with hundreds of Christmas trees growing!" Then she bustled out to "put Mr. Bill's name in the pot," for of course he must stay to supper. So while Alice set the table carefully and Grannie prepared a delicious meal of stew and corn muffins and ginger bread, the flying man and Lee planned a partnership Christmas.

"When I left that lonesome little room of mine to-day," confessed Mr. Bill, helping himself to popcorn, "I had a notion to go to sleep and snooze right through Christmas. The folks at home are having a family dinner, and I'd just love to fly back there, even if I froze solid on the way! But let's go shares and make a real success of it, bad as it looks. Shall we?"

For reply Lee held out a small brown hand and Mr. Bill gripped it hard.

"Then it's agreed," he smiled as he started out into the storm that evening, "that we have a real celebration in spite of too much snow and too little money."

It sounded funny to Alice and Lee, and having Mr. Bill for partner had suddenly changed matters greatly. "It's like a game now," declared Alice. "We'll pretend everything's going to be lovely and it will be," she added gayly, "for just having our flying man to dinner will be jolly." But later as she strung popcorn and made pretty gilt things for the make-believe tree she grew sober. "Poor Daddy," she sighed. "With four of us together we'll have a good time even if Santa can't get here. But think of Daddy away up on that mountain road, not able to budge his engine. There's no way even to wish him 'Merry Christmas.'"

"The old storm spoiled it all!" burst out Lee, disgustedly. "It was Daddy's turn for a layoff, and he would have been here Christmas Eve for a whole week."

Luckily, just as they began to feel gloomy again Grannie took the cookies out of the oven and out ran Alice and Lee to admire the fat brown gingerbread Santa she had made for Mr. Bill. After that they made taffy and pop-corn balls, and the time flew as swiftly as Mr. Bill's airship through the keen December air. For the snow had stopped whirling, and bits of blue peeped through the gray clouds, so Mr. Bill had donned his snuggest outfit and was soaring away toward the hills like a great eagle.

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Alice eyed the old clock anxiously, while Grannie in the kitchen looked at the fat brown hen with approval. "It's done to a turn," she told Lee, who hovered about in the way, sniffing expectantly. "Now for the gravy. Lee, did you set up the chairs? Where's Alice?"

"It's exactly the time we said dinner would be ready, and he isn't here," mourned Alice from the doorway. "Maybe he's sick. You know we haven't laid eyes on him since that snowy afternoon. Maybe he won't come."

"Ho!" said Lee. "He'll be here, if he has to come in an ambulance!"

The children had played their pretend game bravely up to this minute, though it had been trying to get up on Christmas morning and find nothing but the stockings and mittens Grannie had been knitting for them.

"No regular surprise," Alice had confided to Lee. "Just what we'd have had anyway. But why won't Grannie let us go near her room, I'd like to know?" And over that they puzzled vainly. Now Lee's eyes met his sister's in silent consternation. What if something happened to keep their flying man away? Grannie's eyes were dancing as she stirred the gravy and peeped at the steaming Christmas pudding that was as full of raisins as Jack Horner's pie was full of plums.

"We're going to take dinner up," she announced firmly, "for I believe in Mr. Bill just as I always have in fairies and Santa Claus. What's that?"

There was a scraping of feet, a loud tattoo, and the children fairly raced to the front door. Grannie's cheeks were still pinker, and she gave an exclamation of joyous surprise when she heard besides Mr. Bill's voice and the children's shouts of delight another that asked, "Where's mother?" Grannie had picked up the roasting-pan to pour out the bubbling brown gravy, and in her excitement she held on to it and started for the door. Her big boy, the children's Daddy, met her in the dining-room and hugged her tight, gravy and all, before Mr. Bill thoughtfully relieved her so that she could do some hugging on her own account.

Then followed such a wonderful time of questions, explanations, and hearty laughter that Grannie said they might as well be eating a plain everyday dinner of pot roast, though nobody agreed with her for a second. Mr. Bill, brimming over with fun and Christmas spirit, will always be a sort of Santa's eldest son to the children. It all came out when Grannie, fairly bursting with satisfaction, went into her room and came out with a lovely little tree, trimmed from its tip to its lowest branch. Alice and Lee recognized their decorations, but their staring eyes expressed the conviction that the tree must have sprouted by magic.

"I flew to a mountain park for it," explained Mr. Bill, modestly. "I meant to do that all the time. I sneaked it here night before last when you youngsters were dreaming, and Grannie did the rest. But getting your father took some manœuvring," he went on, as they hung upon his words. "I knew the snow-plough would likely clear the track by tomorrow, but that was a day too late. I found the engineer who was to relieve Mr. Kellogg, and had to talk him into doing his part. He was afraid at first, but by the time we landed he was so proud of playing bird that he forgot how cold he was!" How Mr. Bill did laugh! And everybody joined in with him.

"I've always wanted to fly," broke in Mr. Kellogg, "and I was so anxious to get home for Christmas that I was about ready to climb a peak and jump a mile or two in this direction. So we hopped in, the Oriole hopped off—"

"And here we are!" finished Mr. Bill, boyishly. "Now we've finished the best Christmas dinner in the state we'll dance a jig around the tree. Oh, by the way," he told Lee, as if he had just thought of it, "there's something out on the porch for you."

So while Alice with shining eyes held a beautiful new shut-eye doll in her arms, Lee whooped delightedly over a new sled at the door. "Seems to me you youngsters have a very good bird-man," laughed Mr. Kellogg, as he seated Grannie in her wicker chair and handed her some packages to open.

Running up to Mr. Bill, Alice nestled her curly head against the flying man's arm. "You're as good as Santa, every bit!" she declared thankfully. "You brought Christmas to us out of the sky!"

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IN THE CONGREGATIONAL CIRCLE

Elected to Connecticut Legislature

One of the effects of the late election was to bring into well deserved recognition the personality and work of Rev. Grace I. Edwards, pastor of Nepaug, in the Northwestern part of Connecticut, and representative-elect to the State Legislature.

Miss Edwards was reared in Sayville, Long Island. In 1903 she became a student in the Hartford School of Religious Pedagogy, undecided as to what form of Christian work she would take up. The Connecticut Home Missionary Society asked her to take charge of the Nepaug church during the absence of the pastor on account of sickness. Thinking the experience would be valuable, she accepted, little anticipating that years of service awaited her there. But the pastor was unable to return and Miss Edwards continued to supply the church until her graduation from the School of Pedagogy, when she became resident pastor, occupying the parsonage and giving herself fully to the needs of the community. In 1911 she was ordained, and now serves the Bakerville Methodist Church in connection with her work at Nepaug.

By her sympathy, wisdom and unselfish service, Miss Edwards has won the confidence and warm regard of all the people in her vicinage. To this her election to the General Assembly is testimony. "It came so unexpectedly," she writes, "that I can scarcely bring myself even yet to think it true. I was made a voter on Saturday, Oct. 9, and at that time I had not even thought of such a thing as having any part in political affairs other than the privilege of casting my first ballot, and I was not aware until Sunday afternoon that my name had been generally approved as a candidate for the Legislature. I was simply stunned. My deacons with whom I consulted advised me to let matters take their course. I attended the Republican caucus on Monday evening, and simply did nothing. After several ballots, I was declared nominated, and the Democrats meeting later, indorsed the nomination. I have not been able to find out who first suggested my name. I certainly did not seek the nomination. The best thing about it to me is the confidence and good will of my people. The publicity of it I do not enjoy."

Plymouth Sunday School Burns

A misfortune which has brought deep concern to all the people of Brooklyn, N. Y., irrespective of church affiliation and which will be shared by thousands of friends throughout the country, was the disastrous fire which, on Nov. 23, destroyed the Sunday school and lecture room of historic Plymouth Church, causing a loss of at least $100,000. It was thought at first that a good part of the Henry Ward Beecher relics, which were in this part of the church plant, had been lost; but later reports show that most of them were saved. The greatest loss comes from the destruction of six of the beautiful stained-glass windows in the church, depicting historic scenes: Lincoln signing the Emancipation Proclamation, the founding of the Woman's Educational Movement, Beecher delivering the last of his famous antislavery sermons in England, the signing of the *Mayflower* Compact, John Eliot preaching to the Indians, and Daniel Webster delivering an address. Another great loss is a collection of letters received by Mr. Beecher from prominent fellow workers in the Emancipation Cause and influential statesmen on various subjects.

The church auditorium itself did not take fire, but the wall between the main building and the annex containing the Sunday school and lecture room was so weakened that it will not be possible to use the building until thorough repairs are made. In the interval the services will be held at the Academy of Music.

The building which was destroyed was on the site where Henry Ward Beecher preached his first sermon in Brooklyn in 1847. Many famous meetings had been held in this building. The lecture room on the first floor housed most of the Beecher memorabilia and on the walls were portraits of many former members of Plymouth Church now dead. This collection was little damaged. The flat mahogany desk or pulpit, also, from which Mr. Beecher's sermons were thundered forth to be heard almost around the world and from which the sale of the slave girl was conducted during the Civil War, was found intact after the fire. The oil painting of Mr. Beecher, taken from life and valued at $6,000, which hung at the back of the lecture room, was ruined by the flames.

It is not known how the fire started. It was discovered by the caretaker at a little past one o'clock in the morning and had gained considerable headway by that time. B. A.

Brooklyn Tercentenary Celebration

The Brooklyn Tercentenary Celebration reached its height on Sunday afternoon, Nov. 28, with a mass meeting which filled the great Academy of Music. The meeting was arranged by a committee of the Brooklyn Brotherhood, all the Protestant churches of Brooklyn were invited to take part in it, and on the program were represented all the denominations of the Congregational type. The prayer was offered by Dr. S. M. Lindsay of the Hanson Place Baptist Church of Brooklyn, the Scripture reading was by Dr. F. M. Gordon of the Flatbush Christian Church, and the benediction was pronounced by Dr. E. A. Bartlett of All Souls Universalist Church. The three addresses were given by Canon A. E. Burroughs of Peterborough Cathedral, the representative of the Church of England, Dr. S. M. Crothers of the First Church (Unitarian) of Cambridge, Mass., and Dr. J. P. Huget of Tompkins Ave. Congregational Church of Brooklyn. Congregational singing furnished the music.

Canon Burroughs addressed his remarks to his "brothers and sisters of the one great English-speaking family" and called upon his hearers to emulate the uncalculating courage and faith of the Pilgrims and not to refuse "to strike out into the new paths which seem to open before us and beckon us along their way. In this moment we are confronted by the picture of the Pilgrim and he speaks to us across three centuries, of their faith and their courage; 1620 is sent by God to guide and warn and encourage us, perplexed citizens of 1920. They stretch out their hands to us across the centuries and say, 'We did what we were called upon to do. You are our children, our blood is in your veins, our ideals are those upon which you were

CHRISTMAS and NEW YEAR'S

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brought up, you can do your task if you share our spirit.' "

Dr. Crothers referred to the Pilgrim emigration as being only a part of the great revolutionary movement of the 17th century in Europe, the older individualistic conception of religion struggling against the newer ideal of a religion which should be a power to remake the world.

That was Puritanism, he said, to realize a Christian commonwealth in which justice, righteousness and good will should be embodied, not only in the individual life, but in the public life. "A public state for the cause of God; that is the whole essence of militant Puritanism. It introduced the new idea of religion in public affairs. "This problem of the Puritan," Dr. Crothers went on to say, still remains. "Has our American a soul that can be touched by the world's need; that can be responsive to the great opportunity that comes to us today? Every denomination is pleading for an association of nations to keep the peace of the world —the greatest ideal that ever came to the mind of man. Are we of the same stuff as the Pilgrim Fathers? Have we a tithe of their spirit in our hearts which will give us courage to face our own world as they faced theirs; or shall it be said that America slept through a great crisis of mankind? God grant there may come to us some spirit equal to theirs answering to the world's need today."

Dr. Huget spoke eloquently of the Pilgrims as a group of men and women who "were adequate to the occasion, who were lords of their event." They heard the call to new adventure and answered it, setting before themselves a definite task, to which they were willing to give everything they had, even to life itself. Dr. Huget ended with a glowing prophecy, in answer to Dr. Crothers' questions, that the same heroism and high spirit which had sent our men and boys forth on a new crusade to give their lives, if need be, for justice and righteousness, still lived in the hearts of the American people and would still lead them on to new fields of daring and service.

Mr. E. P. Maynard of the Church of the Pilgrims presided at the meeting.

In the evening of the same day an interesting and unusual service was held in the Tompkins Ave. Church, in which the two Episcopal churches of the neighborhood, Church of St. Matthew and Church of the Good Shepherd, had been invited to join by Dr. Huget. The Episcopal evensong was given by the two rectors, Dr. F. W. Norris and Dr. Robert Rogers, and the sermon was by Canon Burroughs of Peterborough. The music was by the choir of St. Matthew's.

More than 2,500 people witnessed the presentation of "A Pageant of the Pilgrims," by Esther Willard Bates, presented by the young people of Tompkins Ave. Church on Nov. 28, and a second performance was given by request on the following Monday evening. Dr. Huget, pastor of the church, took the part of the Interpreter and the cast of 150 young people of the church was assisted by E. K. Macrum, organist, and the choir. B. A.

The Texas Conference

The meeting of the Texas Conference this year was at Port Arthur, and for a delightful extra the usual gracious hospitality of local friends was supplemented by a visit to the wonder Texas Company plant, one of the largest in the world, where the pastors and delegates were the guests of the company at an elaborate lunch served in one of the company's cafeterias, followed by an automobile ride through the grounds.

Rev. W. I. Caughran is pastor of Port Arthur. He was also the retiring moderator and his address at the first session at once set a high standard of thoughtful, accurate statement as he treated the relation of the church to social service, welfare and charity work, holding that while other modern organizations carried out rightfully the large part of needed social ministries the real function of the church is to give ideals and spiritual motive. The sermon on the first evening was by Rev. A. D. Shaw of Austin and was also a message marked by clear thinking and inspirational power.

The suggestions of the 300th anniversary pervaded the program, Dr. H. B. Harrison of the Extension Societies bringing specifically its aroma in The Pilgrim Spirit in the Twentieth Century. Two interests were given prominent place, the World Movement, presented by Supt. A. E. Ricker and Dr. W. W. Scudder, the latter also bringing a message of splendid power at an evening session; the other interest was that of religious education, ably presented in a series of addresses by Sec'ys F. J. Estabrook and Fred Grey. Dr. C. A. Riley was elected moderator, Mr. S. E. Schmink assistant, Dr. T. H. Harper scribe, while a strong organization was effected through elections to the Texas Committee and standing committees. The next meeting is to be in Central Church, Dallas. A hopeful note pervaded the meeting. The coming of Drs. Harper to Dallas and Willisford to Houston reinforces the workers and gains in property and new members, together with closer organization and a clearer program, give promise for the future. A. E. R.

Changes in Southern California

First, San Diego, has as its new pastor Rev. Roy Campbell. During the war Mr. Campbell's service under the Y. M. C. A. in the San Diego camps won for him the admiration of a host of local people, who instinctively turned to him when the San Diego church became pastorless. Mr. Campbell's excellent service at Pilgrim, Seattle, since the Armistice, gives good promise for the future in San Diego.

Dr. C. N. Queen has accepted the pastorate of Mayflower, Los Angeles. After several years' absence from Southern California, during which time he served as Dean of Atlanta Seminary, Dr. Queen returns to a district where he is well known, his other fields in Southern Cali-

(*Continued on page 758*)

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Sterling Pencils	2.50	to	5.00
Sterling Military Brushes	11.00	to	20.00
Sterling Toilet Sets	25.00	to	75.00
Cut Glass Bowls	4.00	to	15.00
Cut Glass Vases	5.00	to	20.00
Cut Glass Water Sets	15.00	to	35.00
Cut Glass Candy Jars	1.50	to	12.00
Domestic Ivory Toilet Sets	9.50	to	25.00
Leather Hand Bags	$6.00	to	$20.00
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Pearl Necklaces	2.50	to	75.00
Fountain Pens	2.50	to	15.00

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February 9

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An investment in such boys and girls will produce the best dividend on earth and under the conditions of the offer of the Congregational Education Society stated above will yield also 100% on the dollar.

> *"Dear Mr. Mitchell:*
>
> May I express to you most heartily my belief in the necessity of such an institution as Franklin Academy.
>
> Personally I owe the profoundest debt to the Christian influence of an academy. May you find friends and resources abundantly for your most important constructive work in the building of Christian character.
>
> Yours cordially, OZORA S. DAVIS.

THE PROCESSION OF THE FORTIES

We are paying interest on a debt of	$15,000
(The accumulation of forty years)	
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On condition that the Academy raises balance	$ 8,000
Add interest on $15,000 for one year	1,000
Total for the Academy to raise	$ 9,000

40 gifts of $100 each	$4,000
40 gifts of $ 50 each	2,000
40 gifts of $ 25 each	1,000
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40 gifts of $ 15 each	600
40 gifts of $ 10 each	400
40 gifts of $ 5 each	200
280	$9,000

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1. Every dollar given on this pledge will be used exclusively to help wipe out our interest bearing debt.
2. Every dollar so given (up to $7,000) will secure for us for the same purpose another dollar from the Congregational Education Society. 100 per cent. on your investment.
3. At your option, your gift may be without condition, or on the condition that the full $9,000 be secured.

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If we give like "forty" we can raise it.
Liberty Bonds received at par. Send us a shower. Address ....
All this is a part of the campaign for $300,000 for endowment, building, and general funds.

Remit to G. W. Mitchell, President, Franklin, Nebraska

(*Continued from page 756*)

fornia having been First, San Bernardino, 1909—1914, and Berean, Los Angeles.

The change at GLENDALE has been reported in these columns in the New England news. While Lee, Mass., regrets, Southern California rejoices in the acceptance of Rev. Charles Calderwood to that church's call. Mr. Calderwood visited this district last summer and received a unanimous call from Glendale. With its building project in view and its splendid promise of growth in the next decade, it offers a real opportunity to the Massachusetts minister. A reception in honor of Mr. and Mrs. Calderwood was recently held and all departments of the church have geared themselves up to the new régime.

After a brief sojourn of two years at RIVERSIDE, Rev. George Laughton has accepted a call to Winnipeg. The Canadian church offers him a great field, but Southern California regrets his departure. In the Riverside pastorate Mr. Laughton has strongly built up the organization. The morning congregations are excellent and the evening gatherings, where the use of the motion picture has been introduced, taxes the seating capacity. In this latter service Mr. Laughton has preserved a distinctly religious tone. Although some people may come for the pictures, they do not go without receiving a definitely evangelistic message. Riverside has not announced any plans for the future, but Mr. Laughton's loss will be keenly felt.

The desert railroad town at BARSTOW has a new leader in the person of Rev. A. E. Paterson, from Meriden, Ct. This community, with its constantly shifting population, challenges its pastor to a ministry whose far-reaching effects may extend a long way on the Santa Fe trail.

The illness of Rev. William Davies, of VERNON AVE., LOS ANGELES, has necessitated a three months' leave of absence. His many friends hope for an even quicker recovery. Meanwhile the church is being supplied by Rev. C. H. Davis, late of Stoneham, Mass., who occupies the parsonage and conducts the regular services of the church. S. E. B.

Good Topics for a Men's Class

Eighty-five men of FIRST, CLIFTONDALE, MASS., are enrolled in the McDuffee Bible Class and on the average Sunday 35 at least of them are found attentively following the course of discussion, given each week to a timely and important theme. The class has its president and other regular officers. The leader is Rev. C. B. McDuffee, the pastor. The list of subjects being considered is so unusual that we print it entire. We should be glad to publish suggestive lists from other Men's Bible or Topic classes.

SEPTEMBER—*Co-operation and Organization*

Co-operation vs. Individual Effort.
Organization the Method of Concentrating Effort.
Christian Co-operation Making Its Entrance in World Life.
Is Christian Co-operation Productive of Greater Strength Than Selfish Co-operation?

OCTOBER—*Ecclesiastes*

The Cynic.
The Scientist Testing Life's Values.
What is Man's Boast over the Beast?
The One Thing Lacking.
The Conclusion.

NOVEMBER—*Christianity and the World*

Is Christianity More for this World or the Next?
Is it Likely to Become Dominant?
Can Progress in Civilization be Made Faster With or Without It?
Is it Advisable to Practice it with Individuals and Nations Who Do Not Understand and Appreciate It?

DECEMBER—*Evolution of Human Qualities*

Did Humanity Emerge from Savagery Along the Line of Might or Right?
Did Virtue Come into Practice through Desire or Necessity?
Has Militarism or Morality Been the Determining Factor in the Survival of the Fittest?
Do Backward and Forward Nations Owe Their Present Stage to Geographical Conditions or Religious Ideals?

JANUARY—*Problems in Applied Christianity*

Would Christianity Overturn or Transform the Present Social and Economic Life of the World?
Jesus Severely Condemned Rich Men. What Would Be the Status of the World in Respect to Wealth if It Were Christian?
Is Competition Christian? Can the World Progress Without It?
If Any One, Whatever His Work or Interest Might Be, Should Begin to Practice Christianity in Everyday Life, Would He Have to Sacrifice any Essentials of His Life?
Should One's Prime Purpose in Living Christianity Be to Make the World Better?

FEBRUARY—*Stimulants of Faith in the Universe*

The Microscopic World.
The Telescopic World.
The Perfection of Operation in the Universe.
The Mystery of Life.

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From West to East

WASHINGTON

Goes to Connecticut Pastorate

Rev. J. H. Bainton has closed a ministry of 18 years at Colfax, breaking the record in this part of the country. It has been a noted pastorate, not only for its length, but also for its efficiency and influence. During Mr. Bainton's ministry the church has developed in every respect, a splendidly equipped building has been erected, and the constituency greatly strengthened. Mr. Bainton has made a reputation as a pleasing and scholarly preacher, and he has had larger audiences than ever during this year. The whole town regrets his departure and at a largely attended banquet strong words of appreciation were expressed. On the last communion Sunday he had the pleasure of receiving 27 to membership of the church. He leaves Colfax for a new pastorate at Cheshire, Ct.

J. E.

CALIFORNIA

Significant Meetings

The first week of November was a gathering time for groups of churches. On Nov. 1 and 2, a Church School Conference was held in Los Angeles; on Nov. 3 and 4, the churches of the Kern Association held a two-day conclave; and on Nov. 4 the San Bernardino Association held its annual meeting.

This close schedule of events was arranged because thus advantage could be taken of the opportunity to have the presence of Rev. F. M. Sheldon. His forceful addresses served to give new stimulus to the interests of religious education and his impact upon the churches in Southern California assure him of a hearty welcome whenever he shall turn this way again. In addition to participating in these three gatherings during his week's visit here, Mr. Sheldon also spoke in two individual churches and addressed the students of Pomona College.

The Conference in Los Angeles gathered teachers from 27 churches in the city and vicinity. The program, planned along lines similar to those followed in an institute held last January, provided opportunity for general discussion in an open forum hour led by the Conference Director of Religious Education and more specialized consideration of departmental problems when separation came into smaller groups. Each of these divisions, led by an expert who understood the needs of pupils in that particular department, furnished opportunity for informal discussion on ways and means of meeting those needs. The supper hour fell between these two general divisions of the program and at that time friendly fellowship prevailed. Each evening's program closed with an address by Mr. Sheldon, who also led the Administrative Division.

The place of training in worship and the importance of a service planned to that end were given special consideration in the forum discussion and well illustrated by the direction of the worship period each evening, in charge of Rev. A. S. Donat.

In the newly renovated church at Oil Center the 11 sister organizations in Kern County gathered for a two-day session. The first day was divided among the outside speakers—Rev. F. M. Sheldon, Dr. E. P. Ryland, Chairman of the Evangelization Committee of the Conference, and Supt. Kenngott. The second day's program was provided by local leaders and the general

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Teapot Stands Mugs Kettles
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"Life has many shadows,
But 'tis the sunshine makes them."

"Do the work that's nearest
Tho 'tis dull at whiles,
Helping when you meet them
Lame dogs over stiles."

"This is a saying old and musty, yet 'tis ever true,
'Tis never trouble trouble till trouble
troubles you."

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consensus of opinion was that the program achieved a level of excellence not previously attained.

The annual meeting of the San Bernardino churches, held at Perris, was crowded into a one-day session of unusual value. Somewhat the same general program was followed there as in the Kern meeting. Additional features of that session were: the launching of plans for the Congregational World Movement drive, under the leadership of Rev. John Toomay and Rev. H. C. Ide, between whom the churches of that Association are divided. These two aggressive leaders are organizing their sub-teams most efficiently. The second additional feature was the presence of a goodly number of young people and the allotment of an hour late in the afternoon session for reports on the Long Beach Conference. Miss Bundy presided in that session, but most of the statements were given by the delegates who were themselves in attendance. At the dinner hour the singing of the young people added much to the enthusiasm of the meeting and through the Resolutions Committee were expressed formal appreciation of the young people's presence and the hope that their participation would become an established feature.

S. E. B.

NEBRASKA

Young People's Rally at Fairmont

A special rally for young people was held at FAIRMONT on the evening of Nov. 17. In response to the invitation of Fairmont, groups of young people came from the neighboring churches of Geneva, Exeter, Grafton and Friend. They came in auto loads, Geneva sending the largest group of 28, 125 being present, together with the pastors of four out of the five churches.

The meeting was addressed by Rev. Paul Reynolds of Chicago, and Sec. C. G. Murphy, of Lincoln. The subject of life recruits was strongly presented. The Fairmont young people, under the leadership of their pastor, Rev. W. B. Kline, royally entertained, and served refreshments at the social hour. This is the first attempt to bring together the young people from a group of churches for such service, and the success of this meeting was encouraging.

Mr. Reynolds also addressed a group of young people in First, Lincoln, and the students at Doane College. The young people are open-minded and responsive to an appeal for service.

C. G. M.

MICHIGAN

Dr. Hadden a City Commissioner

Since the item was printed a few weeks ago concerning the pastorate of Dr. Archibald Hadden at MUSKEGON, he has been re-elected one of the Commissioners of the city of Muskegon, which is under a commission form of government. Dr. Hadden is so well known, and his services for the city had been so acceptable that he received a large vote. He will maintain his residence in Muskegon, where for many years he was pastor of First Church.

MINNESOTA

New Pastor for Mankato

MANKATO is now rejoicing in the settlement of its new pastor, Dr. G. F. Armington, who comes from Salina, Kan. Dr. Armington is a strong preacher and will fill a much-needed place in this important center of business and educational activity.

ILLINOIS

Galesburg Church Observes Tercentenary

As their contribution to the "Pilgrim Tercentenary" EAST MAIN ST., GALESBURG, Rev. W. P. Drew, pastor, decided to present the pageant, "Faith of Our Fathers Living Still," by Mary Alice Emerson, on Nov. 11, the anniversary of the signing of the Compact in the *Mayflower*.

For a church with less than 250 resident members, this was an ambitious undertaking,

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AT THE BETTER BOOKSHOPS

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calling as it did for 150 or more characters, nearly all in elaborate costumes. It was, however, successfully accomplished, and resulted in the development of a new spirit of loyalty and devotion and faith in prayer in the membership; and also in awakening in the large audiences a deeper realization of the faith of our forefathers, which led them to go forth from their homes into a land that they did not know in order to secure freedom to worship God as they thought right. The pageant was repeated the following night at Central Church. The proceeds went to the support of the Congregational World Movement.

The "Neighborhood Church," the name by which East Main St. Church is now known, is fortunate in having as pastor a man who is not afraid to undertake the impossible, and with a united and loyal membership is undertaking hopefully the winter's campaign. L. G. W.

Rev. I. D. Stone Pastor of Woodstock

Rev. I. D. Stone, who has just begun his work as pastor of WOODSTOCK, had his training at Wheaton College and Chicago Seminary. He has served with great acceptance our churches at Plainfield, Illini, Glenwood, Iowa, Buda, and Carpentersville, Ill. He served the last church for nearly five years. During his administration the church school and the young people's work were thoroughly reorganized and the whole organization brought to great efficiency. Woodstock is influential in its community and has an excellent equipment for an all-round service.

Second, Rockford, Pushing Forward

Rev. John Gordon has just completed the eighth year of his pastorate with SECOND, ROCKFORD. Seventy-six new members have been received so far during this year, which brings the membership close to the 1,200 mark. During Mr. Gordon's pastorate the church has accepted as its representatives in the foreign field Rev. and Mrs. Paul Nilson, who are stationed at Tarsus, Turkey. The church pays their salary in full. The quota of the church for the C. W. M. was more than subscribed and, since the establishment of Camp Grant near Rockford, it has been especially active in looking after the soldiers. The membership is in every way a united working body of people and the relationship between the pastor and his church is a most happy one.

New Pastor for Bryn Mawr, Chicago

Rev. M. R. Boynton, who has just taken up the pastorate of BRYN MAWR, CHICAGO, is a son of Dr. Nehemiah Boynton of Brooklyn. He had his training at Amherst, Harvard University and Andover Seminary, and was student pastor at Ashland, Mass., from 1911 to 1913. He and his brother, Rev. E. C. Boynton, were ordained in 1913 at their father's church. From 1913 to 1918 Rev. M. R. Boynton was his father's assistant and then served as chaplain of the Third Regiment, 2d Provisional Brigade, U. S. Marine Corps, stationed at Santo Domingo.

Bryn Mawr, the youngest church of the Chicago fellowship, is strong and aggressive and apparently has a promising future. It has welcomed Mr. Boynton with enthusiasm and enters upon its community task with complete unanimity.

CONNECTICUT

Wolcott Celebrates 150th Anniversary

The 150th anniversary of the founding of the church at WOLCOTT was celebrated on Nov. 14. The program included an address of welcome by the pastor, Rev. L. H. Merrill, and a response by Rev. E. B. Hance of Naugatuck. The principal address of the occasion on The History and Work of the Wolcott Church was given by Rev. Sherrod Soule, of Hartford, Superintendent of the Missionary Society of Connecticut. Dr. R. H. Potter of Center, Hartford, spoke on The Church and the Future.

The history of this little church on the bleak hills of Northern New Haven County is a part of the story that makes Connecticut rich. It grew out of the desire back in the middle of the 18th century that a church be organized so that the settlers who had fought their way through the wilderness from Waterbury on one side and Bristol and Farmington on the other might have a place of worship. The church has had its struggles and its disappointment but it has kept alive and maintained its work. Not a few men of real ability and high character have occupied its pulpit and left their imprint on the church and on the town. A. Bronson Alcott, father of Louisa M. Alcott, the Sage of Concord, and friend of Ralph Waldo Emerson, attended the church as did his ancestors before him.

C. S. L.

MASSACHUSETTS

The Situation in Germany

Prof. H. J. Cadbury, of Andover Seminary and the Friends' Relief Commission, addressed the Boston Ministers' Meeting Nov. 29, on "The Situation in Germany." Prof. Cadbury visited

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Germany last summer in the service of the Commission and told frankly of what he saw and the impressions he received. He said that the difficulties we have known here in this country with the H. C. of L. are infinitesimal as compared with Germany. "I have resolved never to speak of the cost of living again as relating to myself. The intensive U-boat campaign in 1917 followed the famous 'turnip-winter' in Germany. Turnips were practically the sole food. They were boiled, or ground to flour and baked as bread, or cut up in water and stewed as soup, but the nation lived on a turnip diet. Since then till now there has been increasing scarcity of food, increasing loss of life, and increasing sickness from food conditions. A million children in Germany today depend for their lives solely on foreign relief. The Friends' Commission aim to see that a million children get one good meal a day for the next six months.

"The blockade is the most cruel weapon of war. It attacks the weak and the sick, the children, the women and the aged, and destroys them, not by the quick death of the battlefield, but by long-continued torture.

"There is scarcely any sugar or meat to be had in Germany. There is practically no fuel. Children go barefooted in winter as in summer even in the snow. A noted theological professor of Marburg told me he could do no literary work in winter as he had no heat or light. Every man over sixty is absolutely without hope. There is denunciation of the Church for indorsing the war but there is little bitterness toward America. I have great hope, much more than they have, for the spiritual revival of Germany. There is an irreparable moral loss from the war and much civil bitterness. We are teaching them something of democracy and I hope we are teaching them some faith in man and in God. My own interest in this work is its opportunity for America. We have suffered irreparable moral loss from the war and here is an opportunity for the American people to recover their own soul."

The Steel Strike Report—Another View

In his address on The Mistakes of the Interchurch Report on the Steel Strike before the Boston Ministers' Meeting Nov. 29, Rev. Victor Bigelow made these four points:

In accepting the principle of collective bargaining, the Commission overlooked the principle of the freedom of contract, by virtue of which a man may decline to do business with undesirable persons. This justified the United States Steel Corporation in refusing to do business with the American Federation of Labor.

The Interchurch investigators diagnosed the strike as arising from low wages and long hours, whereas the Senate committee states positively that the cause was the determination of the American Federation of Labor to organize the steel workers.

The Commission was consistently biased against the Steel Corporation and distrusted their testimony, even when made under oath.

The Commission was blind to the deliberate campaign of the American Federation of Labor to damage the Steel Corporation, which is on a par with the efforts of trusts to damage small companies which refuse to do business with them.

Successful Federation at Hyannis

Hyannis federated with the Universalist Society nearly four years ago and was incorporated last year under the name of the Federated Church of Hyannis. It has a membership of 104, 36 of whom are men, the leading professional and business men of the community among the number. The Universalist church building is used for the strictly religious purposes and the Congregational building has been fitted up for recreational work. The combined churches are working harmoniously and effectively for community betterment. Rev. Sarah A. Dixon, Ph.D., the pastor, was called to the work the first year of the federation.

Maverick, East Boston, Doing Good Work

A union service of admirable fellowship was held Thanksgiving morning at Maverick, East Boston, the Presbyterians, Methodists and

(*Continued on page 764*)

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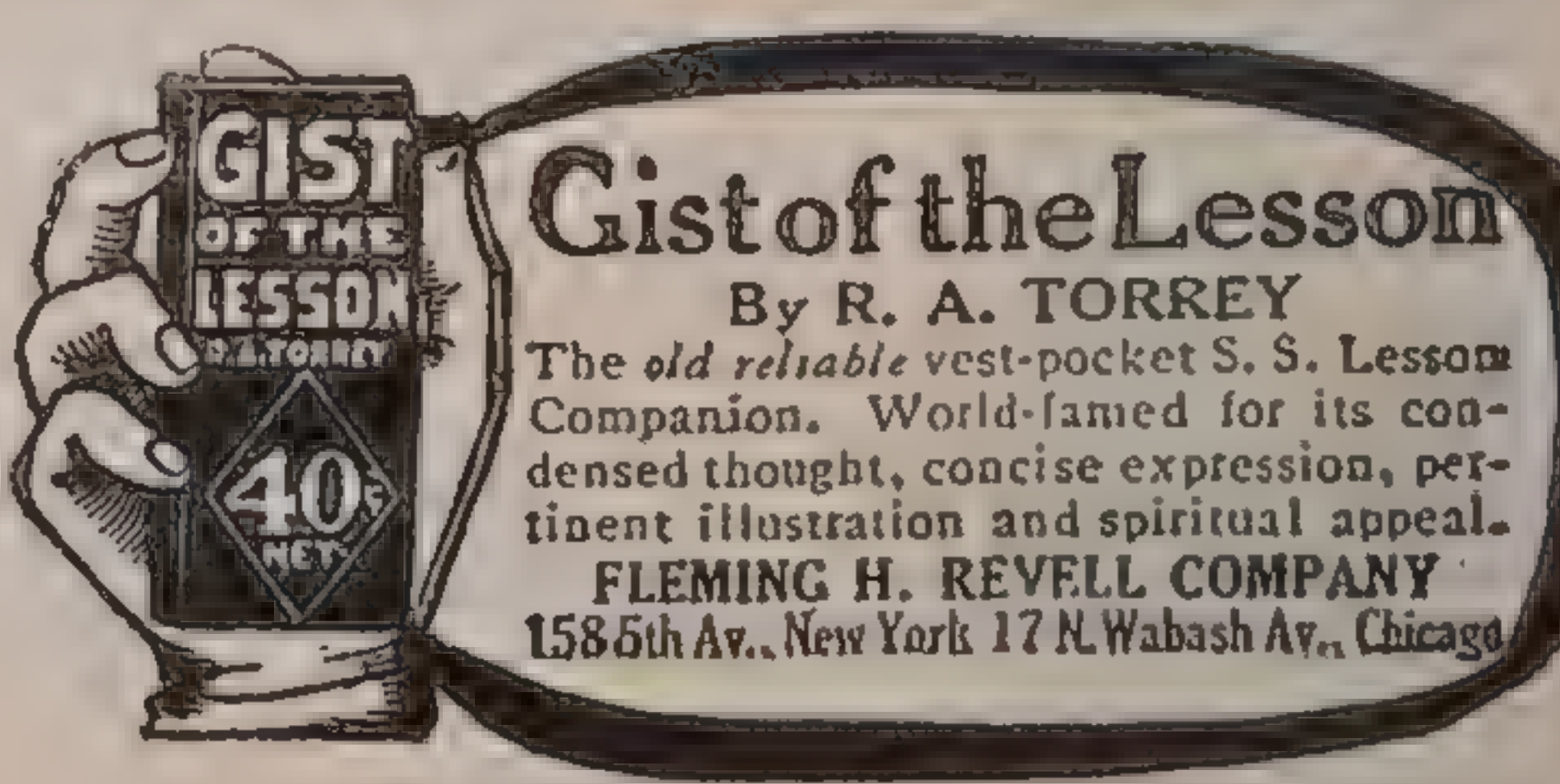

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3.	Subscribed on Congregational World Movement Quotas,	1,700,000
4.	Estimated subscriptions by churches that have not reported,	300,000
5.	Additional Amount Subscribed by States Having Special Programs, including Hawaii,	1,450,000
6.	Amount Subscribed in Several States for Causes Other Than Congregational World Movement,	100,000
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(*Continued from page 762*)

Baptists uniting and the rector of St. John's Episcopal Church bringing his vested choir and organist to give beauty to the musical part of the service. A large congregation was in attendance. Dr. Edward D. Eaton, of the National Council, preached the sermon. A group of Italian lads was one of the evidences of the way Rev. W. W. Sleeper, the pastor, is getting hold of the diverse elements in his varied parish.

H. J. K.

NEW HAMPSHIRE

Dr. J. W. Bixler Installed at Exeter

An unusual and delightful feature of the installation services at EXETER last week was the greeting of Principal Perry of Exeter Academy in behalf of the townspeople. Equally impressive was the ceremony of installation led by John M. Thompson, senior deacon, in the course of which the congregation and the minister-elect pledged mutual loyalty and co-operation. Still another out-of-the-ordinary element in the service was a short organ concert which revealed the exceptional ability of Mr. William H. Bush, thirty-five years organist of the Second Congregational Church of New London, Ct., Dr. Bixler's former charge. Dr. Bixler who has been on the ground some time has waited for his installation until the union between First and Phillips Church, in the bringing about of which he has had an important part, should be thoroughly consummated. The resulting organization, known simply as the Congregational Church of Exeter, N. H., is now moving on strongly to the satisfaction of its members and of the community. Two of Dr. Bixler's close friends at Amherst College and Yale Divinity School had parts in the program, Dr. L. H. Thayer of Portsmouth acting as Moderator and preaching the sermon, and Rev. H. A. Bridgman extending the right hand of fellowship.

When Sunday Comes

By John Andrew Holmes

While it is possible that all men may get to heaven, yet I apprehend that some of them will disturb the rest by arriving late.

Reception for Next Governor

The next governor of New Hampshire, Albert O. Brown, is a regular attendant and loyal supporter of HANOVER ST., MANCHESTER. Accordingly that church organized a reception and congratulatory service for him last week that brought together several hundred of his admirers. Mr. and Mrs. Brown were in the receiving line during the early part of the evening, after which addresses were made by Maj. Frank Knox, editor of the *Union-Leader*, also of Hanover St., Mrs. Flora Spaulding, a prominent club woman of the state, and the pastor of the church, Rev. H. A. Jump. "It is a unique situation," said Mr. Jump, "when a church-goer in the United States is elected to a political office. Not only have church and state been legally separated, but they have practically drifted altogether too far apart. It is the more gratifying, therefore, when a commonwealth exalts to high office a man of such sterling honesty and unquestioned uprightness that not even his political antagonists wish to breathe the slightest suspicion against him."

VERMONT

West Lebanon Reports Progress

At the Sunday morning service of WEST LEBANON, on Nov. 21, 20 persons were received into membership, 17 on profession of faith and three by letter. At the same service ten children were baptized. Since the present pastor, Rev. L. L. Dunnington, assumed the pastorate last July, the attendance at church and Sunday school have about doubled, an organized men's class, two women's classes and other new classes have been formed. The general situation is encouraging.

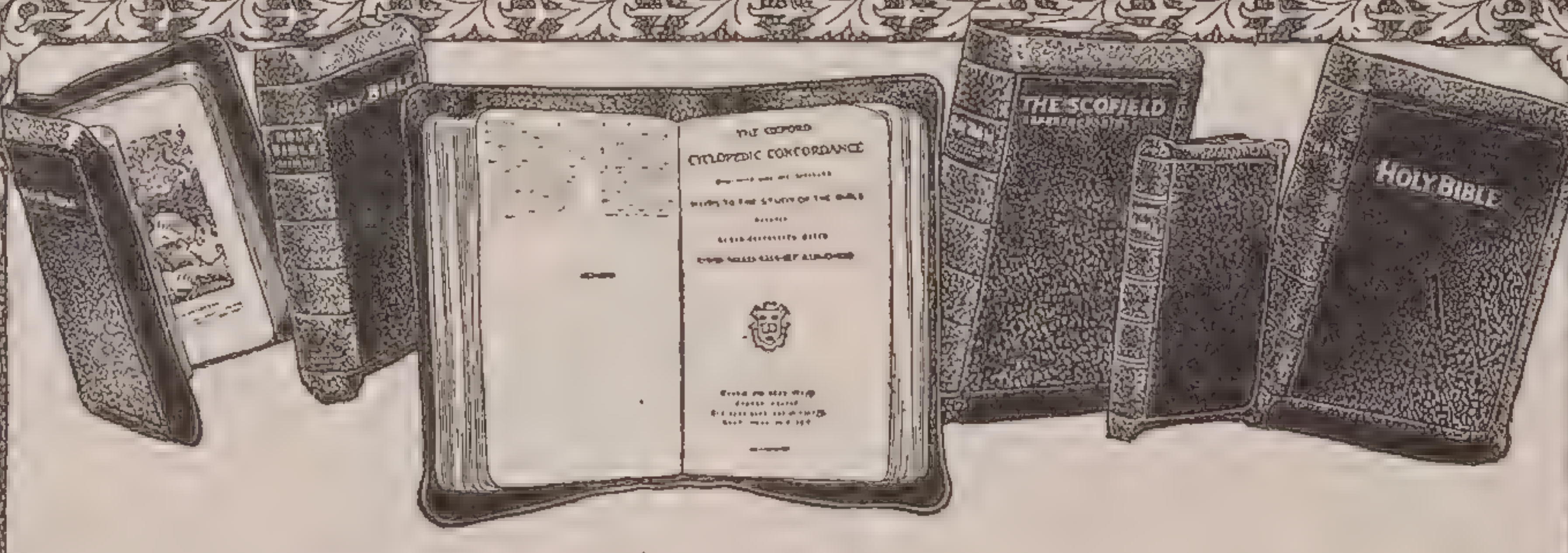
MAINE

Rev. A. H. Wright, D.D.

Rev. A. H. Wright, for 32 years pastor of ST. LAWRENCE, PORTLAND, died recently in Brattleboro, Vt., as the result of an apoplectic shock.

Dr. Wright was born in Cambridge, Mass., in 1840. His studies for the ministry at Bangor Seminary were twice interrupted by war service, but at the close of the war he returned and graduated in 1866. After a short pastorate at Winterport, he came in 1871 to the pastorate of St. Lawrence, where he passed the remainder of his active life.

Dr. Wright received into his church over 400 members, paid off the debt and in 1897 built a



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new and much larger church. In 1903 he retired and was made pastor *emeritus*, a relation which he kept as long as he lived in Portland. Dr. Wright was given the degree of D. D. by Bowdoin College in recognition of more than 25 years' faithful service in the ministry. A forceful preacher, he was a genuine power in the community, and his own beautiful Christian character made him greatly beloved in the city to which he gave most of his working life. He is survived by one son, Dr. Charles S. Wright, of Portland.

Church and Ministerial Record

Calls

ACHENBACH, S. T., Fryeburg, Me., to Bethel.

BELL, E. F., Summit, Dubuque, Io., to Plymouth, Madison, Wis. Accepts.

BREEN, F. L., Chebanse, Ill., to Bloomington. Accepts.

BROWER, C. DEW., Sanford, Fla., to First, Tampa. Accepts.

CAPRON, H. S., Hammond St., Bangor, Me., to United, Newport, R. I. Accepts to begin Jan. 1.

CUTLER, F. M., formerly army chaplain, to Executive Secretaryship of Federation of Churches, Worcester, Mass.

EARL, DANIEL, Crystal City, Manitoba, Can., to temporary position as assistant superintendent of Congregational Conference of North Dakota. Accepts and is at work.

EDWARDS, T. D., Melville, N. D., to North, Columbus, O.

LAUGHTON, GEORGE, First, Riverside, Cal., to Central, Winnipeg, Can.

MARSH, G. B., formerly of Becket and North Becket, Mass., recently residing in Milford, Ct., to Guildhall, Vt. Accepts.

NUGENT, T. E., Kewance, Ill., to Valley City, N. D. Accepts.

PAGE, HARLAN, formerly of Dover, Mass., recently residing in Jamaica Plain, to West Tisbury.

PHELPS, T. T., Durand, Wis., to Green Bay. Accepts.

QUAYLE, T. R., to Oswego, Ill. Accepts.

SCHUDER, H. A., formerly of Elkhorn, Wis., more recently in war work, to Plymouth, Fargo, N. D. Accepts and is at work.

SCHWAB, R. K., Chicago Seminary, to Rock Falls, Ill. Accepts.

STAFFORD, H. S., recently of Montour, Io., to New Hartford, Ct. Accepts and is at work.

STEVENS, E. A., East Troy and La Fayette, Wis. Declines call to permanent pastorate.

THURLOW, G. L., First Baptist, Lexington, Mass., to Federated (First Baptist and Congregational), Skowhegan, Me. Accepts to begin Jan. 1.

VIRTA, ARTHUR, Alberta, Canada, to Finnish, Gardner, Mass. Accepts.

Resignations

ACHENBACH, S. T., Fryeburg, Me.

BLOOM, GUSTAVE, Swedish, Fitchburg, Mass.

CAMPBELL, ROBERT, JR., First, Warren, Mass.

LAUGHTON, GEORGE, First, Riverside, Cal. Accepts call to First, Winnipeg, Canada.

MOUSLEY, W. H., High St., Portland, Me.

Ordinations and Installations

BIXLER, J. W., *i.*, Exeter, N. H., Nov. 30. Sermon by Dr. L. H. Thayer; other parts by Rev. Messrs. E. W. Pond, G. W. Clark, R. W. Coe and H. A. Bridgman, D.D.

SEEBART, A. W., pastor of Forman, Gwinner, and Havana, N. D., *o.* at Forman, Nov. 18. Sermon by Rev. R. A. Beard, D.D.; other parts by Revs. Messrs. J. S. Rood, E. H. Stickney, and F. H. Bergman.

Events to Come

National Congregational Council, Los Angeles, Cal., July 1-8,

BOSTON MINISTERS' MEETING, Pilgrim Hall, 14 Beacon St., Boston, Dec. 13. Will be addressed by three theological students of different denominations on "Why I Am Entering the Christian Ministry."

DAY OF PRAYER FOR MISSIONS, Feb. 18, 1921.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Jan. 7, 1921, 10.30 A.M.

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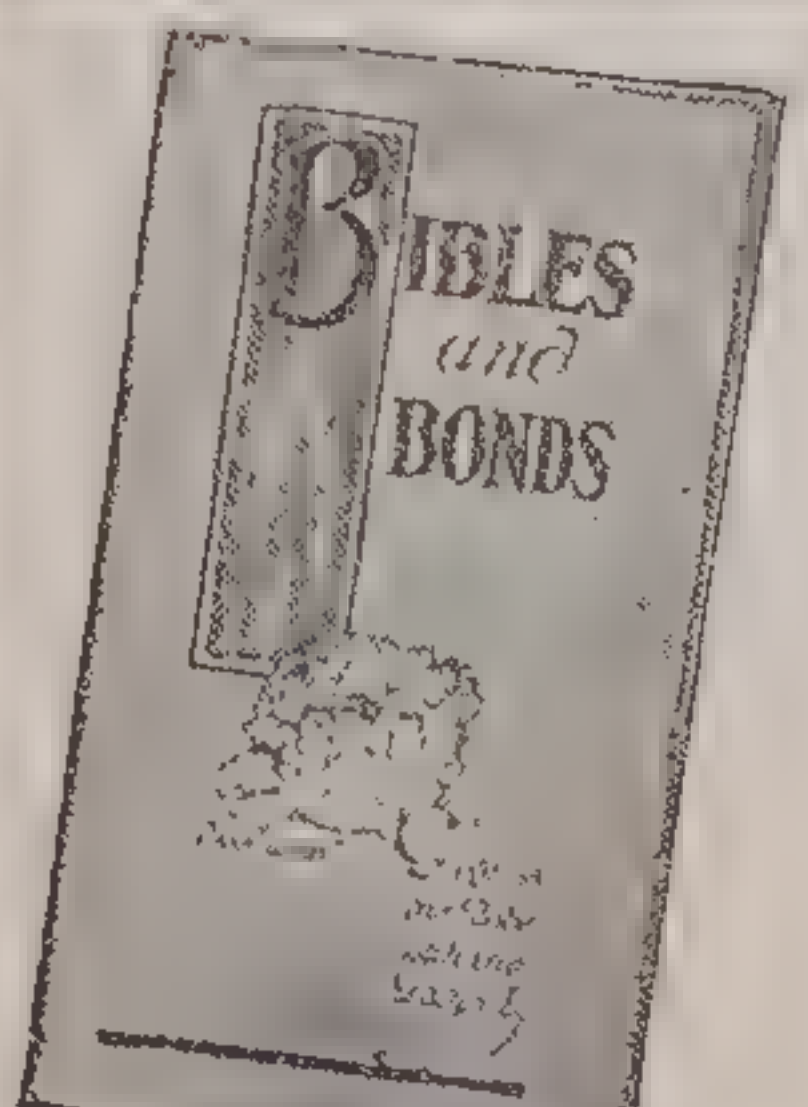

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Deaths

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PEABODY—In Orono, Me., suddenly, Nov. 20, Helen Blakeslee Peabody, wife of Clarence W. Peabody—professor in the University of Maine—and daughter of the late Rev. Erastus Blakeslee and Mary N. Blakeslee.

OSGOOD—In Bellows Falls, Vt., on Nov. 23, Fanny Cutter Searle, wife of Charles W. Osgood, with whom she celebrated on Nov. 16 her 56th wedding anniversary. As a Christian woman and a home-maker, she represented the sterling New England type.

AMERICUS FULLER

Rev. Americus Fuller, D.D., who died at Los Gatos, Cal., on Nov. 3, was often referred to by his missionary and Armenian associates as "Apostle John." This is because of his loving disposition, his life of love and his messages of love. His dying words as reported were: "Tell everybody: Love God; love one another." Many American graduates of Central Turkey College, Aintab, of which he was president from 1888 to 1905, will remember this characteristic of their beloved leader when all other good traits are forgotten.

Dr. Fuller was born at Jay, Franklin County, Maine, Nov. 1, 1934. After graduation from Bowdoin College in 1859 and from Bangor Seminary in 1862, and after ordination and some twelve years of service in Maine and Minnesota, he sailed as an American Board missionary to Aintab, Turkey. There he began his work as missionary Nov. 2, 1874. His service was interrupted for some three years in the early eighties, but in 1888 he was found at Aintab again as president of Central Turkey College. He served this institution with great ability against heavy odds until 1905 when for health reasons he had to retire from the service of the Board.

REV. WALTER D. KING

Died, at Fargo, N. D., Nov. 5, Rev. Walter D. King, aged 90 years.

For thirty-one years Mr. King was pastor of different Congregational churches of Michigan, mostly home missionary churches. He died at the home of his son-in-law, Prof. W. H. Walker, of Fargo College. He was buried beside his wife at one of their early Michigan homes, Commerce. Besides his daughter, Mrs. Walker, he is survived by his second daughter, Mrs. H. G. Bissell, of Newton Center, Mass., widow of Rev. Harry G. Bissell, formerly of the Marathi Mission of the American Board.

REV. GEORGE EDWARD MARTIN, D.D.

A tribute from the First Congregational Church of Fairhaven, Mass.

On Monday morning, Nov. 15, in Fairhaven, Mass., Rev. George Edward Martin, D.D., of Auburndale, Mass., passed from this earth to the Greater Life Beyond. His death followed a shock sustained at the close of his sermon in the Fairhaven Congregational Church the day previous.

In 1919, when Mr. Lytle, pastor of the First Congregational Church of Fairhaven, was in France with the Y. M. C. A., Dr. Martin supplied the pulpit for the full year. He gave to our small church the best fruits of his long experience in much greater fields. He served us well not only in the pulpit but often at no small inconvenience coming from his own home during the week to perform some ministerial duty, to conduct a funeral service or to perform a marriage ceremony. We recall with pleasure a series of lectures which he gave in our church for the benefit of the music fund, inspiring lectures given without personal remuneration, that the whole financial profit might be ours. We know that in this year of service Dr. Martin came to have a strong attachment to the people of the First Congregational Church, an attachment which the church reciprocated to the full.

This fall, when our minister, Mr. Lytle, to our great regret, was called to another field, Dr. Martin wrote us offering his assistance at any time during the trying and uncertain period between settled pastors. It was in fulfillment of this desire to be of service that Dr. Martin came to us on Nov. 14 to supply the pulpit for that Sunday and to discuss with us some of our problems.

It was with the latter in mind that he preached to us from the text in I Chron. 12:38, "All these men of war who could keep rank, came with a perfect heart to Hebron to make David king." In his sermon he urged upon us steadfastness, earnestness of purpose and above all continued unity of thought and action, that when the time came we might welcome our chosen minister with enthusiasm, loyalty, a sinking of individualities in a common devotion, that with a perfect heart we might "make David king." Dr. Martin closed his sermon with these verses from his own poem, "Keep Rank":

Keep time with the rhythm of the years of God,
Keep step with the ranks of the men of God,
Whose march ne'er ends at the rounded sod;
  Their souls are marching on.

CHURCHES contemplating the purchase of art windows, or individuals considering memorials, will find it to advantage to consult The Congregational Church Building Society which has several very fine windows of various sizes available, at prices far below those ruling under present conditions. Address Charles H. Baker, 287 Fourth Avenue, New York City.

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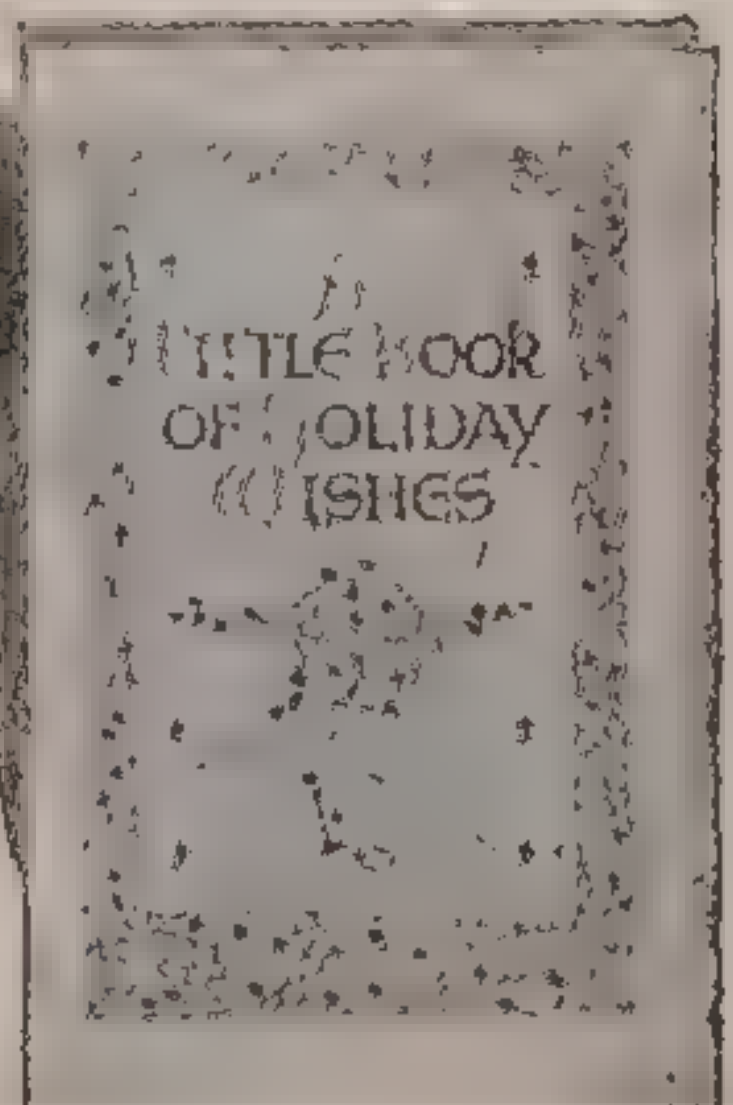

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Keep pace with the best of the old-time world,
Keep close to the banner that never was furled,
Though hostile hosts have round it swirled;
  Its Glory leading on.

Cheer up at the shining of the Cross,
Bear up to that line where life is lost,
And then, march up and march across
  To Glory and to God.

It was as he repeated these last lines that Dr. Martin was stricken. In the few hours that he was conscious following his shock, he told some of us who were with him that he felt physical premonitions just before he began his sermon and that he had earnestly prayed that he might finish what he had to say. His prayer was answered. In the light of what happened, we who heard him now realize in what measure Dr. Martin became the vital embodiment of those very qualities of which he was speaking, unflinching physical courage, earnestness of purpose and steadfast devotion. With a perfect heart, he kept rank to the very end.

That his relatives and his many friends in other places may know something of Dr. Martin's last supreme effort, we ask that this tribute, though inadequately expressed, be printed in *The Congregationalist.*

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Rev. R. C. Gillie at Boston Club

The last meeting of the Boston Congregational Club had as the guest of honor and speaker, Rev. R. C. Gillie, pastor of the Marylebone Presbyterian Church in London and president-elect of the British Free Church Council. He speaks in Tercentenary celebrations and the Boston meeting of the Federal Council of Churches. He spoke at the club on the Kingdom of God in England which he saw in the progress of the labor movement, the purpose of the pending Irish Home Rule Bill, in the League of Nations and in the liberal religious outlook. He spoke earnestly of the good that comes as Britain and America work together for high ideals.

With the Schools and Colleges

Anniversary of Franklin Academy

Forty years ago four Christian laymen of the Pilgrim faith and spirit, kneeling on the earthen floor of a sod house, in what was then a far frontier, were asking guidance of the Heavenly Father in their plans for the founding of a Christian academy. The result was Franklin Academy. The Academy was indorsed and adopted by the Republican Valley Association of Congregational Churches of Nebraska, in special session, Feb. 9, 1881.

The first term was opened Dec. 6, 1881, with 55 students, under the principalship of Rev. W. S. Hampton, now of Wilcox, Neb.

Franklin Academy has enrolled over 5,000 students, has graduated 422 and has sent more than 50 per cent. of them into college. It has six missionaries on foreign fields, nine ministers in America, and has six recent graduates now in college preparing for the ministry and missionary service. The present enrollment is 135.

It is within safe bounds to say that no fewer than 1,500 young people have been profoundly influenced in Franklin Academy in favor of the Christian life.

The Academy is planning to celebrate the 40th anniversary of Founders' day, Feb. 9, and more especially at the commencement in May next.

Death of Dr. Reuben L. Breed

Dr. Reuben L. Breed, Secretary of the Chicago City Missionary Society, died in Chicago Nov. 30, after a brief illness. Dr. Breed was formerly assistant secretary of the Congregational Home Missionary Society in New York.

What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind father and mother used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half-hour early Thursday night so as to get the chores done and go to prayer-meeting. That's what we need now.—*Wall Street Journal.*

A large man can hold his Americanism and his internationalism together without crowding either.—*John Andrew Holmes.*

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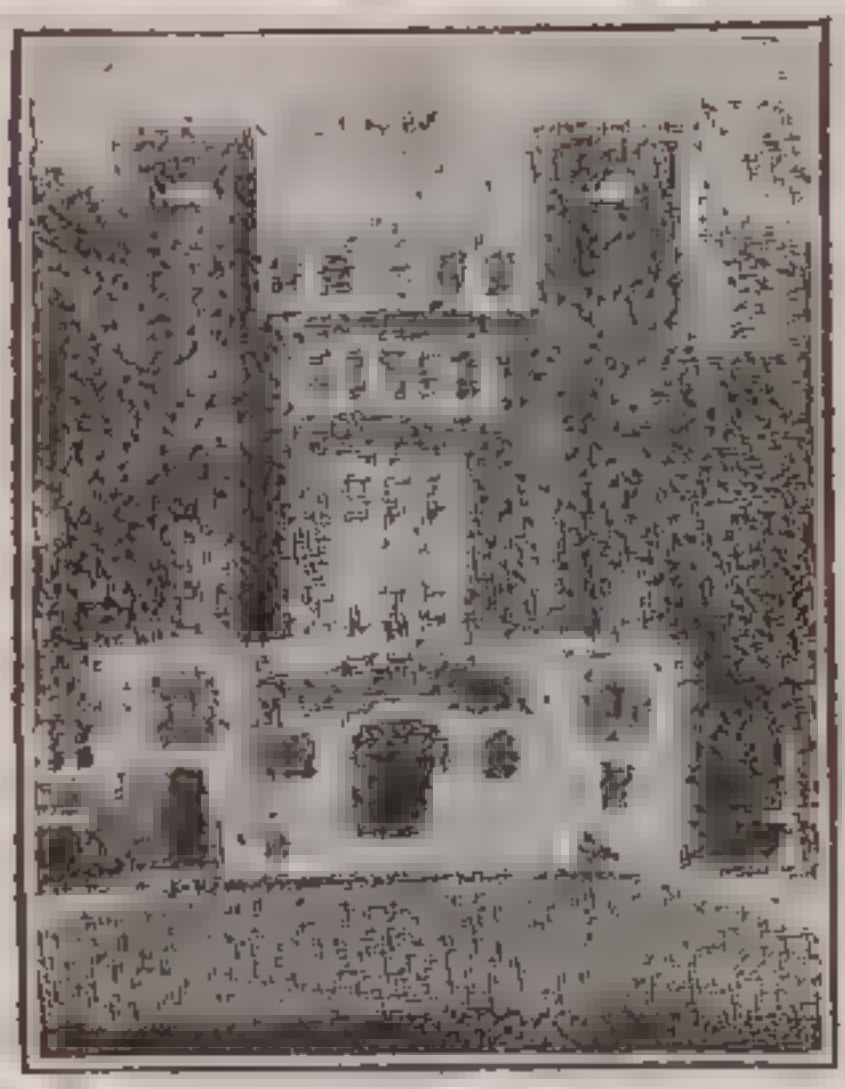

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OUR READERS' FORUM

Mary Will Fall in Line

Dear Mr. Editor:

The overwhelming Republican victory has not, in my judgment, decided our attitude toward the League of Nations. It is true that the Democratic party made that their paramount issue, but the Republican party did not clearly oppose it. The outcome of the election will probably be that there will be a slight change in the wording of the Covenant to make it appear that America has gotten what she wants, but the principle remains unchanged.

Mary was the belle of society in the backwoods town. She abhorred the style of the city, and declared emphatically that she would never submit to its ways. But she had not been in the city very long before the heels of her shoes were higher, her skirts shorter and narrower, and her millinery quite in harmony with the style of the city. And she had not altered the city style in the least.

We as a nation have entered the international life. We may be ever so sure that our ways are better than the ways of the rest of the world, and that the world must change to our style. But the probability is that we, like Mary, will fall in line. H. C. JUELL.

Huron, S. D.

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"The Mills of God Grind Slowly"

Dear Mr. Editor:

You open an editorial in your issue of Oct. 14, on "The Men and Women of Tomorrow," with a singularly incorrect statement. It is commonly made and may therefore be pardoned; but it nevertheless reflects a careless attitude toward life.

Twenty-five years from now the human world will remain exactly what it is today, and the modifications which our children will effect will be so slight the advance will be strictly negligible. Twenty-five hundred years from now some little progress may be noted; but the end of a brief period, such as you note, will find our successors doing precisely the same things, in the same spirit, that we are doing.

This observation is true because it states a vast sociological law which accounts for the painfully slow progress of our race. The veneer of civilization is exceedingly thin, and as achievements are now marked, thousands of years may roll by before a perceptible advance may be gained. The transitions of today are closely intertwined with those of yesterday, and by no stretch of the imagination will the children of your twenty-five years differ a whit from the men and women of today, who are themselves but treading in the paths worn a little less deep by generations which precede them.

If you have the time to delve into the rich and startling and ripened wisdom of our chief American scientific philosopher, Lester France Ward, you will learn, as the writer has, that the tides which surge through our social forces are not quickly or successfully changed by a single generation.

The age awaits another Wendell Phillips and another Henry George to shake the foundations of human society, and set the fires of moral enthusiasm in motion. Those men are yet unborn, and if history is any guide, we will tarry a long time here before their true and worthy successors appear as "voices crying in the wilderness."

WILLIAM A. WOOD.

Framingham, Mass.

OUR "CAMINO REAL"

(*Continued from page 743*)

kitchen and serving-room thoroughly equipped, and well-lighted quarters for the Juniors and Boy Scouts. On the first floor, in addition to the auditorium seating 250, are the ladies' parlor and the arcade, both of which provide extra seating space. At the rear of the building the primary room and the beginners' room may be thrown together when desired. The second floor contains the balcony, pastor's study, choir room, class rooms, rest room and a well-equipped motion picture booth.

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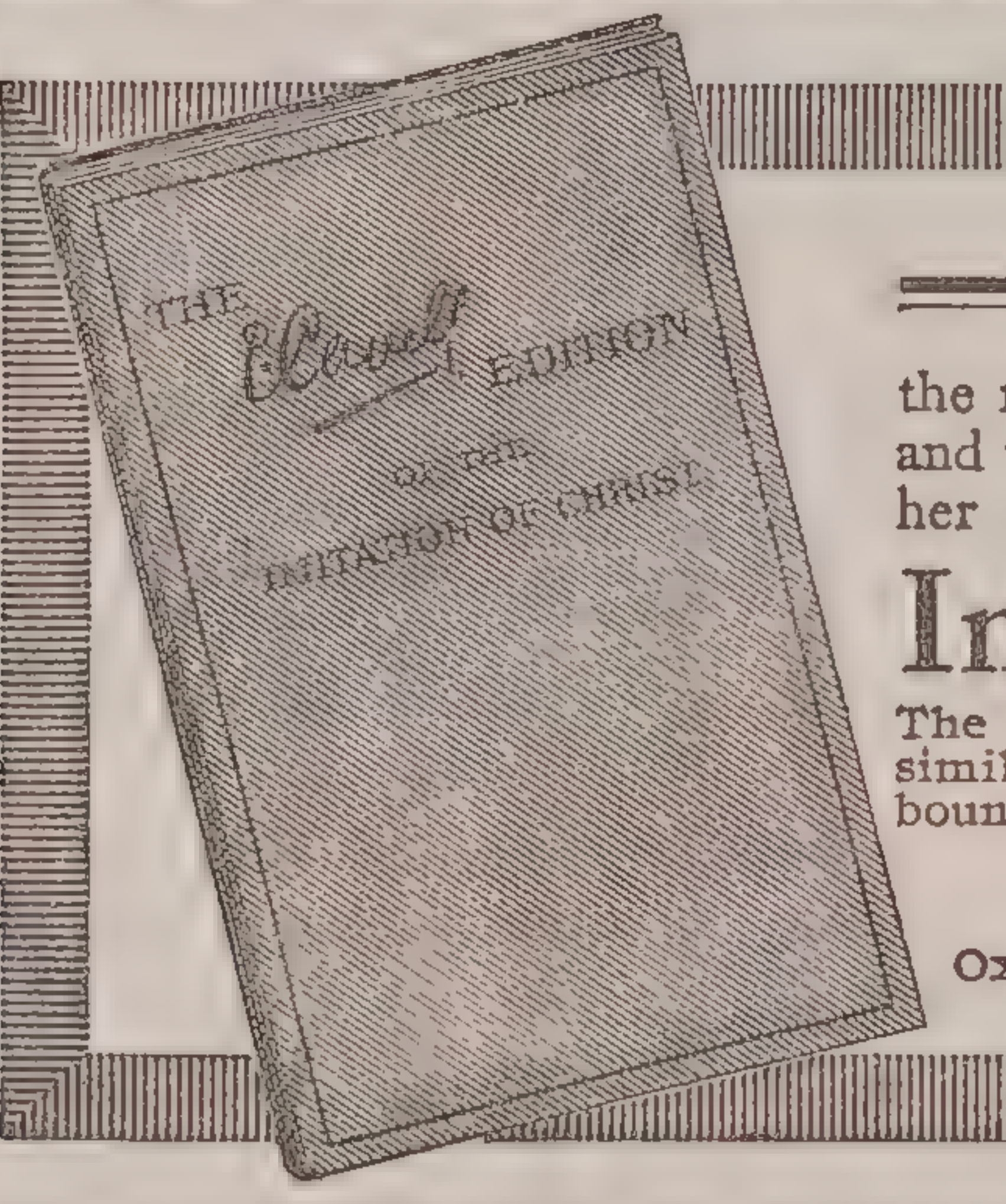

Edith Cavell
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Hazen, Frank W., Richmond, Vt.
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Champlin, Arthur P., Portland, Me.
Davey, Sam, Mansfield, O.
Davies, J. W. F., Winnetka, Ill.
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McCollum, G. T., Chicago, Ill.
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Best, W. N., Brooklyn, N. Y.
Burroughs, C. H., Savannah, N. Y.
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Parsons, Edward S., Marietta, O.
Perkins, Sidney K., Manchester, Vt.
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Child, Frank S., Fairfield, Ct.
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(309 subscriptions aggregating $10,368.06)

The Study of the Bible

(*Continued from page 752*)

struggle which ensued to strengthen loyalty to God and secure patient endurance till God comes in deliverance, crushes the oppressor and sets up his Kingdom, which, according to Daniel, was to occur within three and one-half years.

Revelation was written during the reign of Domitian, Emperor of Rome, who died in the year 96 A. D. He determined to exterminate Christianity completely, and demanded that he himself should be worshiped by the people in the provinces. In this time of supreme crisis the book was written to stir resistance even unto death, by the assurance that God and his Christ would defeat their enemies and bring deliverance.

These two books are flaming tracts for their own stirring times. Their purpose was to bring help in the immediate pressing crisis and not to indicate when or how the end of the world would come. Their use to support Second Coming schemes is largely a misuse.

Jesus does not need to return, he is already here. Truth, love and spiritual power are his permanent means for bringing in the Kingdom. God is not likely to bring in the Kingdom by a miraculous interference, when we have the power, by the help of his Spirit, to build that Kingdom ourselves. Since it is a kingdom of character, right life attitudes where love holds sway, it cannot be produced by some spectacular stroke. The Comforter, the Spirit of Truth, the Holy Spirit is here and the Holy Spirit has not failed. We are still to seek first his Kingdom, to work and pray for it, and waste no time looking for or trying to fix the date of some divine cataclysmic intervention, through a coming of the Christ who is now here and with us "always, even unto the end of the world."

Is the Christianity of Our Bible the Final Word in Religion? will be the subject next week.

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"Among innumerable poems which I count precious, and barring out all the immortal classics as such, I enclose this simple bit of verse written by a beloved comrade now serving in that City whose Builder and Maker is God."

Touched by Thy spirit with my soul on fire
This is my best, my holiest desire—
Create a heart so pure and true in me
That I may live in fellowship with Thee;
Oh, let me wander where the fern fronds nod
And let me there commune with Thee, my God;
Cause me to listen when the wild birds sing
And help me treasure, Lord, the word they bring!
Oh, speak to me a message through the trees,
Whisper sweet words and waft them on the breeze;
Give me a love for solitude and men
And what Thou givest help me give again;
Give me one friend for comfort in my need
The loss of whom would make my heart to bleed,
A sharer of my ecstasies and woes
Oh, such a friend as mortal rarely knows,
An angel of the Lord in human form
Of loving nature through sunshine and storm—
With this my best ambition in the end
To prove well worthy of this noble friend.
This is my prayer. Amen.

H. L. P.

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League of the New Day

Next Week's Readings and Prayers

Week of Dec. 13–19

Monday. The Word of God by Joel. Joel 2: 1-20.

Tuesday. God's Spirit Poured Out. Joel 2: 21-32.

Wednesday. Jonah in Nineveh. Jonah 3: 1-10; 4: 1-11.

Thursday. A Letter from John. 2 John 1-13.

Friday. Belshazzar's Feast. Dan. 5: 1-30.

Saturday. The Book of Remembrance. Dan. 12: 1-13.

Sunday. God's Mighty Deeds. Ps. 66.

Object for Intercession

For Pastors and Our Pastor in Particular:

O Lord of the sheepfold, who hast sent under-shepherds to be guides and helpers of the flock, so endue them with heavenly grace that they may be strong and faithful in their work. Make their work fruitful and keep them and those who are theirs in the midst of the needs and trials of the world. Especially we remember before thee him who is our leader and helper in the church which thou hast made our home on earth. May he be guided and upheld and taught of thee; that all the people of our brotherhood may be built up in their most holy faith. In the name of Christ. Amen.

It Will Pay You to Read

COLLIER'S STRIKE CURE—AND ITS CRITICS, by HERBERT HOOVER (*Collier's, Nov. 27*). The proposal of *Collier's* for regional adjustment boards for every zone in the United States is approved and interpreted, with an analysis of the reason given for opposition. The article is a live center of constructive debate in regard to one of the urgent questions.

UNITED STATES' DIPLOMACY IN SOUTH AMERICA, by E. S. ZEBALLOS (*Living Age, Nov. 20*), taken from the *Revue Politique et Parlementaire* of Paris. The author was formerly Argentine Minister for Foreign Affairs. He discusses the difficulties arising from a lack of continuous policy and skilled diplomacy on the part of the United States as affecting public opinion in the Latin-American states. It is a study which is full of instruction for our people, written by one who is their proclaimed and sincere friend.

ITALY'S ROLE IN THE PEACE DRAMA, by GUGLIEMO FERRERO, from *La Revue de Genève* (*The Living Age, Nov. 20*). Signor Ferrero presents the Italian point of view in the negotiations and its disappointment with the results with power and clarity. The article was written before the signing of the Treaty with Jugo-Slavia defining the Adriatic settlement just agreed upon by the two Powers.

WHY LEARN FRENCH, by J. H. HALLARD, from the *Anglo-French Review* (*Living Age, Nov. 20*). A convincing statement of the worth of French in English education as a substitute for Greek where that tongue is dropped and an argument that French in any case is needed and fitted to supplement in special fine qualities of English by others in which it is itself superior.

"John, your manners are awful! I noticed that you dusted the chair at Mrs. Heep's before you sat down. And their little boy was watching you, too." "Yes, and I was watching him! I am too old a fish to be caught on a bent pin!"

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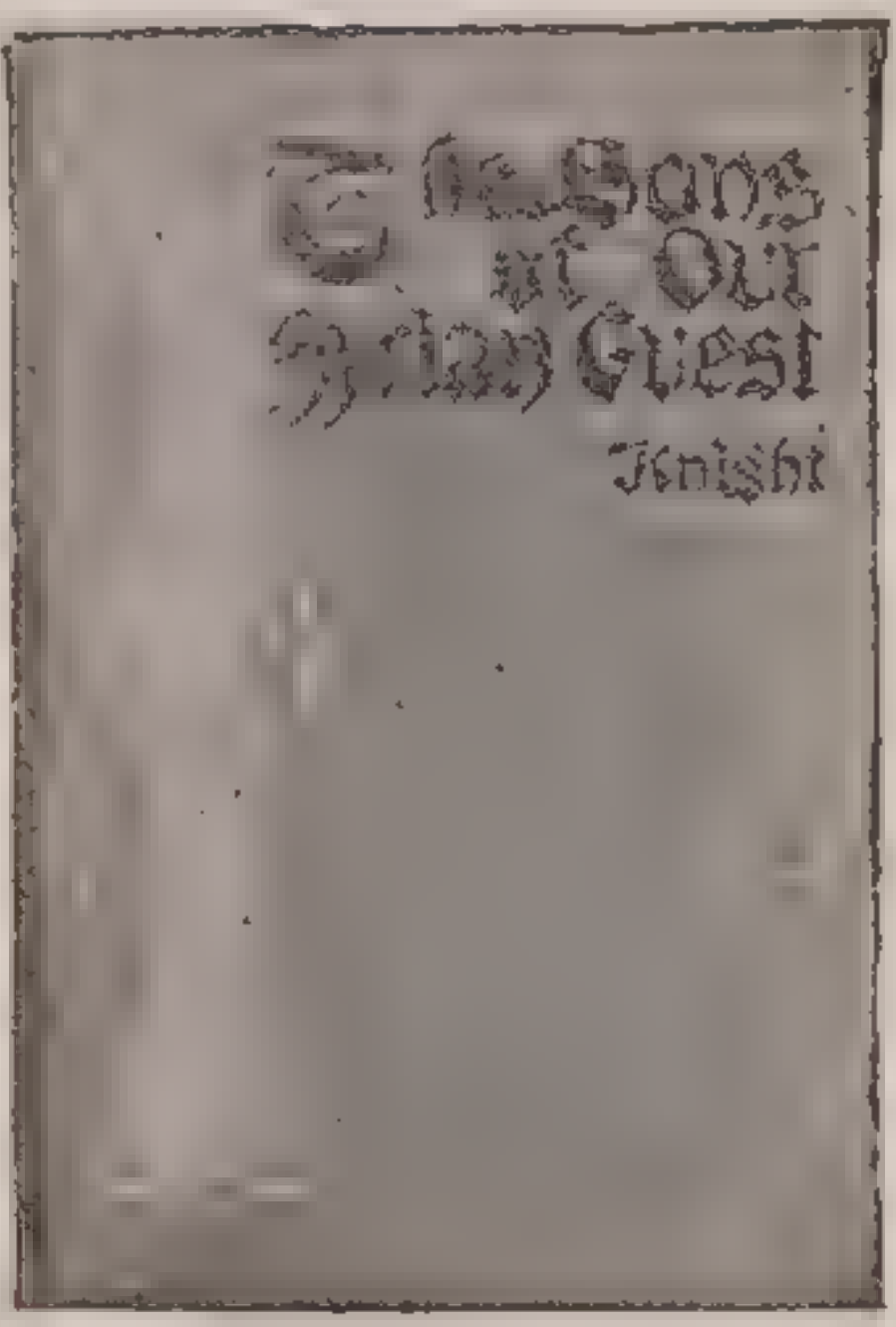

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The Congregationalist and Advance

Vol. CV. No. 51 FOREFATHERS' NUMBER December 16, 1920

The Dawn of a New Era

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THE PILGRIMS GO ASHORE

But our reverend pastor, Mr. John Robinson, of late memory, and our grave elder, Mr. William Brewster (now at rest with the Lord) . . . Out of their Christian care of the flock of Christ committed to them, conceived, if God would be pleased to discover some place unto us (though in America) . . . where, the Lord favouring our endeavours by his blessing, we might exemplarily show our tender countrymen by our example . . . where they might live and comfortably subsist, and enjoy the like liberties with us, being freed from antichristian bondage, keep their names and nation, and not only be a means to enlarge the dominions of our State, but the Church of Christ also, if the Lord have a people amongst the natives whither he should bring us, etc. . . . hereby, in their great wisdoms, they thought we might more glorify God, do more good to our country, better provide for our posterity, and live to be more refreshed by our labours, than ever we could do in Holland, where we were.—EDWARD WINSLOW; "Brief Narration."

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HOWARD UNIVERSITY MUST HAVE HELP BECAUSE THE RACE MUST HAVE HELP

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The Congregationalist
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December 16, 1920

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The Talk of the Sanctum

Our Cover Picture of the Landing

We owe our cover picture this week to the kindness of the Old Colony Trust Company of Boston who have issued a beautifully printed and illustrated book of Pilgrim history in honor of the Tercentenary, and have given us permission to use this ideal picture of a landing in the ship's boat of a company of men from the *Mayflower.* The original, by Botkin, is in the possession of the Old Colony Trust Company. A picture of the landing on what we celebrate as Forefathers' Day it is not, for the *Mayflower* on December 21, 1620 (New Style), was still at anchor in Cape Cod Harbor near what is now Provincetown. But the spirit of the landing is here, expressed in ideal terms and with a fine sense of compositional pattern and values. The landing which we celebrate, it must always be remembered, was from the shallop, putting across from Clarke's Island to Plymouth beach that exploring party which had been searching for the Plymouth harbor which one of the ship's officers had known in a previous voyage. Not only was the *Mayflower* not there, but there were no women in the landing company.

The Death of a Valued Contributor

Many of our readers who have read with appreciation the poems of Margaret Cable Brewster that have appeared from time to time in our columns will be sorry to learn of her death at Modesto, Cal., Nov. 23. She was the wife of the Episcopal rector in that place and the daughter of the well known novelist, George W. Cable, of Northampton, Mass., in which city she grew up. The literary impulses which came to her by inheritance found expression in a considerable body of poetry of unusual merit. During the last ten years she had made a brave fight against tuberculosis and her resignation to the will of God and her constant growth in the spiritual life are reflected in her songs of trust and hope. In the light of these facts we think many of our readers will be glad to turn back to her Thanksgiving poem which appeared in our issue of Nov. 18, and which the *Boston Herald* last week made the text of an editorial in the course of which the writer says, "She knows by some deep experience the wonderful things she has put into lines of exquisite workmanship."

In the Circulation Department—

We feel the Pilgrim spirit and the Christmas spirit combined. It is a fine idea that many of our good friends have of celebrating this Tercentenary Christmas by giving a year's subscription to our Pilgrim home paper—*The Congregationalist*—as a gift to a friend or kinsman. Where can one find a paper or magazine that carries the Pilgrim spirit into modern life as does our national and only Congregational journal?

Our editors have given us a peep into their plans for the coming year. It looks like a great year for our readers. Inspiring messages from Christian leaders and up-to-date authoritative interpretation of what is going on in the world, helps for church and home and young and old, the news of our churches and always surprises of new good things that turn up every little while to surprise and please the staff as well as the readers.

The more friends we have who are really extending the circulation of the paper the more we shall be able to accomplish in every way.

We thank you for all you have done and for all you may be able to do now.

THE CHRISTMAS FUND

For our Aged and Disabled Veterans or their Widows

Six Hundred Families

Fourteen State Societies sharing in the distribution

PROPOSED FUND, $35,000

Echoes from the Christmas Fund of 1919

From one who had been the Pastor of a Prominent Church:

"I never imagined I should need the care that the Board of Relief so considerately gives to the old veterans. I never allowed myself to dream of such need in my own case. I had sustained my heart with the self-made plan that God would allow me to wear the pastoral 'harness' only so long as I could draw the load. Then he would release me and take me off the earth. But that plan awaits fulfillment. God knows best, of course, and among the reasons no doubt one is that I should realize, as I had probably not done before, all the labor of love, the joy of service and the fellowship of comforting sympathy in Christ, which the work of the Board illustrates."

From a Widow in South Dakota:

"May Our Father bless each one who had a part in this kindly, helpful deed. For some weeks I have not been at all well. The children help all they can, but this Christmas check lifts over the hard places and once more gives courage. It will provide a pair of new shoes. Coal and rent and other needs, too, will be met."

From a Veteran in Ohio:

"When we read your letter, my wife exclaimed—'Isn't that grand! That helps us out splendidly.' It would be a sin for us to slip into Bunyan's Slough of Despond, when good friends do so much to keep our feet on solid ground. We do thank all the good friends who have contributed to the need and comfort of the 'down and outers.' May God's blessing be upon them all and upon the Board of Ministerial Relief and its co-workers this coming New Year."

From a Widow in New York:

"The money helps me through, so I can begin the New Year with more pleasure and less care, for I was beginning to realize that there was much to go out and not very much to come in."

From a Minister and his Wife in Nebraska:

"I was out of the house when the mail man brought the letter the day before Christmas, and my wife said, 'It quite took my breath away when I saw how large it was.' And, oh, it will help to do so many things, to buy some more coal, to pay for some groceries, to purchase a few dishes for the table, etc. Yesterday was a day of cheer as we three gathered around the Christmas table. 'God bless you and the many friends who have sent so much cheer into the home.' "

Let all who shared in the gift rejoice in these songs of gratitude.

As you renew your gift, or for the first time join in the Fund, may the sense of the joy it gives to others fill your soul with gratitude that you have the power to bring such Christmas cheer.

Already (December 4) we have nearly the first tenth of the proposed $35,000
Will you help in the last nine-tenths?

Only three weeks to do it.

Send contributions for the Christmas Fund to

The Congregational Board of Ministerial Relief
375 Lexington Avenue, New York

William A. Rice, Secretary — Charles S. Mills, Associate Secretary — B. H. Fancher, Treasurer

The Congregationalist and Advance

Pilgrim Virtues in Modern Life

VI. The Cultivation and Use of Religion

CURRENT commemorations of the Tercentenary that dwell exclusively on the flowering of the Pilgrim seed in civic institutions and in America's marvelous material development miss the main point. The Pilgrims stand out because they crossed a wide ocean chiefly in the interests of their religion in order that they might enjoy it themselves and communicate it to others. That created and sustained the adventuring spirit. That put iron into their blood. That enabled them to endure hardship and master difficulties.

Ecclesiastically the radicals of their day, the Pilgrims shared the prevailing theological views. Yet we do but follow the counsel of their great teacher, John Robinson, when we apprize their theological opinions from the point of view of all the light which in these three hundred subsequent years has broken forth from the Word of God. We are not under obligation to accept every detail of their theology any more than we are to accept their discrimination against Christmas or their way of observing Sunday. At heart we are not so far away from what was the center of their faith—personal reliance on the mercies of God through Jesus Christ our Lord. But whether conservative or liberal, we are bound to be as tolerant as they, and to recognize as fellow-seekers after God all who are sincerely and teachably moving along the way of Christ. For the Pilgrims had a place in their company for Standish, whose family may have been allied with Roman Catholics, and their attitude toward Roger Williams who spent two years with them preaching frequently on Sunday was not so uncompromising as was that of the Bay Colony.

IF we are to hold them before us not as absolute guides in theology or as perfect models in religion, but rather as big, devoted, forward-looking men and women, we must recover the inward urge of two impulses which swayed and transformed them and gave character to the religious life of New England for centuries to come.

The first is their vivid sense of God. He may have been further off in space than modern philosophy, which stresses his immanence, would lead us to think. But in whatever corner of the universe they might have thought him to be, he was something more than a stream of tendency. He was a burning reality. They understood what the writer of Hebrews meant when he speaks of a God "with whom we have to do."

The other element in their faith which tends to become blurred in our faith as the modern world grows more engrossing and alluring is their appreciation and anticipation of the heavenly life. They never rested in the illusion that they were permanent residents of this particular planet. They "confessed that they were pilgrims and strangers," in contrast to many of us who buy and sell, build and plan, eat, drink and are merry as if we expected to live here forever.

Dr. Richard S. Storrs in his noble essay on *The Puritan Spirit* has stated in striking words the attitude toward the heavenly life which characterized them and their fellow believers of New England: "The Puritan conception of life on the earth," he says, "has always been that of a battle and a march, under watchful heavens, toward superlative issues, with great destinies involved."

BUT though the Pilgrims knew that their stay on earth was transient and that heaven, "their better country," was at the end of the journey, they never indulged in self-centered other-worldliness. They shunned the way of escape from human associations and temptations provided by monasticism. They went to work to better the world so long as they stayed in it and if today the fabric of American civilization has any elements of strength and beauty in it, if in three hundred years has been built up a system of laws that at least approximate justice, if our institutions and customs embody anything of the spirit of Jesus, it is largely because the men of Plymouth had courage to blaze the way toward a righteous social order and communicated that instinct to their successors.

The Pilgrims are the outstanding and irrefutable answer to the question, "Can religion work?" Yes, if we prize it above every good, if we cultivate it, if we give it ample and effective expression.

GOD grant that we, our children and our children's children to whom is entrusted the task of helping shape the next three hundred years of American history, may constantly exalt the religious ideals which made the Pilgrims what they were. God grant that we and those who come after us may keep perpetually burning the ancient fires on the altar of our hearts. H. A. B.

WHAT THE CHRISTIAN WORLD IS DOING

A Crowded Calendar

WHAT with the celebrations of the Pilgrim Tercentenary, the round of Christmas services, the Every Member and the Friendship and Fellowship Canvasses, and other regular and special events, the local church has all it can do to keep up with the procession this month. Hardly a local church, at least of the Congregational order, is failing in some way this season to honor the Pilgrims. In many cases pageants and special gatherings supplement effectively words of commemoration and incentive from the platform. Meanwhile the children and young people will see to it that Christmas is kept on the ecclesiastical map and of course the missionary administrators and state committee men charged with the task of making equitable apportionments and following them up will not let this December pass without emphasizing the special opportunities it provides for teamwork and for laying strong and broad financial foundations for the coming year.

Each Church a Law unto Itself

BECAUSE so many interests reach a kind of focal point this month and so many appeals, missionary, charitable and didactic, emanate from denominational and interdenominational headquarters, the local church may sometimes feel that its autonomy is threatened and that all power of initiative on the part of the pastor is taken away, or rendered needless. This is far from the case, as we understand the situation. It still remains true as it has for the last three hundred years in American Congregationalism that the sovereignty of the local church resides in its own membership. Any appeal can be tossed at once into the wastebasket or it can be adopted in whole or in part. When the letters and the drives seem to be always with us, let contentment of spirit be engendered by the thought that the freedom of the individual church continues to be a cardinal principle of Congregationalism.

The Tercentenary Mass Meetings—The East

THE twenty speakers who recently invaded many sections of the United States bearing the message of the Pilgrims have returned. Reports have come in from the communities into which they carried their message concerning the men and women who came over in the *Mayflower*. In Albany, N. Y., the beautiful Chancellors' Hall in the Educational Building was packed and hundreds anxious to hear Drs. Jefferson and Ramsay were unable to gain admission. Over fifteen hundred people attended the meeting in Rochester, N. Y. Capacity audiences greeted the speakers in Syracuse, Elizabeth, Bridgeport and New Haven. Dr. Fort Newton and Dr. Gillie were greeted with splendid audiences and in Detroit, Pontiac, Akron, Columbus, Dayton and Cleveland they spoke to thousands of people. Dr. Samuel A. Eliot and André Monod had successful meetings in New Orleans, Houston, Dallas, Oklahoma City and Memphis. The meetings in Trenton, Baltimore, Washington, Harrisburg, Pittsburgh and Scranton were excellent. Canon Burroughs, Dean Talcott Williams and Bishop McDowell addressed this series. The celebration in Washington, D. C., was successful. A mass meeting in Carnegie Hall with English, Dutch, French and Belgian speakers was the big feature of the New York city celebration.

The Tercentenary Meetings—the West

FOUR thousand people were present at the Chicago meeting to hear General Nivelle and Dr. John H. Finley and over two thousand attended the meeting in Springfield, Ill., at which General Nivelle and Harold Spender spoke. In Milwaukee nearly three thousand heard the General and Dr. Herbert L. Willett. In Indianapolis, Louisville and Cincinnati the largest public buildings were packed to the doors. Mr. Harold Spender and Dr. Gaius Glenn Atkins were greeted by large audiences in Kansas City and St. Louis.

In New England

THE New England meetings were not so well attended. Westerly, the smallest town of the six in which Dr. Percival J. Huget and Mr. P. Whitwell Wilson spoke, presented the largest audience of the group. Inclement weather was undoubtedly a factor in bringing about a rather small gathering in most of the New England towns. The Irish question has also been suggested as a more likely explanation. One prominent man, however, ventured to add that Ireland did not cut as much of a figure in the lack of New England enthusiasm in Tercentenary celebrations as the foreign population—the indifferent non-Anglo-Saxon groups, some of whose leaders do not care to have them know much about the Pilgrims. Expressions of gratitude are reaching the Mayflower Council from every division of territory into which the Pilgrim message was taken. The speakers were evangelists of international friendship and good will. More things have been wrought by the commingling and teamwork of French and British and American speakers in these meetings than perhaps we dream of.

The Week of Prayer

THE Federal Council of Churches has issued a call for a Week of Prayer for the churches from Jan. 2 to Jan. 8, 1921. In the interest of community of faith and action among the churches of the world it has adopted, with slight changes, the message and subjects for the Week of Prayer issued in behalf of the World's Evangelical Alliance by the British Evangelical Alliance. The topics are as follows: Monday, Jan. 3, Thanksgiving and Confession; Tuesday, Jan. 4, The Church Universal; Wednesday, Jan. 5, Nations and Their Rulers; Thursday, Jan. 6, Missions Among Moslems and Heathen; Friday, Jan. 7, Families, Educational Establishments, and the Young; Saturday, Jan. 8, Home Missions.

Syrian Protestant College Changes Its Name

IN accordance with a recommendation from the late Dr. Howard S. Bliss, its president for eighteen years, Syrian Protestant College at Beirut has obtained a new name, the American University of Beirut. With the expansion of the college, the old name no longer served to express the scope and purpose of the work of the institution, which now ranks as the equal of Robert College at Constantinople in its influence over the social and commercial life of the Near East. Friends of Dr. Bliss have recently established a Howard Bliss Memorial Fund, the object of which is to meet the budget for the current year by securing $80,000 and to raise an additional amount of $320,000 in order to wipe out the deficit accumulated during the war. The Board of Trustees have not yet found a successor to President Bliss.

A Hospitality Test

THE *Chicago Evening Post* has been testing the hospitality of the wealthy Chicago churches by sending its reporters, dressed as down-and-outers, to the Sunday services. Generally speaking the churches gave the reporters a fairly cordial welcome. Some adults gave the visitors the cold shoulder, and a few of the youth giggled. The *Post* recognizes that not all who attend the services of the church are Christian, and that not all Christians are thoughtful. It goes to the heart of the problem as follows:

> Here were men who, by all appearance, stood in need of a pull upward. It was evident that they were ill clad and cold; it would have been natural to suppose that they might be hungry and jobless. Their immediate physical discomfort and material need formed the points of contact from which advances could be made to the needs of the spirit. Jesus never failed to make such points of contact. It is in no carping or ungracious humor that we note the churches failed. It is beside the point to say that if any one of these men had asked for material assistance he would have been given it. The manifest poverty which evoked from the un-Christian an avoidance should have called forth from the Christian something more to the immediate purpose than a kind word and a friendly smile.

The *Post* undertook its experiment so that it might make constructive criticism of the relationship of the churches to the poor. Its editor and publisher is a member of a church strongly evangelical, and is in full sympathy with the fundamental aims of the church. His criticism is from the inside.

EDITORIAL

Supporting The Congregationalist

The directors of the Congregational Publishing Society have asked advice from the Commission on Missions and the Executive Committee of the National Council with regard to *The Congregationalist*.

The unprecedented cost of paper and printing has made it impossible for the denominational papers of the country to be published without financial loss. *The Congregationalist* inevitably shares in this condition, which in its case has been emphasized by the obligations which it assumed at the direction of the National Council in taking over *The Advance*.

The Commission on Missions and the Executive Committee of the National Council, after careful consideration, have unanimously advised that *The Congregationalist*, which is in no sense a business venture, but exists as an educational agency of our churches, be taken over by the Education Society as a part of its national service.

The Board of Directors of the Education Society have felt it clearly their duty to accept this responsibility until the meeting of the National Council next July, at which time they will ask for the further direction of the representatives of the churches.

Meanwhile, we bespeak the hearty and increasing support of all of our churches for *The Congregationalist*. In its history and reputation we take just pride. It is encouraging that the list of its paid-up subscribers is now larger than ever before. Its strength and service are an indispensable element in the unity, influence and efficiency of our churches.

Henry C. King, *Moderator of the National Council.*
Charles F. Carter, *Chairman of the Executive Committee.*
Edward D. Eaton, *Secretary ad interim.*

On the Right Track

The Federal Council of the Churches of Christ in America is consolidating its forces, finding an enlarged sphere of operations and assuming an importance paramount to that of every other association of American Protestants. The Boston meeting just held marked the beginning of a new era. At the same time the Council is just as impotent to do anything without the consent and approval of its thirty constituent bodies as it ever has been.

The present situation in American church life seems like an anomaly. Never was there such denominational compactness, such definiteness of aim, such a concert of purpose, such zeal for the welfare and usefulness of the individual body as now exists among Presbyterians, Methodists, Baptists, Disciples, Lutherans and all the others, including, we are glad to say, Congregationalists. On the other hand, never was there so much real brotherliness, such eagerness to do things together, such yearning to give to the world a convincing example of the fact that at heart Christ's followers are one.

This being the actual state of affairs, we must all make the best and the most of it. Those of us who believe that denominations are likely to go on substantially as they are for a half century to come, and those of us who want to see community churches replace a half dozen competing organizations and the integration on a wider scale of bodies that have no essential reason for keeping apart, can unite in supporting the Federal Council as the providential instrument at hand for bringing to pass ultimately things we all want to see accomplished. The Providence of God usually does take more time to arrange matters than we in our haste, impatience and short-sightedness would take under similar circumstances.

Unquestionably the future is with the get-together movement. The present denominational *esprit de corps* is altogether different, broadly speaking, from the old secretarian spirit, which issued in so much strife and rivalry. Existing denominational enthusiasms are linked up with earnest effort to secure common understandings and to enter into joint undertakings. The yearning for unity cannot be repressed. It has grown mightily during the past year, stimulated in large measure by the Inter-Church Movement. Unstable as was the basis of that Movement, faulty as many of its methods, it engendered a spirit which abides. If after the disappointments arising from the outcome, there had been no organization at hand to serve as a residuary legatee of its spirit and of what was best in it, our American Protestantism would have gone to work to create a new organization to represent the new instincts and objectives of twenty-three million American Christians.

Fortunately the Federal Council was at hand. From the first it had the right foundations, being the creature of the highest official bodies of its component parts. With real statesmanship, its leaders undertook months ago not in its own behalf selfishly to profit by the existing situation, but surveying it impartially and thoroughly to ask what under the circumstances can the Council, as the accredited agent of American Protestantism, do to conserve all the gains of recent years, and to help block out a path of progress in which the churches could walk safely.

The Council, through a representative committee headed by Dr. Robert E. Speer, brought into the Boston meeting a report which became at once the object of earnest consideration. Charged with a difficult task which involved both technical readjustments and constitutional amendments as well as the projecting in bold lines of a larger sphere of action for the Council, the Committee succeeded without multiplying words in mapping out a program and a relationship to other bodies which ought to serve the needs and demands of the next few years. It recommended:

The strengthening and enlargement of the secretarial staff of the Council.

The provision by the constituent bodies of a budget of $300,000 per annum for the next five years.

A conference of interboard agencies, such as the Foreign Missions Conference and the Home Missions Council, with a view to careful adjustment of spheres and better service on the part of all.

Other suggestions included some adequate arrangement for supplying information and interpretation regarding the activity of the churches, more general acceptance of the principle of stewardship, both of money and of life, the provision of a clearing house for all the women's Christian organizations and the effort to promote and correlate lay activities in the churches.

The report as a whole means a closer relating of the Council to existing interdenominational agencies in an advisory rather than a supervisory way. This will both vitalize the Council and aid the other organizations. It is going as far in the direction of administraton as it is desirable for the Council to go at present.

A recommendation, cordially agreed to by the Council, was that the thirty denominations raise $300,000 yearly for the Council through assumption of their share as a legitimate and regular item in their respective denominational budgets. Last year the Council spent about $180,000. Of that sum only about twelve thousand dollars were appropriated directly from the treasuries of the denominations. The rest came through private solicitation. But if the Council has worth and is to have dignity, its officials should be relieved of personal solicitation from individuals who, under the stress of the recent situation, have been obliged to resort to the questionable method of circulating little subscription books broadly through the mail. If the Council is worth anything to American Protestantism, its support should be accepted as a legitimate fixed charge. If the Council can function as the one central unifying and impelling Protestant instrumentality, $300,000 a year is not a great sum for nineteen million evangelical Christians to supply. On its part, the Council, if thus entrusted with the official support of the churches and commissioned by them to do a larger work should, and we believe will, seek to approve itself to them in three particulars:

In the personnel of its executive staff and its administration. In electing Dr. Robert E. Speer to the presidency for the next four years, the Council established a very high standard. His character and abilities mark him as the man for the hour. An experienced administrator, a scholar, a world traveler, he stands pre-eminently for the personal spiritual life. His aid will be powerful in keeping the Council from becoming a machine, and in making it a spiritual powerhouse. The proposed enlargement of the secretariat is another step that will add to the prestige and influence of the Council. Yet it should never be forgotten that both in fact and in the thought of its present executives, the voluntary service of capable men is one of the greatest assets the Council can have. That such men as Prof. William Adams Brown, Dr. James I. Vance, Dr. Frank Mason North, Dr. Albert G. Lawson, Fred B. Smith, and Robert Speer are willing without compensation to spend long hours in the patient work of the committee room is reassuring. When such men as this think the object in view is worth their voluntary expenditure of time and thought, the rest of us should try to see and grasp the idea at stake.

In the sending forth of its literature and in the work done by its commissions, the Council may well guard against the unnecessary multiplication of documents and instrumentalities. Discrimination is needed both in the sphere of publicity and propaganda and in the choice of tasks. In saying this we would also express our appreciation of the good work already done by the commissions of the Council. Especially notable was the work of the War-time Commission, whose report at the Boston meeting fully justified all the labor and expense involved.

The Council must speedily relate itself more definitely to the local communities. Multitudes of earnest church members have no idea what the Council is. Upon the minds of hundreds of Christians in the metropolitan Boston district last week's gathering made no more impression than a convention of conchologists would have done. The existing local federations offer a means of approach to the larger cities which should be utilized more vigorously. In the towns and cities where there is no federation, groups should be organized of men and women who will keep alive in their own hearts and spread through the community the desire for unity. It need not be in any case a large group, provided that in the few who do gather occasionally the passion burns.

Why Not Face the Main Point?

The *Saturday Evening Post* takes the makers of the Inter-Church report on the steel strike to task because these churchmen knew while they were condemning the steel trust for paying insufficient wages that the ministers of their respective denominations were grossly underpaid. The probabilities are that the members of the Commission that investigated the steel strike were as sensitive to this fact as were the editors of the *Saturday Evening Post*, perhaps more so. The fact is that if the church or any other organization waited until all the wrongs within its own fold were righted before it set out against other wrongs there would never be any leadership given nor progress made against the kingdom of evil.

The Inter-Church World Movement made many mistakes, but among the many good things that it did was the stirring of a mighty sentiment for paying ministers decent salaries. The editorial in the *Saturday Evening Post* could well be used to divert our attention from the main issue as could much of the rest of the comment on the Inter-Church report of the steel strike. The main point is that the church has the right to announce and must proclaim the great Christian principles that should underlie all human relationships and it must be absolutely fearless in the application of these principles to conditions of life. This does not mean that the church should undertake to make a technical program for industry nor that it shall cease to make its first message one relating to the relationship of God and the individual. This is first and central, but it is not the only message of the church. Jesus was not silent about oppression and his true followers, if they are intelligent, will not be silent.

Any church that fails to demand the application of the teaching of Jesus to the conditions of life everywhere is failing in one-half of its work. Any emphasis, however great, placed upon repentance, forgiveness of sins, and a holy life in the narrow range of individual living cannot make up for lack in the application of the gospel to every field of human endeavor. The members of the Committee of the Inter-Church that reported on the steel strike, had they been speaking to the point of ministerial salaries, would undoubtedly have said things just as unpleasant for the churches to hear as they did say concerning the strike. Their report may have been biased, but the main issue is the question of the right of the church to demand that all life everywhere be lived upon a Christian basis, and to criticize when this is not done.

An Overture of Help for Armenia

A new stage is opened, we sincerely hope, in the long and cruel history of Armenia by the proposal of the League of Nations that Mr. Wilson—in his private capacity, of course—should attempt in connection with others a mission of mediating between the Turkish Nationalists and the Republic of Armenia and by the proposal of President Wilson in his message to Congress that a loan of some twenty or more million dollars should be made by the United States Treasury to Armenia for purposes of construction and reconstruction. The President puts this proposal of a loan on the same basis as the advances which were made in war time to some of the smaller and even to the larger allied nations.

The proposal, of course, is immediately flouted by such extreme leaders as Senator Borah, who stands for a complete refraining from all official relations with other countries. It will have, we are sure, the backing of many men of mark and influence, even of those who were unwilling to commit the nation to unreserved membership in the League. It should have the approval of the great majority of the broad-minded citizens of our country. Less than this in the way of help we can hardly offer. And there is some hope that in wise hands this may make the turning point of hope and confidence for an able but afflicted people.

Once More the Minister's Pay

As the annual church meetings draw on apace we want to enter one more plea for raising the minister's salary. *The Congregationalist* has harped away on this subject—we trust not to the distaste of our readers generally—for the last three years. Our Salary Roll of Honor, listing churches that have lifted the ministerial stipend, has now lengthened to 1,344. A number of churches have been registered two or three times, representing successive additions to the salary. This list ought to be swollen by several hundred additions between now and next March. We know that coal costs more than it used to and the sexton has come in for a raise, or at least ought to. We appreciate the difficulties with which church committees struggle, but our point is that just as in planning home expenditures certain necessaries are given right of way, so in the life of the church the salary of the spiritual leader should be scheduled before rather than after the appropriation for coal and the sexton.

As long as Protestants maintain a paid ministry where compensation is determined in advance and not, as in the case of other branches of the church, left to a considerable extent to the initiative and painstaking of the priest, we believe our churches should provide for the health, the comfort and the efficiency of the minister and his family. In connection with current drives designed to increase the salary of college professors, the appeal has often been made to "give the the professor enough to enable him to live like a gentleman." Ministers of Christ have no expectation of or desire for luxury. But they know they would be better able to do Christ's work if they were not hampered by debt and if they were relieved of some portion of the pressure that is upon the middle class everywhere today. Not one minister in ten pleads for himself. Because of that fact we once more plead in their behalf.

The Turn of the Year in Prayer

A correspondent makes a plea, which we are glad to second, for watch night meetings as we close this year of trouble and perplexity and look around the corner to the opening of another year. The significant time makes the significant opportunity. We do not say that this should be a meeting in which the ambition of pastor and organizers should look toward numbers. It is first for those who know in their own experience the meaning and the blessing of prayer. For prayer is not something to be argued about. Men who have never learned to pray are sterile soil for the sowing of faith in a real communion with God and intercession. While the invitation should be general, it would be better to have for such a meeting at the year's end a handful of people who are in full sympathy than a crowd who come unwillingly or to be entertained.

As to the objects for intercession, it may be well to make them few but definite. It is no time nor place for a scattering fire. As in all true prayer, sincere confession may come at the beginning. Then we ought to ask for the aid of the Holy Spirit in the work we have to do. That God would raise up leaders and that he would give power to the leaders we already have; that he would bless the means employed and help us to devise ways to make them more helpful and efficient; for Christian nurture of the children of the church; for the community, the state, the nation; for the Christianizing of the world in all its ways; and for its peace and brotherhood—here are definite and pressing needs enough, which may, if it is thought wise, be assigned singly and with careful consideration beforehand to those who will assuredly take part, that there may be no praying at random, no careless overlapping and no waste of spiritual energy in platitude and rhetoric.

Such a Watch Night meeting, of a dozen, or of a whole congregation, could not fail, we think, to be profitable and memorable for those who are present, an incentive toward enterprise in the life with Christ and a step forward in the faithful, courageous and patient witness of the church in the community where it is gathered. Plan it out a little beforehand, brethren, and do not merely improvise it when the last evening of the year comes round.

A Christmas Parable of Safed the Sage

The Sermon of the Little Child

There was a day in Early Winter, when the sun had set, and the daylight grew dim. And I entered the House of God. And there cometh ever upon me as I enter a feeling of Reverence, and a sense of the Beauty of the place. For if the Sun be shining, then is the place flooded with Golden Light; and if it draw toward evening, then is the light less, but richer and more peaceful.

And I heard as I entered a Small Voice, and I beheld a Small Light. And they were Very Far Away, even in the Pulpit.

Now the Light was the Light of the Electrick Lamp that is fastened above the Pulpit. And it sheddeth its beams not toward the Congregation, but backward, and downward. For it is Hooded.

And Between the Top of the Pulpit and the Hood of the Light, I beheld a Little Face. And the Face was Rosy, and it was fringed round with Golden Hair. And the little round Mouth was open, and the Front Teeth were gone. And there stood the Daughter of the Daughter of Keturah. And she stood upon her Toes, that she might look in the face of the Congregation. And the Congregation sat on the Front Seat, very Attentively. For he was her Little Brother, whose age is Three. And he hath Great Admiration for his Sister, who hath late become Six.

And she held a Book in her Little Hands, and she sang. And he also sang. And when the song was finished, then did she climb up into my Great Chair and sit down.

And I also sat down, but far away, and I listened while they twain went through the Service. And the Daughter of the Daughter of Keturah was Grandpa, and her Little Brother was the Congregation. And at the end of each part of the service did she climb up into the Great Chair, and presently did she climb down again, and do the next thing.

And she came unto the Sermon. And she said,

Once upon a time there was a Cruel King. And he was not kind to the Little Jesus. And Joseph and Mary were kind to him. And they took him and went into Egypt. And Mary rode on a donkey and carried the Little Jesus in her arms, and Grandpa has a picture of it. And we must be kind to Jesus. When we see a little Kitten that Mews at the door and has no mother, do we be kind to it? Yes, yes. And when we see a little Birdie, do we be kind to it? Yes, yes.

And when she said, Yes, yes, then did her brother also say, Yes, yes; for that was his Amen. And when she had finished, she clapped her hands and applauded her own sermon, for ministers also do the same, though not so frankly. And her brother he also applauded.

And she said, Hullyhoo Root is here. Would he like to say a few words to the children?

Now I had not known that she had seen me, nor had she ever before called me Elihu Root; but as she was Grandpa, I had to be some one else. And she hath a long list of distinguished friends, whose names she useth very freely. And what I or Elihu Root said to the children mattereth not.

But this will I say for myself and for Elihu Root and for all men unto men and women everywhere—Be kind. For the miracle of Bethlehem is repeated wherever a child of God awaiteth a deed of love from any other child of God. In more than one place on earth hath there been an Inn with no room for the Christ. And when the Christmas Day cometh once again, give not alone to those who give unto you again, but be kind. When thou seest a Friendless child, and thou dost be kind unto him, hast thou done it unto Jesus. And if there be an home in need, and thou dost minister thereto in love, hast thou been kind to Him.

And the angels shall answer, Yes, yes.

In Brief

The Red Cross is always on its job. When an earthquake in Albania made some 15,000 people homeless, a Red Cross party was immediately organized, provisioned and on its way toward the scene of trouble. The Red Cross sentinels are everywhere quick-sighted to observe the needs of help.

* *

The Nobel Peace Prize comes to a lover of peace when it is given to President Wilson, just as it did when President Roosevelt was the recipient; and now, as then, it is a compliment to the whole United States. It must be a satisfaction to the President that this side of his character and purpose is just at this time recognized in a manner to fix the attention of the world.

* *

We all breathe freer air now that the election is over and we can resume our old habits of consideration and courtesy for political opponents. On the political side Mr. Harding has borne himself wisely on his visit to Washington, and Mrs. Wilson has been courteous in inviting Mrs. Harding to drink tea at the White House. It is only in remote places and narrow minds that bitterness of spirit is perennial.

* *

Not one word too much is said by a New Hampshire correspondent on page 798 of this issue about Dr. Burton W. Lockhart, who retires Jan. 1 from the pastorate of the Franklin St. Church, Manchester, N. H. He has enhanced the reputation of a traditionally great pulpit. Besides that he has incarnated in his own character, day by day, the spirit of Jesus Christ. What some one said of William Pitt, England's distinguished statesman, applies equally to Burton Lockhart: "No one went forth from his presence without being a braver man."

* *

Some of our Christmas money should this year go to feed the starving of the world, in China, in Armenia, and in Europe. Mr. Hoover has promised to give his whole time toward raising the sum of $23,000,000, which is the goal of effort for the fund. All our readers, we hope, will keep an open ear for the appeals which are to be made and do as the Corinthian Christians were asked to do: "Let every one of you lay by him in store, as God hath prospered him, that no collections be made when I come." This fund and the fund for China should have a place in the budget which we all of us should be planning, for the coming year.

* *

Argentina has a secretive and rather autocratic President in the person of Dr. Hipolito Irogoyen. It is difficult to make out his policy in regard to the League of Nations, from which the Argentine delegate to the Assembly has withdrawn after failing to secure amendments which would, among other things, have asserted that all nations are, irrespective of their desire and the will of the League, members of it. Certain nations are evidently not yet quite measuring up to the requirements of the League constitution and should not be admitted until they do. Argentina's withdrawal will not, however much regretted, wreck the League. And the course of action at Geneva seems to point unmistakably to wise caution in postponing amendments, such as those which Canada and the Scandinavian powers have offered, until next year. That seems like holding the door courteously open for the United States in particular to enter and to share in the final constitution of the League.

OUR PILGRIM PULPIT

The Pilgrimage of Faith

By Rev. William E. Barton, LL.D.

First Church of Oak Park, Ill.

And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there he builded an altar unto Jehovah.—Gen. 12:7.

That was the important feature of the migration of Abraham; he not only moved, but he built. He lived in a time of migrations, and among a people who were migratory in their habits. One move more or less was not in itself significant. But in a time of instability, he prepared for a stable habitation and a spiritual possession. He moved from somewhence, but he also went somewhither; and he knew when he had arrived, and he established there a memorial of the permanence of his occupation. It was an altar to his God.

That also was the way the Pilgrims did. There was much moving in their day. It was a time of migration. There were conditions from which it was desirable to escape. Many restless people were departing from England. Most of them went nowhere, so far as any permanent influence upon history is concerned. They left but did not arrive. They disappeared from the places where they had been, but they registered no permanent mark of arrival at any port in recorded history. It was not so with the Pilgrims. They did more than leave England; they lived in Holland and there maintained the distinctive features of their social life. They did more than depart from Holland; they set up in America the monuments of a permanent civilization. They erected an altar, as Abraham did; and they builded other structures around it.

An altar might have seemed the least consequential and the most easily postponed and forgotten of all their possible works of construction. It might have seemed that their most significant undertaking would have been recorded in other terms: they might instead have built a courthouse; a bank; a mill; a market; a threshing-floor. All these structures they needed, and the equivalents of all these the descendants of Abraham needed, and in time procured. But first of all came the altar. It was a family altar in the first instance; but it became the altar of a church and a nation.

The Pilgrim movement had its commercial features; there was a business aspect of the venture; but that was not its most significant feature. The organific idea of the colony was not commercial; it was spiritual. It centered not in the fur-trading establishment or in the fish-drying sheds or in the grocery store. It had its center in the church.

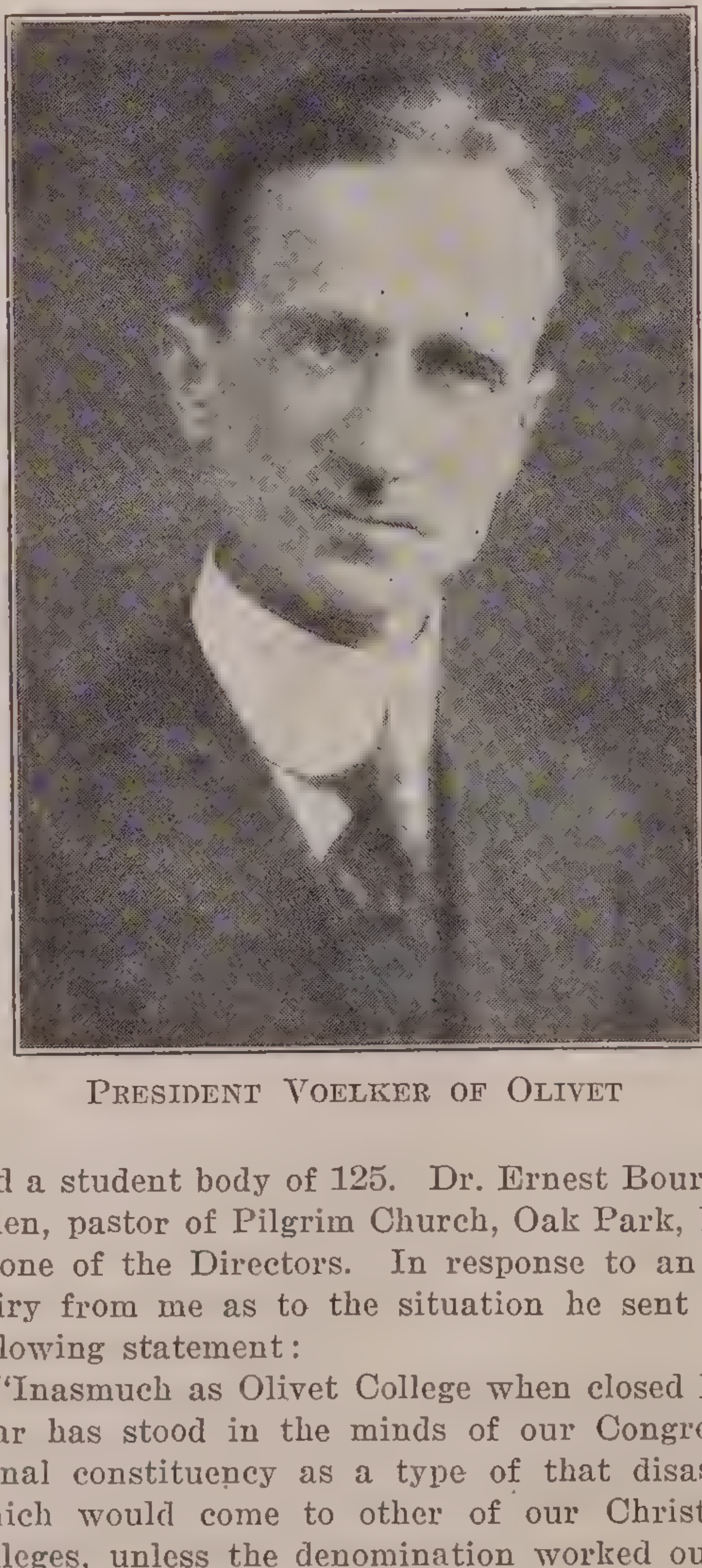
Civilization confesses its failures in institutional form in its jails and asylums, and its pathetic efforts at reclamation in its hospitals and reformatories. The support of these swells the burden of the taxpayer, and weighs down the progress of the race like an Old Man of the Sea. The Pilgrims, as the years went by, had sad need of their share in these confessions and sad attempts. But in the beginning it was not so, neither was it inherent in their ideal. Their forms of institutionalized life were four —the Home, the Church, the School, and the State. The altar which they builded to God stood four-square. It incorporated these four conceptions of the social life of the community. Such an altar, with a spiritual ideal animating the organization of life in home and church and school and state is still the hope, as it must be the salvation, of the republic.

The Pilgrims brought with them their wives and children. They could not afford to indulge in any dreams which would not pay a living wage to the men who dreamed. Stern necessity stood beside the Pilgrim altar, and poured the salt water of contempt on all unpractical idealizations. The Pilgrim was a practical idealist: he had to be.

Our American civilization treads in the wide road which was first a footpath for Pilgrim feet. It moves, and cannot long remain in any one situation. It can never safely move beyond the region within which it can erect an altar to the God of the Pilgrims, an altar anointed with their consecration and walled round by their practical wisdom; an altar standing four-square, facing on its four linear dimensions the Home, the Church, the School, and the State.

FROM·OUR·WESTERN·WINDOW

It ought to bring encouragement to our churches that are just now in the midst of their campaign for the 1921 apportionment on the $5,000,000 basis to know some of the great things accomplished by the Emergency Fund subscribed in April of this year. The American Board and the Home Missionary Society both of them would have had a debt at this time that would have been staggering had it not been for this Emergency Fund. The debt that both the Societies have had to incur is large enough as it is. There is this good word to be said, however—that their obligations will be further reduced by the payments still to be made on the Emergency subscriptions. As noted in *The Congregationalist*, one of our colleges, Olivet, was closed last year because of the financial situation. It is now open, has a good faculty, and a student body of 125. Dr. Ernest Bourner Allen, pastor of Pilgrim Church, Oak Park, Ill., is one of the Directors. In response to an inquiry from me as to the situation he sent the following statement:



PRESIDENT VOELKER OF OLIVET

"Inasmuch as Olivet College when closed last year has stood in the minds of our Congregational constituency as a type of that disaster which would come to other of our Christian colleges, unless the denomination worked out a plan for adequate undergirding and help, it will interest the many friends of the college to know what splendid progress has been made as the result of the heartening gift of $25,000 made through the Congregational World Movement.

"The most enthusiastic and largely attended meeting of the Board of Trustees which has occurred in many years was held at the College recently. Encouraging reports of the outlook and present condition were made. Over $18,000 has been raised and paid out for permanent repairs, in addition to that secured for current expenses. A choice student body recruited in the brief period after Aug. 1 has been gathered together. The faculty includes some of the well-known and highly honored alumni of the college and is already a well-organized group, loyal to the traditions of the past, the ideals of Christian education and the opportunity of the new day.

* *

"A committee on increasing the present endowment was appointed, consisting of Mr. J. N. Klock, one of the new members of the Board elected by the Michigan Congregational Conference; Mr. George R. Wilson, of the A. W. Shaw Co., Chicago, one of the most energetic and loyal alumni; and myself. A fine senior class will be ready for graduation next June. The president and the faculty will readjust certain courses in line with the highest educational standards, having in this matter the skilled assistance of Pres. Charles McKenney, an alumnus and trustee of the college and now president of the Michigan State Normal. A rousing convocation was held at the usual chapel hour when the Board of Trustees was introduced to the student body and various addresses were made. Great enthusiasm accompanied by college songs and yells was manifested during the dinner hour at old Shipherd Hall.

"Congregationalists have always been pioneers in education and have stood for the highest type of training for their ministers. The tidal wave of students now engulfing our state universities and other schools is calling attention to the rare opportunity and unique service of our own smaller Christian colleges. The plan for co-operation with these colleges which is now being worked out by the denomination promises much for the future. We have determined that besides bragging about our educational institutions we will also back them to every reasonable limit."

* *

The evidence that the denomination is doing the thing that Dr. Allen has indicated is to be found in the fact that it has undertaken to raise a half million dollars in 1921 to take care of college deficits. It is also encouraging to find that in a number of states the colleges and the State Conference have already established a new relationship. This is especially true in Michigan where the Conference has representation on the Board of Trustees of Olivet. Apparently Congregationalists have no disposition to undertake to control their colleges, but there ought to be a very close relationship established so that the colleges may have the hearty support, moral and financial, of the churches, and so that the churches may look to the colleges to thoroughly Christianize their students and to send them back to be sympathetic leaders in the home church.

The whole course of our church life would be changed if the fine young people who attend our colleges could be given courses in the Bible, in teacher training, in the organization of the church school, in leadership of church music, and religious education, and the development of the all-round life of the youth in the church. The churches have money enough to finance their denominational institutions if they will give it, and the college can do for the young people it trains everything indicated above. Let's get together. R. W. G.

Chicago, Nov. 30.

The World the Pilgrim Fathers Knew

XI. The Pilgrims Cross the Sea

By Isaac Ogden Rankin

From Leyden to Plymouth, by rail and by steamer from Rotterdam and rail from Boston or New York is now a matter of less than a fortnight's travel. But Bradford and the Pilgrims were nearly half a year upon the way. Practically the whole distance was by water and at least three vessels had a share in carrying them, one on the canal to Delfshaven, one across the Channel to Southampton, and one on the Atlantic to Cape Cod and Plymouth. But having determined where they meant to go, they had first to make arrangements with the English authorities under whom they meant to live.

Reluctant King and Intolerant Bishops

The full story of the long negotiations between the Pilgrim Church in Leyden and the English commercial companies lies outside my plan. They were of necessity working at cross purposes for the Pilgrims wanted a religious freedom, a home and a place to grow, while the companies wanted money. The Leyden Pilgrims were still under the ban as Englishmen, but they were in demand as colonists. It was not easy to get the right sort of people, and especially the right sort of women, to go on such an adventure and endure the hardships of settlement. Indentured wives, to be wooed suddenly and paid for in tobacco, were sent to Virginia about the time the Pilgrims came—somewhat as "picture brides" were for some time sent from Japan to California. But nothing of that kind happened in New England, where the wives came with their husbands. Among the *Mayflower* passengers, for example, were seventy-three males and twenty-nine women and girls. It was the pilgrimage of a church built largely upon the full family life.

Delfshaven, Whence the Speedwell Sailed

The English theory of occupation and control in America at this time was not in substance different from the Spanish and Portuguese. Queen Elizabeth gave Sir Humphrey Gilbert a patent to take possession of "any remote, barbarous and heathen lands not possessed by any Christian prince or people." There was no question of self-determination for the Indians. But the Pilgrim idea, including as it did the thought of evangelism, was more liberal. They had, as Bradford writes, "A great hope & inward zeall of laying some good foundation, or at least to make some way therunto, for ye propagating & advancing ye gospell of ye kingdom of Christ in those remote parts of ye world; yea though they should be but as stepping stones unto others for ye performing of so great a work." And again, he writes: "The place they had thought on was some of those vast & unpeopled countries of America, which are fruitfull & fitt for habitation, being devoyd of all civill inhabitants, where ther are only salvage & brutish men, which range up and downe, litle otherwise than ye wild beasts of the same." There is a considerable difference in point of view between this and the Spanish invasions of Mexico and Peru, or even the charters and ambitions of Elizabeth and James in Carolina and Virginia.

English Friends and Foes

In the long and confused negotiations for permission to settle and be undisturbed in their religious life the Pilgrims had some influential friends in England. Chief among these was Sir Edwin Sandys, the son of Brewster's landlord at Scrooby Manor and grandson of the Archbishop of York. But the whole story of these negotiations is like the path across a swamp, difficult to find and slow and muddy in the going.

The king by this time was ready to wink at the religious independence of the Pilgrims for the sake of the commercial gains in which he hoped to share. But the Bishops were unyielding. There was dissension and desertion in the trading companies, which changed like a kaleidoscope. When the Pilgrims landed on Cape Cod they found themselves, or thought they found themselves, outside the jurisdiction of the company whose charter they held and, indeed, of any company whatever. Even their friends in England were divided: "For some of those yt should have gone—fell of & would not goe; other marchants & friends yt had offered to adventure their moneys withdrew, and pretended many excuses. Some disliking they wente not to Guiana: others agaíne would adventure nothing excepte they wente to Virginia. Some againe (and those that were most relied on) fell in utter dislike with Virginia, and would doe nothing if they wente thither. In ye midds of these distractions, they of Leyden, who had put of their estate and laid out their moneys, were brought into a great straight, fearing what issue these things would come too."

The only wonder is that under these conditions they got away at all. The sad result was that they came poorly provisioned and in winter time to an inhospitable shore and half of them died before the first seed could be put into the ground.

They had sent as agent and forerunner to England John Carver, afterward elected Governor upon the voyage. He had as coadjutor Robert Cushman, who seems to have been in England already. Carver had his quarters at Southampton, gathering stores. Cushman, who seems to have been rather an unstable soul and a wretched bargainer, conducted negotiations. He was forced into an agreement at the last moment, when it was too late for the Pilgrims to retreat, by which the colony was to become for seven years a communist society for the benefit of their financial backers and all gains were to be put into a common pool.

The Parting

It had been agreed in Leyden that the church should be divided and that only part should go at first on the great venture. As the larger half elected to remain, it claimed Pastor Robinson, so that Elder Brewster went out with the colony. There was a providence in that, for Brewster was probably better fitted for the hardships of the voyage and wilderness than Robinson. And the colony needed for a little the vigorous and wise support of Robinson and the Leyden company. The enemies of the church alleged that there had been a schism but this is earnestly denied by Winslow in words which must be quoted here: "For I persuade myself, never people upon earth lived more lovingly together and parted more sweetly than we, the church at Leyden, did; not rashly, in a distracted humor, but upon joint and serious deliberation, often seeking the mind of God by fasting and prayer; whose gracious presence we not only found with us, but his blessing upon us, from that time to this instant, to the indignation of our adversaries, the admiration of strangers, and the exceeding consolation of ourselves, to see such effects of our prayers and tears before our pilgrimage here be ended."

The Leyden Pilgrims, then, probably on the last day of July, both those who were to go and many of their friends from Leyden, journeyed, by canal, some 25 miles across the flat land of Holland from Leyden to Delfshaven on the Meuse, which is now a part of the great commercial city of Rotterdam.

Winslow tells us of the last night in Leyden: "And when the ship was ready to carry us away, the brethren that stayed having again solemnly sought the Lord with us and for us, and we further engaging ourselves mutually as before, they, I say, that stayed at Leyden feasted us that were to go at our pastor's house, being large; where we refreshed ourselves, after tears, with singing of psalms, making joyful melody in our hearts, as well as with the voice, there being many of our congregation very expert in music; and indeed it was the sweetest melody that ever mine ears heard." I should like to know what psalms and songs those friends through many trials sang together on that night of parting.

When they reached Delfshaven, "There was little sleep that night," Bradford tells us, "but the time was spent in friendly entertainment & Christian discourse and other reall expressions of true Christian love. The next day, the wind being faire, they went aborde and their friends with them. But ye tide (which stays for no man) calling them away yt were thus loath to departe, their Revered pastor, falling downe on his knees, (and they all with him) with watrie cheeks commended them with moste fervente praiers to the Lord and his blessing. And then with mutuall imbrases and many tears, they took their leaves one of an other; which proved to be ye last leave to many of them.

They had a short and favorable voyage across the Channel in the *Speedwell*, though they must have been much crowded together. And then in Southampton their troubles began. They found themselves in debt and pledged to a slavery seven years long, and they protested both to Cushman and in a letter to the merchant adventurers. They had to sell stores, largely butter in firkins, to pay debts which had been incurred. And they had to rearrange the passenger list, dividing the Leyden and the London Pilgrims between the *Mayflower* and the *Speedwell.*

The Pilgrim Ships

What were these two famous ships like? Bradford in his history never gives a name to either of them. They are "the larger and the lesser ship." Both were old. The Pilgrims owned the *Speedwell*, the "larger ship" was only hired. The *Mayflower*, of 180 tons burden, was considerably larger than most of the ships on which the famous voyages of that age were made. To take a modern comparison—the Gloucester fishing schooner *Esperanto*, which won the ocean race off Halifax in November was seven-ninths the *Mayflower's* size. But the *Mayflower* was a towering ship, high at the bows and stern, as many ocean tramps are today. She was herself an ocean tramp of her generation, now a whaler, now a carrier of goods, famous only because once in her career she carried the Pilgrim Church from the old world to the new. Romance has gathered about her. The attempt has ben made of late to show that she was one of the ships that fought off the invincible Armada of Spain in the year before Bradford was born. There was certainly a *Mayflower* and also a *Speedwell*, of something like the corresponding size in that proud fleet of England's sea mastery and the world's deliverance. Dr. Rendell Harris believes that her timbers are still in use as the framework of a huge barn in England, and has much to allege in evidence for his claim. Bradford evidently had few pleasant memories of the nine tedious weeks on board. It was a time of misery and extreme discomfort and Bradford was no great sailor, if we may judge by what he says of his sea experiences. The Pilgrims, it must be remembered, were mostly inlanders. Not one of them seems to have had any real acquaintance with the sea.

The Mayflower at Sea

For its time the *Mayflower* was a large ship. Two out of three of the ships of Columbus were not even decked, both of them were smaller than the *Speedwell.* The third, on which Columbus himself sailed was only of 100 tons to the 180 of the *Mayflower.* Henry Hudson's ship *Discovery*, in which he sailed to Hudson Bay, was of only 55 tons. But the *Mayflower* carried a colony and its household stuff to an unsettled wilderness. Most of the Pilgrims were mechanics, there must be room found for their tools. John Alden brought his cooper's adzes and hammers on board when he was hired for the voyage at Southampton. One man had taken the pains to fetch along from Leyden that big jackscrew which held the broken beam and saved the ship half way across the Atlantic. And there was a corner somehow for the Winslow cradle, which still survives. But there was little elbow room on board and no privacy at all.

The Pilgrims were unlucky in captains just as they had been in escaping from England to Holland. The captain of the *Speedwell* was a liar and a cheat, and Captain Jones of the *Mayflower* was something of a tyrant and was accused, wrongly, I think, of betraying them by a corrupt bargain with the Dutch. But they got away at last—only to be forced to put in first at Dartmouth and then, turning back from the last point of England, to Plymouth, where the *Mayflower* was loaded to capacity and the *Speedwell*, with the faint-hearted and too much encumbered people, was sent back to London, to speed no longer, well or ill, in the service of the Pilgrims.

There must have been an amazing amount of sheer discomfort on the *Mayflower*, whether she sailed before a favoring wind, or "incountered many times with crosse winds, and mette with many feirce stormes, when the ship was shroudly shaken, and her upper works made very leakie," or when a main beam threatened to give way or when the sailors were grumbling and threatening the passengers, or the seas were "so high, as they could not beare a knote of saile, but were forced to hull, for diverce days together." Between the fore and after decks the space was mainly taken up with the shallop, where some of the Pilgrims used to sit or lie in pleasant weather. They had experience of birth and death. There were 102 passengers of all ages crowded into a common room, which in bad weather was entirely without ventilation. They cooked in iron pots over fire made in a bed of sand. Many of them were seasick, and some of them seem to have been seasick much of the time. There was no chance of exercise, water was scarce and soon grew bad. The beer, of which they had good store, both for the outward and the return voyages of the ship, seems to have been doled out grudgingly. Cushman complains of its quality in his letter before the start. John Alden, hero of Longfellow's rather unveracious romance, was hired when they were at Southampton to take care of the casks. In the sick time after landing Governor Bradford had a quarrel with the captain because he could get no beer, which was all to be reserved for the ship's company on the return voyage. We have an echo of thirst and distaste on board in the delight expressed by Bradford when the first spring on the Cape was found: "But at length they found water and refreshed themselves, being ye first New England water they drunke of, and was now in thir great thirste as pleasante unto them as wine or bear had been in for-times." And Winslow gives careful advice to intending colonists: "Let your cask for beer and water be iron-bound for the first tire, if not more."

Their Good Fortune

The Pilgrims were fortunate, on their crowded ship in the autumn time, in having so little serious sickness. What a long voyage might mean three hundred years ago we may gather from the experience of Magellan on the Pacific when they were 98 days out of sight of land. "For most of these 98 days," says the article in the "Encyclopedia Britannica," "the explorers had no fresh provisions, little water (and that bad) and putrid biscuits, the rages of scurvy became terrible. The worst anticipations of Magellan (he would push on if they had to eat the leather of the rigging) were realized, ox-hides, sawdust and rats became coveted food."

The Pilgrims were not so unfortunate but that there were few romantic notions gendered in their brains by recollections of the *Mayflower* we may gather from that echo of their experience preserved for us in Captain John Smith's "History of New England," published within four years of that landing of the exploring party of the Pilgrims on Plymouth beach which we celebrate as Forefathers' Day:

"But being pestered nine weeks in this leaking, unwholesome ship, lying wet in their cabins, most of them grew very weake and weary of the sea; then for want of experience, ranging two and againe six weeks (on shore) before they found a place they liked to dwell on, forced to lie on the bare ground without coverture, forty of them died, and three score were left in a very weake state at the ship's comming away, about the fifth of April following."

And yet was not Nathanial Morton justified when he could write of them: "Ought not and may not the children of these fathers rightly say, our fathers were Englishmen, which came over the great ocean, and were ready to perish in this wilderness; but they cried unto the Lord, and he heard their voice, and looked on their adversity. Let them therefore praise the Lord, because he is good and his mercy endureth forever; yea, let them who have been the redeemed of the Lord, show how he delivered them from the hand of the oppressor"?

(Chapter X, French and Dutch Adventures in America before the Pilgrims Came, has been displaced and will follow next.)

> From gushing multitudinous hearts we now thank these lowly men that they dared to be true and brave. Conformity or compromise might, perhaps, have purchased for them a profitable peace, but not peace of mind; it might have secured place and power, but not repose; it might have opened a present shelter, but not a home in history and in men's hearts till time shall be no more. All will confess the true grandeur of their example, while, in vindication of a cherished principle, they stood alone, against the madness of men, against the law of the land, against their king. Better be the despised Pilgrim, a fugitive for freedom, than the halting politician, forgetful of principle.—Charles Sumner, *at Plymouth Festival, Aug. 1, 1853.*

Another Bethlehem

A Christmas Story

By Shepherd Knapp

Part II.

That same night in the home of a working man in Bethlehem, Emmanuel King sat on the floor, faced by three eager children, to whom he was telling stories. He had reached the house at the very end of their Christmas, but they had welcomed him joyously at the door with a chorus of Merry Christmases. Their father, John Mann, had called out to his wife, who was drying the dishes in the kitchen, "Here's Emmanuel," and she had come to the kitchen door, towel in hand, to add her greeting. Emmanuel had been shown the tiny Christmas tree on the table in the corner, with its single string of tinsel. He had seen the gifts, mostly things to wear—mittens, a cap, a hair ribbon. And he had viewed the glory of the one unuseful gift that the family purse had been able to afford, the sled, which was to be used in turn by all the children: even the very littlest was to be given rides on it.

And now, while their mother was putting the youngest child to bed, and their father, smoking his pipe, looked down on them from the height of the rocking chair, the three were listening to Emmanuel's stories. He had told them the story of the first Christmas, the story of the birth of Christ in Bethlehem of Judea, and had straightened out, what was always a perplexity to their childish minds, the fact that the Bethlehem in the gospel story was not their Bethlehem, no, not even like it, he said, though theirs was named after the other. And did they want to hear how theirs was named, far back in the days of the Indians? They said they did, and he told them of the Christmas day long before the Revolutionary War when the little group of Moravian Christians, living in the first house of the settlement, with cattle under the same roof with themselves, with the forest and the snow and the fear of Indians all around them, had sung together a quaint old carol with repetition of the name of Bethlehem, and forthwith had chosen that name to be the name of the coming city, which now, after more than a hundred and fifty years, was so busy with its stores and mills, so proud with its many schools and churches. The children liked that story, though they had hoped perhaps that Indians would play a larger part in it.

It was now time for all the little folks to go to bed, their mother helping; and the two men were left together.

No sooner were they alone, than John Mann exclaimed to his friend, "You've won, Emmanuel."

"Do you mean it?" the other answered eagerly, leaning forward.

"Yes; all the week I've been plagued with it. I felt I ought to take the step, as you've kept urging, but I didn't feel ready to bend my own will to the Christ's, as you say a Christian must. I've wanted for a good while to do the right thing, as you know, but I've wanted to do it in my own way. It's been mighty hard to give that up: and I've pulled back strong against it. But something—conscience, perhaps—or you—or he—has kept pushing me. Do you know when it was that I decided? It was just now, while you were telling the kids the story of his birth. It seemed as though he were born again in me."

"I knew it would come," his friend said, with happiness in his eyes, "but I had not realized it was so near. I thought you would perhaps need more time, more light, some new experience, before you would take the final step."

"The one thing," said the other, "that has been harder for me to get over than anything else has been your insisting that, if I want to be a Christian, I've got to think and work, not only for people of my own sort, working men like myself, but for all sorts. That includes our employers, of course, who seem to me to be perfectly well able to look out for themselves. You know how I've felt about that."

"Yes: bitter; prejudiced."

"But you yourself," said John Mann, "have admitted that there's cause for it."

"Some cause," Emmanuel answered; "but often you go beyond the limit of the cause. You have hated on mere report; on mere suspicion. You could see no good; could believe all evil. But all the time I felt sure that your heart was capable of a deeper and truer reaction. For I know how in actual cantact with actual men—your own comrades, for instance; even those of them whom you do not personally like—you are not necessarily governed by your prejudices. You have your prejudices, strong likes and dislikes; but once you find some man in actual need, in actual trouble, you can strip your prejudices from you as a man strips off his coat to leap to the rescue of one drowning. But your hatred and prejudices with regard to the whole employer class gains headway, because you never come into personal contact with them. And yet, if you are to serve the great cause of human welfare, not merely the selfish cause of one class, you must surmount your prejudices. That is why I've been set on your becoming a Christian, and why I've insisted that Christianity demands the mastery of that prejudice, and the service of all. Also, it is only the broad deep Christian motive that will give you a strong enough incentive to continue to work for progress, when the sharp sting which prejudice has supplied, is gone."

"It's a high ideal," John Mann admitted.

"Yet perhaps it is nearer and more practical than you think," his friend continued. "You have heard of William Knowles?"

"One of our masters!" exclaimed the other, with a tone of bitterness. "An absentee owner, at that. A part of the stone wall against which we break our heads in our demands for higher wages and better conditions; but the wall isn't hurt. And yet you say that as a Christian I must make my fight, not against him, but for a larger good that'll take him in. It's right, and I hold to my pledge to try for it. Yes, it's right: but it's hard."

"I wish," said Emmanuel King, in quiet tones, "that you might meet William Knowles face to face."

"I? Meet him? How?—I should like to know. You might as well suggest my meeting the angel Gabriel. Notice," he added with a sly smile, "I don't say the devil Lucifer."

His friend smiled also. "But seriously," Emmanuel continued, "suppose a way should open, would you do your best to meet him in a generous spirit, go half way, as the saying is?"

"What you mean to ask, Emmanuel, is whether my new Christianity really amounts to anything, whether it will stand up under a real test. Well, honestly, I'd try; I'd mean to be generous, to meet him half way, as you say. A man can't promise more than that, even if he is a Christian. This is a new business for me, remember, this trying to think about everybody at the same time. I'm glad that, for the present, such a test of it as meeting William Knowles is only imaginary."

"Perhaps not so entirely imaginary as you suppose."

"But how could it actually happen? Tell me, in the name of common sense."

"I may not be able just now to explain to you the whole of the possibility, as I see it; but suppose, for instance, that William Knowles should become interested in you because of your known leadership among the men; and because he has reason to think of you as a man with an open mind, more than the average; and because—suppose it, just by way of argument—because deep in himself there was something that answered sympathetically to what he found in you: in that case it would not be difficult to imagine a meeting between you, would it?"

"Oh, of course if you suppose half a dozen impossible things," said John Mann, "you can prove anything you please."

"Well," said the other, "keep your eye open for the impossible: that's all I say."

"You do love a mystery, Emmanuel," said John Mann, looking at his friend with a combination of interest and amusement.

"Perhaps," Emmanuel admitted, adding, "all life is a mystery, and I love life. I love it for its mysterious hope and promise. Is it necessary today—on Christmas Day—for me to plead my right to do that?—on Christmas, when the whole world remembers in happy reverence the birth of a little child, the mystery of new life, the mystery of a new ideal of life, born into the old world. And surely I do not need to excuse myself to you, John Mann, of all people, to you in whom that little child, that new ideal, has on your own showing been born again today, a new Nativity."

* * * * * * *

At seven o'clock on the sixth of January, William Knowles and his two friends, the doctor and the judge, waited in a room at the old Sun Hotel in Bethlehem, for the fulfillment of the letter's promise.

Promptly at the hour Emmanuel King was announced and shown into the room.

"At least," thought the judge, while the formal words of meeting were exchanged, "we are dealing with a normal intelligent man: that is one comfort."

"Mr. Knowles," Emmanuel King began at once, "I owe it to you to come directly to the point. What I could not wisely tell you in my letter I tell you now. I have found your son."

For a moment there was silence. William Knowles looked intently into the eyes of the man who had spoken the momentous words: his friends, anxious for the effect upon him of the sudden news, looked at him.

"You have found him," Knowles repeated, as though to assure himself that the words had actually been spoken. Then—"Where is he?"

"He is here in Bethlehem. I can take you to him, whenever you desire it."

"Does he bear my name?"

"No, and of his own identity or his relation to you he, as yet knows nothing."

"His circumstances. He is poor?"

"He is a working man, an employee in the steel works, on a wage that suffices, though it barely suffices, to keep his family."

"He is married, then. And has he children?"

"He is married and has had six children: four of them are living."

"His wife?"

"A woman of the people; plain, simple, kind; he loves her."

"He has had few advantages, or none, I assume."

"None—except a healthy body, a sound mind, a good heart. He has had the minimum of

THE SHIP THAT SAILED AWAY

By Samuel Valentine Cole

A hundred ships at anchor lay,
Although the wind blew down the bay
And all the roads were free;
They fell and lifted with the tide,
As if the world, however wide,
Had naught for them to do beside—
But one ship put to sea.

How fair they looked, with bulwarks high
And masts that pointed to the sky,
In golden light or grey!
But somehow fairer seemed to me—
Although herself I could not see
Except in dreams and mistily—
The ship that sailed away.

The harbor is a quiet place
Where danger seldom lifts its face;
But out beyond the bay
The mile-long billows roar and sweep,
And the storm-giant treads the deep
With fearful footstep—heaven keep
The ship that sailed away!

When tides that roll and winds that blow,
And man's ambitious heart say "Go,"
The harbor's word is "Stay";
Yet courage is the power that brings
Whatever blessing round us springs,
And ships are waste and useless things
Unless they sail away.

The poets and the sages teach
That 'tis by ventures bold we reach
Our Indies or Cathay;
The Argo, Maria, Golden Hind,
Mayflower, and Roosevelt, do you mind,
Discovered realms for humankind
Because they sailed away.

How nobly now the crown of fame
Rests on the vessel with the name
That wears the flower of May!
Undaunted by the perils hurled
Across her path, with sails unfurled
She bore the seed that changed the world—
Thank God she sailed away!

A hundred ships at anchor ride,
Moved with the moving of the tide;
They have their idle day;
But voices from beyond the bar,
And golden dreams of goals afar,
Make evermore men's hope and star
The ship that sails away.

education required by law. Beyond that, nothing. He has had no financial help or backing from any quarter; for he has had no friends except men as poor and, in a worldly way, as powerless as himself. He has had no time for study or reading. Yet he has made a home for his wife and children, such as it is—a roof, a shelter, the bare necessities of a physical existence, and the happiness that comes with love and courage. Also, he has the confidence of his fellow working men. He is a leader among them. They trust him for his good sense and for his integrity."

In the pause that followed, the doctor, laying his hand on his friend's arm, said, "Sit down, Knowles. You'll need time to hear the whole story. Take it as easy as you can, old man."

As they seated themselves—Knowles indicating a seat to Emmanuel King—the judge said, "I assume, of course, that you can provide definite proofs of the identification which you have made, proofs upon which we also can pass judgment."

"The evidence," Emmanuel King replied, "is, I feel sure, complete; the essential facts can all be verified; as you will learn from this report, which I have written out, of the steps which led to my discovery." He handed several typewritten pages to Mr. Knowles. "Will you read it," he asked, "or shall I tell you the story by word of mouth?"

"I prefer to hear you tell it," answered Knowles, and handed the papers to Judge Wittington, who went aside with them to a table, and sat there examining them while the story was being told. Yet he was at the same time listening to what was said, and indeed was checking up the points made in the spoken story with the proofs offered by the papers.

The narrative in its bare outline was as follows. The chain of events had begun five years before, when the name "John Mann," already known slightly to Emmanuel King as that of a young leader among the steel workers, was spoken in the dying confession of a woman in St. Luke's Hospital in Bethlehem. She had asked for a clergyman, and Emmanuel King, though not an ordained man, was so frequent a visitor in the hospital, seeking out the friendless and destitute among the patients there, that the doctors and nurses had come to regard him as the unofficial chaplain. It was he, therefore, to whom the dying woman told her story; how twenty-five years before, with the hope of enriching herself and an accomplice, she had stolen from his parents a child entrusted to her care as nurse; how she had taken but the first step, traveling with the child from New York to Philadelphia, when she became terrified at what she had done, and, dreading equally the punishment for her lawless deed and the anger of the accomplice whom she was deserting, had left Philadelphia a few hours after reaching it, choosing at random her new destination, and had thus arrived at Bethlehem; how she had there deserted the child, taking extra precaution to baffle inquiry by writing the false name, "John Mann," on a slip of paper and pinning it to the child's dress. Her feeling for the child so far got the better of her fears that, after making a wide circle, she returned to the place where she had left him, to assure herself that he had been found. Some one had already taken him away: nor did she ever know what had become of him.

Had it not been for his familiarity with the name "John Mann," Emmanuel King might not have attempted to make any practical use of the confession which he had heard, or, had he attempted it, might not have succeeded. But provided with that clue and with the names and dates which the woman had given in answer to his questions, he was able to trace the strange story both backward and forward, proving that the child whom she had stolen and deserted, was, on the one hand, the son of William Knowles, the well-known New York financier, and, on the other, the Bethlehem steel worker, whose childhood had been spent in the Bethlehem orphanage known as the Children's Home. The records of that institution showed that he had been received as a foundling on a date which corresponded with that given in the woman's story; and there was, besides, the still more important evidence provided by the clothes which the child had worn when found, carefully preserved by the institution in accordance with its custom in such cases.

"Judge," said William Knowles, when the long story had been told in full detail, "can I believe this?"

"If," said the judge deliberately, "the evidence, which Mr. King in his narrative, and more precisely in these papers, describes as being in existence, does actually exist—and I see no motive for deception in a matter that can be so speedily put to the test—then I have no doubt that the story which we have heard is true."

"Mr. King," said William Knowles, "I must see my son at once. And yet," he added, turning to his two friends, "do you wonder that I shrink from it? He is a man of thirty-two: I am nearly sixty, and there is no bond whatever between us, except the blood in our veins?"

"There is one other bond," said Emmanuel King.

"What other bond? You have already shown that in education, in experience, in outlook, in surroundings, we belong to two different worlds."

"You are both Christians."

"God forgive me, I had forgotten the possibility of that. Both Christians! If only—" he paused.

Emmanuel King read his unspoken thought, and put it into words: "If only religion is a vital reality to both of you, you would say." Knowles nodded, silent. "For John Mann it is," said the other. "I can vouch for that."

"I was thinking of myself," said Knowles, in a low voice. "When the need comes that religion should suddenly serve as the main pivot on which one's whole life turns, the question whether it is strong enough, real enough, is a serious one to face."

It was arranged that, after John Mann had been prepared in some measure by Emmanuel King for the strange eperience, the father should at first go alone to meet him. His friends without his knowledge, unwilling to stay at a distance, lest they should suddenly be needed, paced patiently up and down the sidewalk on the opposite side of the street, Emmanuel King with them, till the lights in all the other windows visible to right or left had been extinguished one by one. But no call for their presence or assistance came; and at the appointed time, late in the night, they mounted the dingy stairway to the third-story tenement, where their friend and his son had been finding one another through the preceding hours.

At their first knock William Knowles was on his feet, and he seemed to them, when they saw him, like one from whose shoulders a great weight had rolled away. His voice was stronger, his eye clearer, his whole manner younger and more confident.

"This," he said, grasping the arm of the younger man who stood beside him, "is my son: and this is his wife, my daughter."

"And now sit down," he continued, himself taking one of the kitchen chairs, which Emmanuel King, foreseeing a shortage, carried in, "sit down; for my son and I have come to a decision which will surprise you.

"My own first thought," he said, "was, I confess, that the life of which my son had been robbed all these years could now be restored to him; in short, that he and his family could come at once to me, and share all that I have; but he feels, and I feel, after he has explained his own feeling to me, that whatever changes come to him now must not take from him his own life. And his life is the life of a working man among working men—yes, and for working men, for I can see that it is by no means of his own personal tastes or choices only that he is thinking. But he cannot work in that way for working men unless he is a working man himself; and he cannot be a working man, trusted and followed by his comrades, if he at the same time tries to live as the wealthy son of William Knowles. He means, therefore, to live on in this same sort of home, to wear the same sort of clothes, to stick to his job, as though the events of this sixth of January had not taken place. For the children, he agrees to let me make sure that their clothes, though as plain as before, shall never lack anything of necessary warmth; that their food, though as plainly cooked and served, shall never lack in abundance or the qualities of nourishment; and that they shall continue their education as long as they can truly profit by it. Also, the fear of old age and disabling sickness is once and forever lifted from his own shoulders—but of that, as long as he continues well and strong, no one but ourselves will know. In short, he keeps his own place in the world, the place he has made for himself, unchanged in all essentials."

"Except for one thing," John Mann broke in. "From now on, mixed up with whatever I try to do for men of my own kind, there will always be the fact that now I know, as a man knows a man, one at least of the people I used to think of just as our enemies—my father. Emmanuel," he said, turning to his friend, "you were right. Christianity, when it says that we must work for everybody at once, all sorts, all classes, the whole world, isn't just a beautiful ideal: it's plain common sense. A fellow sees that, when once he really sees both sides. I think I won't be able to forget it any more, because now, through my father, I can see the other half."

"And I," said his father, "have a son among the working men. Never again will I say or think of them, as I often have, 'They have chance enough, if they will only use it; they are as well off as they deserve; they would have more, if they were worth more.' When I see my own son as one of them I feel differently—I know differently. I have lived too much in my own class. From now on I must live for his class also; for the whole, as you say. Judge, Doctor," he continued, turning to his friends, "we called ourselves wise men—do you remember?—when we planned this journey, but I find a truer wisdom at the journey's end."

"So was it," said Emmanuel King, "with three other wise men once, in another Bethlehem long ago. Though they came bearing gifts of price, they went away far richer than when they came."

When Sunday Comes

By John Andrew Holmes

If a single member is separated from the body of the church on Sunday morning, the whole body is crippled.

League of the New Day

Next Week's Readings and Prayers

Week of Dec. 20–26

Monday. A Call to Trust. Matt. 6:19-34.

Tuesday. Forefathers' Day. 1 Chron. 29:10-20; 1 Kings 8:54-62.

Wednesday. The Vineyard. Mark 12:1-17.

Thursday. The Great Commandment. Mark 12:28-44.

Friday. Our Strength and King. Ps. 46, 47.

Saturday. Christmas Day. Luke 2:1-20.

Sunday. Desiring God. Ps. 42.

Object for Intercession

For the Mothers of Little Children:

Remember, O Lord, those to whom thou hast entrusted the care and training of the lives of those who shall be the citizens and the leaders of the world hereafter. Give them grace to trust in thee. Give help in weariness and wisdom in teaching. Uphold and provide for them and for the children of their nurture, and let their Christmastide be joyful. In the name of Christ who was once a child in Bethlehem. Amen.—*R.*

Department of Religious Drama and Pageantry

Conducted by Mary Alice Emerson, Ph.D

SOME NEW DRAMAS

One of the significant plays being given many times this month is "Lighting the Christmas Candles." This is a simple but heart-stirring appeal for the women and girls of America to light the candles of their less fortunate sisters in the Orient. It is hoped that $10 from 100,000 men and women and smaller gifts from colleges will make Christmas, 1920, a day never to be forgotten by Japan, China and India.

The play was given in Jordan Hall, Dec. 4, by the Lend-a-Hand Dramatic Club. In the opening scene was shown a gaily decorated Christmas tree and a table laden with beautiful but somewhat superfluous gifts. The children of the family danced about the tree, each choosing a candle to light for his own pleasure. When the children had been sent to bed, the Spirit of Christmas came in and examined the gifts.

Presently after a timid knock a Japanese student entered from Tokio College, bearing an unlighted candle. She begged that one light be spared, but the Spirit said, "Christmas is a busy time and people have so little money." The girl departed sadly while the Spirit recalled that in 1919 the candy bill was $500,000,000, and the perfumery bill $180,000,000.

Then followed eager pleaders from Peking, Ginling, Lucknow, Madras and Vellore Colleges. The girls slipped away sorrowfully, but as the invisible choir sang "It came upon the midnight clear," they returned and clung to the Spirit of Christmas. The Spirit turned to the audience and after an eloquent plea said, "May I light these candles in His name and yours? Will you help?" There was a generous response, "You may. We will."

The play is full of the spirit of "the birthday of the King."

"The Christmas Guest" is being given with some variations this Christmas. The play is brief and requires little in the way of costuming. By a home fire, four children are talking with their mother about their new gifts of cloak and hood, mittens and fur-lined shoes. The mother is called away, and a beggar knocks at the door. After a little hesitation the children feed him and put on to him their own new gifts of cloak and hood, mittens and shoes. When he departs with grateful thanks, the radiance shining through the window tells them that they have entertained the Christmas Angel.

"The Song for the King" is a simple exercise requiring only three young people and an older person, though it might easily be enlarged. A brother and two sisters discuss what will be the best Christmas song to sing when the chimes ring midnight on Christmas.

The boy says a glad, merry glee will be just the thing since every one is happy on Christmas, and he practices an old English wassail song. One of the girls says it should be a story with "lots of action," and she chooses "Good King Wenceslaus." The third says it should be worship, and sing "O come, all ye faithful." When their father enters, they appeal to him and he chooses "We three Kings of Orient are," because it suggests gifts in return for Christ's "great gift of himself." As the clock strikes twelve an invisible choir is heard singing "The whole wide world for Jesus." All say together, "The song for the King," and repeat softly the chorus.

A Larger Program for the Federal Council

Fourth Quadrennial Meeting in Boston

By Rev. Frederick B. Noyes

We are all made of the same stuff, but that stuff has innumerable variations, and nowhere has this protean masquerade been more in evidence than in American sectarianism. And yet something has happened in Boston, the week from Dec. 1 to 6, to satisfy all that humanity sweeps onward. The Federal Council of Churches of Christ in America has so spiritually committed Protestantism to a larger program, that the delegates all returned home with the undefinable impression that we are on the threshold of a united church.

If we confound votes and resolutions with a subtle spiritual transformation, we shall not go far in finding the value of this great meeting. If we look to a church conference to take sides with our prejudices we shall be disappointed in the findings of this body of five hundred representative Americans. The paramount interest of these churchmen has been to create a will to unity. Is not that enough to achieve now?

Dr. Frank Mason North, as President for the past four years swung into line all the Protestant churches of the nation, under the impulse of the war, and Dr. Robert Speer aims to steady things, to prepare the church for measures ahead. It is not a time for too much initiative. No sentence was cheered more than that of Nehemiah Boynton, in applying a quotation of Emerson to the times. "The Concord philosopher said, 'I do not care to see my friends very often, but I just want to know that they are *there*.'" After picturing the pathos of the torn and bleeding world, he closed with the words, "It is sitting in its wretchedness, waiting to know whether America is *there*."

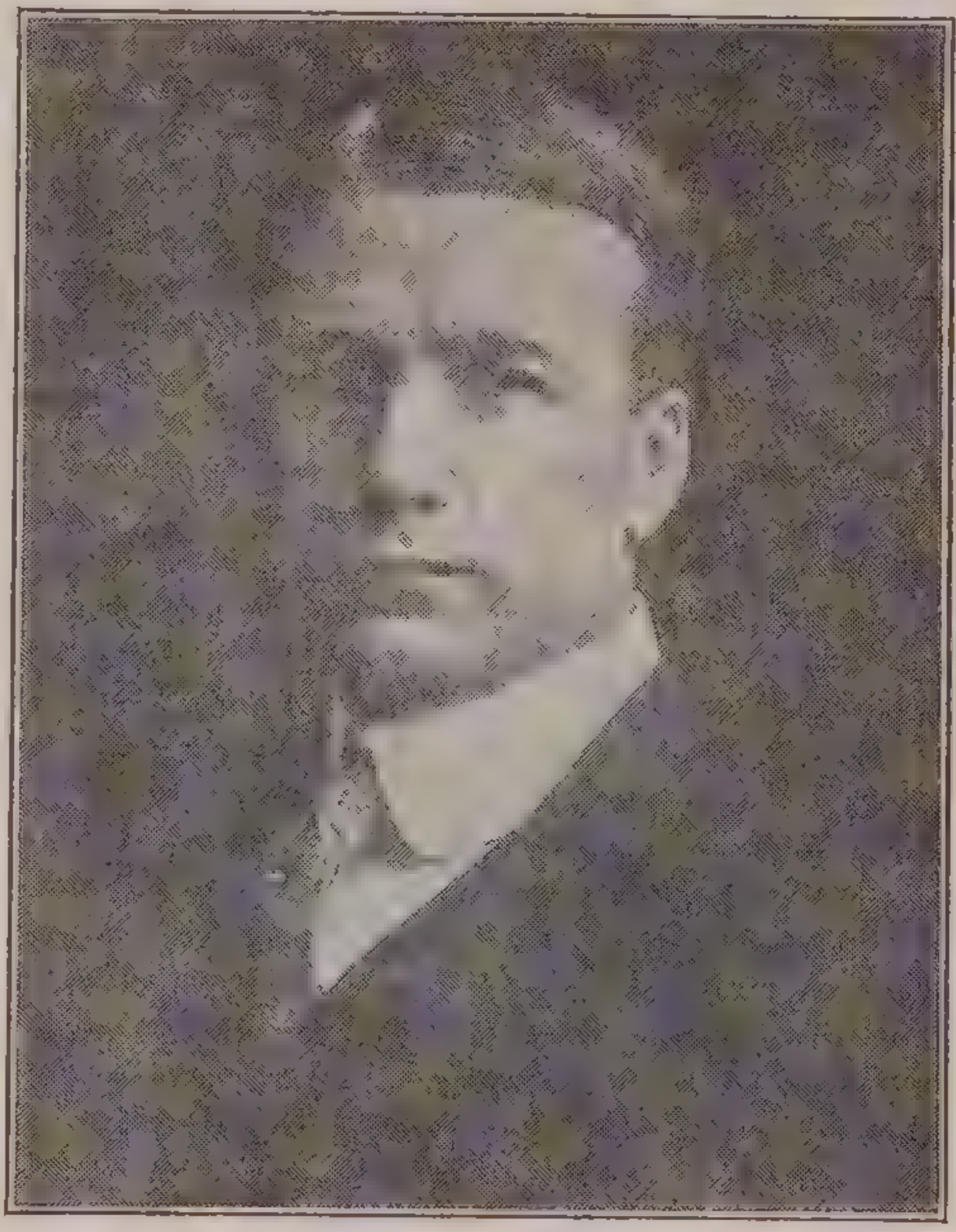
Dr. Boynton believes in the individual touch through the friendly visitor. As an American he has just returned from making this human approach in France. At Rheims he first wanted to weep and then wanted to swear. He did not say which mood won.

The Church and the Government

This is the Council's utility in American life. During the war the main body convened only once, in 1916, but it was always "*there*." The government oftentimes was asking, not what is the opinion of a particular Christian denomination, but, what is the Christian sentiment of this nation. What do the churches of America want done, and how can they be reached in a united way? In the very nature of the case, the government could not adapt its policies to a denominational or sectarian plan, but when a body composed of representatives of the evangelical churches, and constituted in such a way as to stand for pure Protestantism in the United States made its approach and appeal, the government recognized something "*there*" to deal with.

Never before was the relation of free churches to a free government so well defined as by Bishop McDowell of the Methodist Church, in his paper on "The Church in its relation to the National Government." As the government shows preference for dealing with one body, the Council's Washington office can be serviceable in arranging innumerable interviews and hearings and in presenting memorials. The coming Congress should not be left to moral exposure, but the sacramental character of government itself should appear in this new crisis in the world's history. A spiritualized government is needed to heighten the morale of government.

Applause greeted the Bishop's epigram, "Neither Romanism nor Protestantism as such has a claim on official positions as such." Anything that performs a sacramental service like



Rev. Robert E. Speer
President of the Federal Council

the cabinet of any administration, deserves to be spoken of with respect and not the flippancy shown by the newspaper that said Secretary Colby's first official duty should be "to find out the *exits* of the State Department" as he was likely to be "fired" as was his predecessor.

Chaplains Axton of the Army and Fraser of the Navy presented the churches' obligations in providing chaplains, admitting that there were now only eighty chaplains where one hundred and forty were required. There were ships with nine hundred men having no chaplains. The army officer closed with the words of Canon Westcott, "Great ideas perish unless they find lodgment in societies, societies perish unless they embody great ideas."

Industry and Rural Life

The discussion of the industrial question was refreshing in its scoring of doctrinaires and its dispassionate approach. Most religious conventions hand down verdicts on capital and labor, though they are rarely ever judicial verdicts. They are discounted as the utterances of ill-informed clergy at white heat. The Federal Council substituted an intellectual process for the usual emotional one in such gatherings. Both sides were presented and the spirit of the body seemed to be a conviction that the question is about "fifty-fifty." Just as much humanity on the side of capital as on the side of organized labor. There was both fearlessness and diplomacy in the words of Bishop Francis J. McConnell in the meeting on Sunday afternoon that handled "The Christian Challenge to Co-operation between Employers and Employees."

President Thompson of Ohio State University, President Butterfield of Amherst, Bishop Nicholson of Illinois, Dr. Taylor of Indiana, described with great insight the desperate situation of the rural churches. The war and the Interchurch survey helped us to discover this startling fact. It was shown that in the Middle West the districts where the soil is very poor and also where it is the best are most destitute of churches. The cause for this condition in the latter districts is due to the system of land tenancy. Religion and the home are very intimately associated. On the richest land there are no homes, only corn cribs. The owners of the land live in the cities. The rural problem is created by these great estates. One owner said, "Us land-hogs are doing for rural Missouri what Germany did for Belgium." There is no vital, continuing spiritual leadership in whole counties.

The agrarian situation is as acute as the industrial. The community church by making the county a federation unit has reached out into these vast areas.

Rev. E. Tallmadge Root, the Secretary of the Massachusetts Federation of Churches, received two tributes from the floor of the Council for what he has already accomplished in the field of interdenominational co-operation. He was presented to the Council by the retiring President, Dr. North, as "youthful in appearance, but an old-timer in the work." Dr. Butterfield believes that the church, while central, is still weaker than other institutions in the rural districts.

The racial question was never absent from the sessions. Dr. Vance's mention of certain facts scientifically presented in Lothrop Stoddard's book, "The Rising Tide of Color," facts that cannot be blinked, caused one delegate to characterize the volume as "the wickedest book of the ages." The intense race consciousness of some of the members of the Council led to the bringing of this book several times into the forefront of discussion. But when inter-racial problems actually appeared on the program as the order of the day in the last session, Bishop J. H. Jones of Wilberforce, O., Bishop of the African Methodist Church, made a deep impression by asking the North to respond to the plaint of the South and help keep the colored people there. His closing appeal was restrained but moving. "I do not wish to seem to lecture you. We colored people cannot do this. Your voices can reach white people of the South. You speak for us."

Dr. George E. Haynes asked that the Negro be guaranteed fair treatment in the actual affairs of life, in the schools, courts, ballot, industrial opportunity, and declared the acid test of our national Christianity and our professed sympathy with other darker races, was in our treatment of the Negro at home.

Religious Education

President King of Oberlin outlined a constructive program of religious education. Characterizing the stupendous failure of Germany's system of education as "training for intoxication of power and deification of force," he showed the comparative failing of our own system on the ideal side. The deeper life of the people can only be touched by the scientific spirit, the historical mind, the æsthetic attitude and religious discernment. He drew with much effect the parallel between the pursuit of truth and the pursuit of duty, and closed with this motto for the teacher, "I will help the child to conquer himself whatever it may cost me."

Dean Henry B. Washburn of the Episcopal Divinity School in Cambridge said we should consider some of the opposing historical interpretations of the sixteenth century as "magnificent bits of emphasis." We should also look back to the first century and see first of all the unity of faith and only secondarily the unity of church government.

The theologian can revolutionize the whole basis of our seminary teacher by his ability to express religious experience. Faculties and students should be estimated not by their theological views, but by the kind of life they lead. He plead for interdenominational lecture rooms in our seminaries. "This would not level us down where we all agree but would give opportunity for each to express his own warm, vital Christian experience as a humble contribution to the co-operative ideal."

Great Moments

It is absolutely impossible to measure the output of this quadrennial meeting of five hundred men and women picked from thirty-one denominations, each one representing an average of fifty thousand church members. It would take the highest art to represent on a page of *The Congregationalist* an impression equivalent to that made by this original, unique, national body. Reducing the scale a few great moments may be recalled—

When Dr. North introduced his successor, Dr. Speer, in the evening session in the Old South Meeting-house, with these words, "That mighty chaplain who believes that the movement for co-operation is absolutely undefeatable."

When Dr. Edwin H. Delk of St. Matthew's Evangelical Lutheran Church, Philadelphia, with singular dramatic power, portrayed the fair-haired German and the Romanist *poilu* lying side by side in the grass, after having bayonetted each other in the charge on a great battlefield in 1918. All force and hate was spent and each was reaching for something to give him peace in his dying moments. The German found his mother's New Testament and kissed it, the Frenchman's broken arm was unavailing so Saxon Protestant found in French Catholic's breast the crucifix and held it to his foe's lips in death. "If religion can so unite in death, why not in life?"

When Dr. Blakeley said, "Evangelism is more of a passion than a method;" when Robert Speer said, "The race question is not a menace but an omen that the Parliament of Man is about to be staged," and when he, as President of the Federal Council, took the hands of Bishop Gaylor of Memphis, Tenn., and Bishop Talbot of Bethlehem, Pa., standing on the platform between the two.

Amusing Statements

Some amusing statements were made. Dr. Thompson quoted the man who didn't believe in Foreign Missions. "I believe the world is going to the devil. I'm a regular old *optimist*."

When Henry van Dyke played with the memory of the Pilgrim Fathers, saying they were a quiet and peaceful folk except when provoked, they were strict Calvinists, but with a spirit that made up for that. Contrasting the Pilgrims with his own Dutch ancestors, he declared there was a mighty small difference between them, one was a religious community with commercial principles, the other a commercial community with religious principles. "The Pilgrim Fathers left Amsterdam because the accent on the last syllable was too strong for them."

One delegate said that he was announced as a candidate for a Presbyterian pulpit "from Princeton Zoological Cemetery," and another said he did not reason himself out of Christian Science, but got out because he was "tired of being so blooming happy."

It was a great moment when Herbert Hoover declared it to be a greater thing to have the American flag flying in the hearts of the three and a half million of children he is trying to save, than to have it flying over every citadel of Europe.

One delegate was overheard to say that he had found the housing conditions of Boston worse than those of Pittsburgh, only you couldn't *see* them in the latter city. But the historic appeal of Boston was deeply appreciated. Dr. Ramsay was much moved by Concord and Lexington. Many delegates went to the State House to see the Bradford manuscript.

The Spirit of United Protestantism

The Council did not fade out. The interest of the delegates persisted to the end. Perhaps the revelation of the spirit of this quadrennial meeting of united Protestantism appeared in this striking fact more than in anything else.

There was a depressed mood at one point when speakers followed one another in quick succession, emphasizing the suspicion and distrust in the air of today, and claiming that the zone of hatred had widened immensely in the past four years.

But from the moment Bishop Lawrence arose to preside at the banquet on Monday night at the City Club, a steady ascent was made. His tribute to the ethical type contributed to our national life by the Jews, and his spontaneous comment at the end of Dr. Ramsay's appeal for the future friendship of the English-speaking nations, prepared the way for the reconciling message given an hour later in Park Street Church at the closing session of the Council.

Dr. Ramsay had mentioned the great words of Grant, that he had just found on his tomb in New York, "Let us have peace." Bishop Lawrence was cheered by the Council rising immediately from the banquet tables when at the end of Dr Ramsay's fine appreciation of America he said, "We wish you, sir, to take back to England the echo from our hearts of your words and sentiments."

And so the final moment contained resolutions recognizing the world unrest and authorizing the administrative committee to present to the President-elect and the Senate the hope of the churches that some acceptable way may be found for our participation in the League of Nations.

The resolutions also satisfied all who believe in fairness to the Jews and enforcement of prohibition.

But the one supreme occasion that turned all from the outward to the inward through its symbolism that hushed the delegates in the presence of the real Christian spirit was the great meeting Friday evening in Trinity Church. This occasion is something for future church historians to study and explain. There was no basketful of federation plans here, but a lifelike gesture—when General Nivelle kissed President King and feelingly pointed to the "Star-spangled Banner," actually using our own phrase for our flag. When Dr. Gillie of London said the Pilgrims not only dreamed of a new world but created it. When John R. Mott pleaded for an international network, a unity of control, which will express not the dark evil shadow of nationalism but a passional nationality made through common experience and memory, all felt the Tercentenary had touched all communions. In the words of the real fighter, after such a thriller, we are ready "to go on the mat" of the new era.

Tercentenary Preparations at Plymouth

Actual work was started at the Rock in Plymouth, Mass., on Monday, Dec. 6. There are three separate pieces of work planned. First, all the buildings on the land to be taken as a Reservation will be removed. This means all land from the brook to what is known as Brewster Street. Another project is to dredge the harbor and construct a pile wharf; while the third is to remove Pilgrim wharf, remove the canopy over Plymouth Rock and lower the Rock to its original position. This is the contract which the papers of a few days ago said, "The contract to move Plymouth Rock has been given," then told how Plymouth Rock was to be moved at some distance. The Rock is where it always has been but a little higher. This third piece of work has been contracted for and work actually begun.

Powers Brothers of Brockton, Mass., have the work in charge and expect to push it along as fast as weather will permit. One other piece of work has been completed, at least as far as it will be carried for the present, the removal of the houses on the side of Burial Hill. Looking from Court Street the hill now looks as one can think that it might once have looked, coming down in gentle slope to Russel and School Streets.

Autoists will be glad to know that Plymouth and some of the neighboring towns are doing good work, with the help of the state, on their roads in anticipation of next year.

Plans for Dec. 21 are beginning to take shape in Plymouth. The celebration by the State Tercentenary Committee will include a meeting in the theater at eleven o'clock with Senator Lodge as orator. Prof. LeBaron R. Briggs of Harvard will read an original poem. This session will be attended by invited guests from out of town. The capacity of the building will limit the number of townspeople who can attend. For this reason another meeting is planned in the afternoon. The speakers are not yet arranged for but this will be the town celebrating its own day in its own way. On Sunday the 19th, there are to be two religious services. The morning service will be at the First Church, where it is planned to have representatives of all the churches of which the Plymouth Church is the mother. Orleans, in the old days Eastham, Duxbury, Kingston, Marshfield, Manomet, Plympton, and The Church of the Pilgrimage of Plymouth. The principal speaker will be Dr. James L. Barton. In the evening another service will be held in the Pilgrimage church at which all these churches will be represented with speakers from them on the program.

C. P. M.

Plymouth's Compact Celebrations

Celebrations and observances come often to Plymouth, Mass., these days. Those of the moment are commemorations of the signing of the Compact. Provincetown claims this as her own special part of the great events in 1920, for they say that it was in Cape Cod Harbor that the famous paper was signed. Still if it had not been for the Nantucket Shoals it might never have happened. But the Shoals would be a bad place, especially this time of year, to have a celebration.

Among those who celebrated the Signing of the Compact was the Society of the Sons and Daughters of the Pilgrims. Gathering on Saturday, Nov. 20, 1920, first at Plymouth Rock they assembled close around the historic boulder which has seen many such a gathering this year. The Doxology was sung and speeches were made by Ex-Gov. LeBaron Prince of New Mexico, Gen. Nathan W. Littlefield, Capt. Granville Standish and others. The affair was informal but impressive; closing with singing of the Breaking Waves Dashed High. Leyden Street, the first street laid out by the Pilgrims and leading from the Rock to the Burial Hill has seen many Pilgrims this year. From the Rock up this historic street these descendants of the Fathers walked to the First Church and had their more formal exercises.

The devotional services were led by Dr. Theo. E. Busfield of the Church of the Pilgrimage and an address of welcome by Rev. Arthur B.

(*Continued on page 805*)

AMONG THE NEW BOOKS

The Authorized Life of Roosevelt

Theodore Roosevelt and His Time, 2 vols., by Joseph Bucklin Bishop (Scribners). "Shown in his own letters" is the explanatory phrase attached to the title. It has been a great task, worthily performed, to sift and arrange this correspondence. Mr. Roosevelt is said to have written 150,000 letters during his public career. His early years are covered in his Autobiography so that his chosen editor has wisely treated only the mature years of public service. To an unusual extent in this case, a biography can be made from the letters for "they reveal his personality with all the fullness of a frank and truthful man talking to tried and trusted friends." And they flood with light "his times" for "he touched life at all points and, on its intellectual side, touched the highest points in every land." Some of the chapter titles will indicate a few of the great events upon which these letters throw their clear light. The War with Spain, The Northern Securities Suit, Coal Strike Settlement, The Kaiser and Venezuela, Securing the Panama Canal, Russo-Japanese Peace Conference, Secret History of the Algeciras Convention, World Voyage of the Navy, The Taft Campaign, From Khartoum to London, Roosevelt and Royalties, The Progressive Convention of 1912, etc. About a dozen portraits accompany this singularly satisfactory life of the great man beloved of so many and so many kinds of people.

In Other Lands

The Spell of the Heart of France, by Andre Hallays (Page). A traveler who knows how to be leisurely even in an automobile has written his impressions of "the towns, villages and châteaux about Paris." The result is a pleasing mixture of landscape, architecture, history and tradition, quite unlike the conventional travel book. It is an ideal way in which to meet, just casually, Madame de Maintenon, Madame Roland, Bossuet, Voltaire or Lamartine. Other characters are less familiar for there is variety in treatment. Or some abstract topic comes up such as the relation of trees to spires or the seventeenth century attitude toward nature. The style is impressive without being rhetorical. More than forty illustrations embellish the volume, some of them in color with soft backgrounds, and there is a map.

A Short History of the Italian People, by Janet Penrose Trevelyan (Putnam). The younger Trevelyans would seem to have steeped themselves in Italian history. Mrs. George Macaulay Trevelyan has made her own independent study, not from original sources, as she explains, but relying on the works of the best scholars. The result is a single volume covering the long period from the Barbarian Invasions to the Attainment of Unity. It is a plain narrative of events of great value to the busy inquirer who cannot spend time culling and assembling fragments of knowledge. Any particular period may be studied at length with the aid of the comprehensive bibliography. Six maps accompany the volume and twenty-four illustrations.

Belgium, Old and New, by George Wharton Edwards (Penn Pub. Co.). This beautiful volume while it refers frequently to picturesque features in past history deals more particularly with the Belgium of today. It is especially "a study of economic life and manners of the Belgians" rather than a chronicle of its monarchs and campaigns. It devotes chapters to describing the great cities, Antwerp, Brussels, Ghent, Bruges, Liége, Mons, etc. A chapter, The Glorious Story of the Yser, describes the heroic stand of the Belgian army barring the enemy from Dunkirk and Calais, and the story of Cardinal Mercier, "the duel between a man and a nation," is the theme of another eloquent section. Many illustrations by the author in color, or black and white, show the public buildings as they were before the merciless guns of the enemy destroyed them. The text is always interesting, the volume is beautifully printed on heavy paper and presented in rich binding. It is an admirable gift book.

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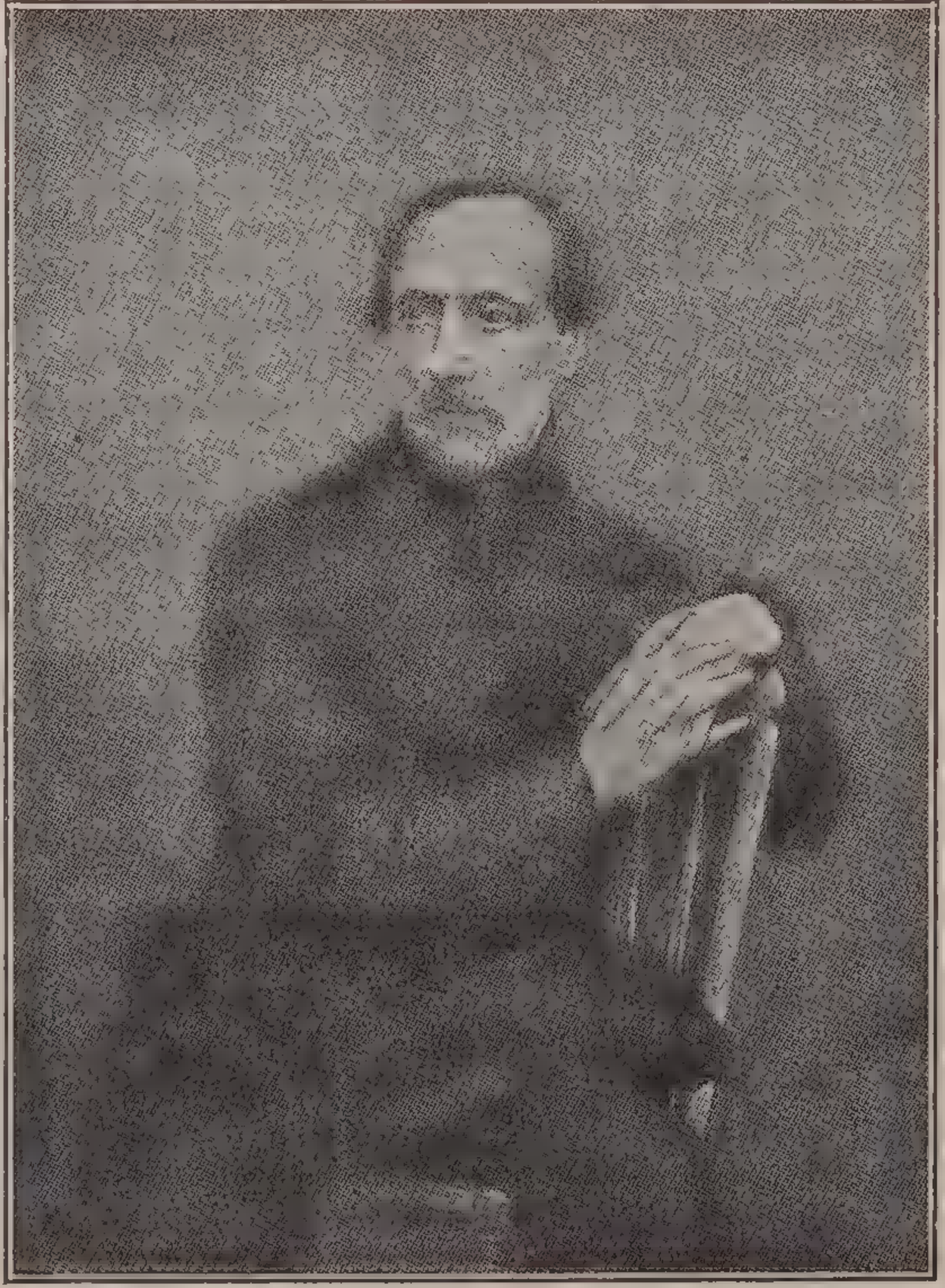
THEODORE ROOSEVELT



Putnam *Short History of the Italian People*

GIUSEPPE MAZZINI

Belgium, Past and Present, by A. R. Hope Moncrieff (Macmillan). The present-day interest in Belgium makes timely and welcome this scholarly and readable review of the long history from the time when Cæsar fought with the Belgæ, "the bravest of the Nervii," to the death of Belgium's first king in 1865. It is a long and bloody record, for Belgium has been the battlefield of English, French, Spanish and German, as well as Roman, campaigns. Many great names appear on its annals and many critical events, turning points in history, are recorded. Only casual references are made, from time to time, to connect places or incidents with the Great War.

A History of the Japanese People, by Capt. F. Brinkley, with the collaboration of Baron Kikuchi (Doran). For forty years Captain Brinkley has been actively identified with the political and economic progress of Japan. He has been proprietor and editor of the *Japan Mail* and correspondent of the London *Times*. This volume is said to be the "first complete history of Japan" based on Japanese sources. It deals with the art, manners and customs, literature and religion of the Japanese, as well as with its political history. Printed on India paper it is a handy volume in spite of its 700 pages. It is also abundantly illustrated by Japanese artists and there is a full analytical Index of forty pages adding enormously to its value as a reference book.

An American's London, by Louise Closser Hale (Harpers). This American is an actress, but the London she speaks of is not so much of the stage as of the housekeeper and her problems. It is a chatty account of social conditions in the transition period. It is a new London seen through sympathetic eyes and made visible to us with clever touches.

For Boys and Girls

Adele Doring on a Ranch, by Grace May North (Lothrop, Lee & Shepard). Number two of the Adele Doring series. She and several of her friends have the great joy of visiting at an Arizona Ranch with enough of the right sort of adventures to make a lively summer.

The Sons of Liberty, by Walter A. Dyer (Holt). An admirable story for boys, describing with essential accuracy the life and times of Paul Revere. The boy or girl reader should obtain a vivid impression of life in Boston and vicinity during a score or more of years preceding the Revolution. The Boston Massacre, the formation of the Sons of Liberty, the Tea Party, the Battles of Lexington and Bunker Hill and other interesting matters are described as if by one who was on the spot. The story of Paul Revere is intensely entertaining and it is well told in these pages.

Eileen's Adventures in Wordland, by Zillah Macdonald (Stokes). An ingenious story about words, showing how they are related, as "Mother Glow and her children Glimmer, Glitter, Glisten and Gleam," and how some are of Roman origin, and others of Greek, or Arabic, or German, or Norman, or Saxon or other origin. It is quite entertaining and curiously illustrated.

Dick Arnold Plays the Game, by Earl Reed Silvers (Appleton). The story of a boy in a preparatory school, who gives up chances to win medals and honors that he may help where he can be of most use to the school.

STORY-TELLING BALLADS, selected by FRANCES JENKINS OLCOTT (Houghton Mifflin). A well-selected collection of interesting ballads, suitable for story-telling, or for reading aloud, or for boys' and girls' own reading. There are seventy-seven in all, romances, hero tales, legends and adventures. Some are familiar, Little Billee, The Skeleton in Armour, Robin Hood and Little John, The Heart of the Bruce, Sir Galahad, etc. But most of them will be new both to the young people and to their elders.

IN THE TRENCHES, by CAPTAIN CHARLES A. BOTSFORD (Penn Pub. Co.). This is the fifth volume in the Victory series and traces the further adventures of Ralph Storm and Rod Van Horn at the front in the World War. It describes the trip from their billets to the front line trenches and an attack in the Toul section and all the preparations which were made before. All the varied phases of trench warfare are shown—bombs, machine guns, barbed wire and snipers. No man's land is pictured and the inevitable spies. It is a good, wholesome story for boys from fourteen to seventeen years old.

TROOP "ONE" OF THE LABRADOR, by DILLON WALLACE (Revell). A story for boys showing the life of people in Labrador and among them some fine lively Labrador boys who have some very thrilling adventures. The boys have heroic stuff in them, and when Doctor Joe comes along and helps them to be Boy Scouts of course they make Troop One worth while. The author knows Labrador as an explorer and makes the book instructive as well as interesting.

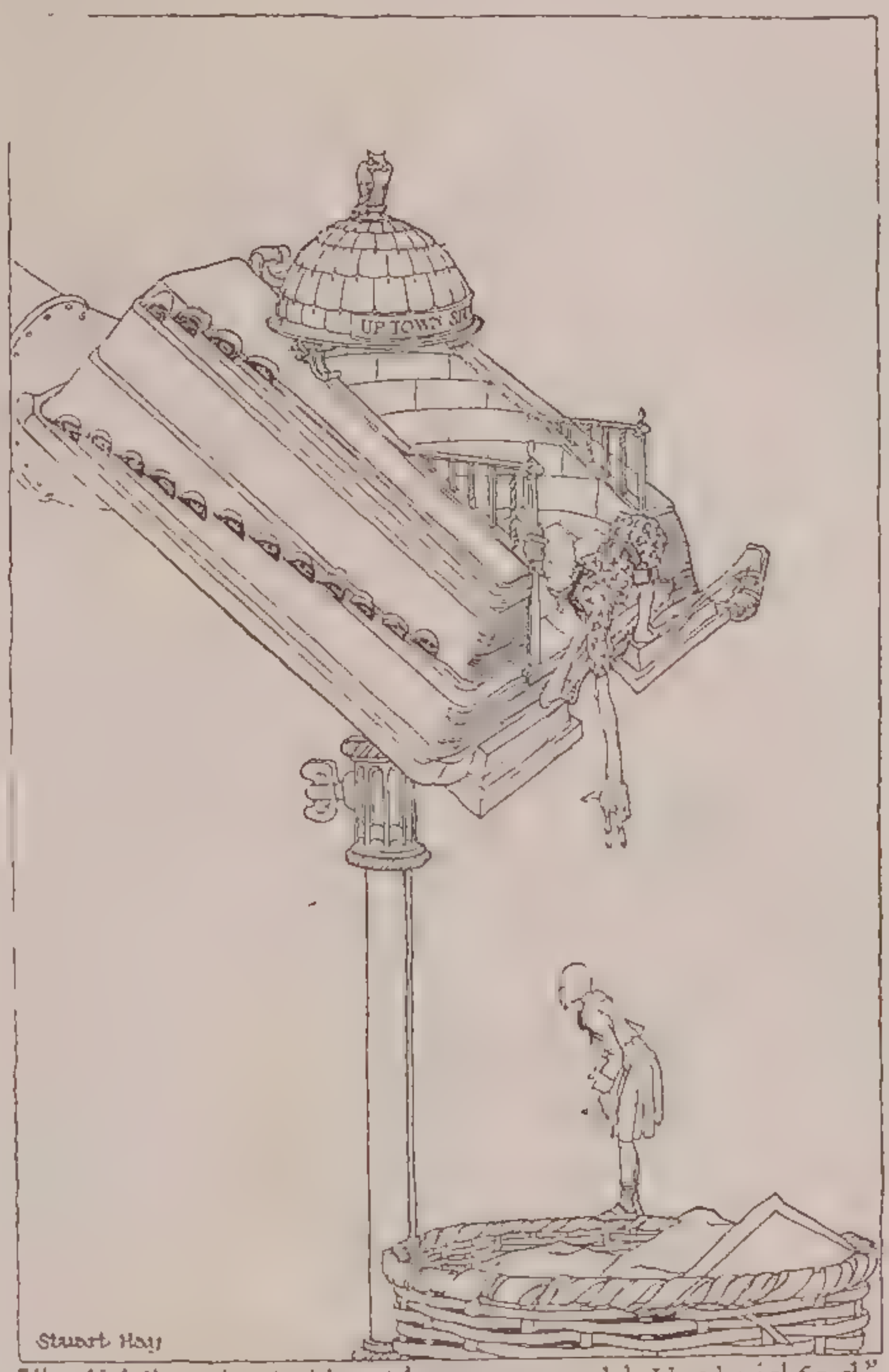
ARCHAG, THE LITTLE ARMENIAN, translated by MARGARET P. WATERMAN from the French of CHARLES H. SCHNAPPS (Dutton). Another of the Little Schoolmate series which have made Young America acquainted with boys and girls of other lands. This book shows the life and customs as well as the sufferings of the Armenians. We see their farms, their weddings and family life as well as their schools. Central Turkey College and Archag's life there is given in detail. The book is as interesting to grown-ups as to the young people for whom it is written.

HONOR BRIGHT, by LAURA E. RICHARDS (Page). After the death of her parents, Americans living in the Far East, little Honor, who has red hair and the impulsive, warm-hearted nature that goes with it, knows no home but the Pension Madeleine, a boarding school kept by two kindly French sisters in Vevey, Switzerland. An accident gives Honor a chance to spend a never-to-be-forgotten week in a Swiss chalet and to share the simple, serene life of its owners. After her return to the school, a fairy godmother appears and Honor's days at school end in a burst of excitement. A charming, wholesome story for the thirteen and fourteen-year-olds.

THE PURSUIT OF THE APACHE CHIEF, by EVERETT T. TOMLINSON (Appleton). A lively story for boys describing the hazardous experiences of two brothers who were in the Apache lands when General Miles was sent to put down an Indian outbreak under Geronimo.

SCOUTING ON THE BORDER, by EVERETT T. TOMLINSON (Appleton). A story of the days of the punitive expedition led by Pershing against Villa. Twin brothers, sons of an American owning mines in Mexico, are led to act as "Pershing Scouts" on account of their familiarity with the hilly lands where Villa and his soldiers were in hiding. It is a stirring tale which boys will enjoy.

WANG, THE NINTH, by B. L. PUTNAM WEALE (Dodd, Mead). A realistic and vivid story of a Chinese boy. Wang is the son of a Chinese peasant who lives just outside of Peking. The time is the Boxer Rebellion. The boy becomes a groom to one of the members of a foreign legation shut up in the city. He acts as the trusted messenger to the Allied forces on their way to the relief of Peking. With all this is interwoven how a Chinese boy thinks, lives, acts and believes.



"it didn't look like the same old Unabridged",

Stokes *Adventures in Wordland*

A YANKEE GIRL AT FORT SUMTER, by ALICE TURNER CURTIS (Penn Pub Co.). The story of a little Boston girl who lived in Charleston just before the outbreak of the Civil War. Sylvia had many good times with her delightfully kind and generous Southern friends. She and her devoted little black girl had one or two exciting adventures, too, in the anxious days just before Fort Sumter was fired upon. A well-written book, helpful to the little girl who is just beginning to study her country's history.

LUCKY PENNY OF THISTLE TROOP, by AMY E. BLANCHARD (Wilde). Samantha Penrose, known as "Lucky Penny," is a charming girl, just the kind one would like to meet. She is a loyal Scout and the activities of her Troop are curiously varied. The account produces a great respect for those bands of girls everywhere.

Little, Brown *Poor Man's Rock*

JACK HEATON, OIL PROSPECTOR, by A. FREDERICK COLLINS (Stokes). How Jack Heaton kept his father from being swindled by a Mexican Oil Company. The story has thrills and hairbreadth escapes enough to suit any boy. Incidentally it includes some good information about oil and the oil industry.

Recent Fiction

CHRONICLES OF THE CLINTONS, 5 vols., by ARCHIBALD MARSHALL (Dodd, Mead). Mr. Marshall's novels have been published in this country in irregular order. Many of his readers have yet to experience the delight of tracing the story of the Clinton family in proper sequence. Only thus can the evolution of the twins, for instance, be fully appreciated, or the revelation of Mrs. Clinton's suppressed yet heroic nature. It is an absorbing pleasure to watch the author's accelerating power and skill through "The Squire's Daughter" and "The Eldest Son," to his greatest height in "The Honor of the Clintons." "The Old Order Changeth" shows some of the cracks in those walls of caste and property which have hitherto guarded the English gentry. "The Clintons and Others" is a curious collection of tales about members of the family in different generations, ending with one which exhibits the reactions of the Great War.

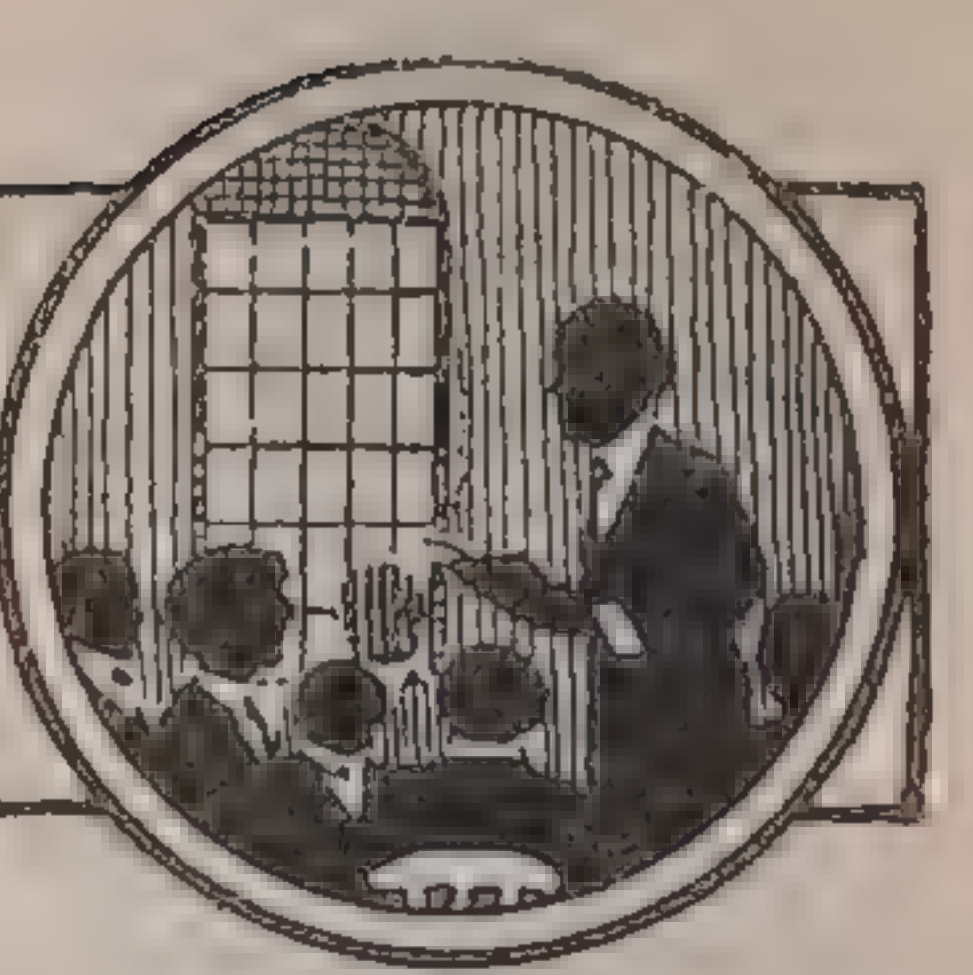
AT FAME'S GATEWAY, by JENNIE IRENE MIX (Holt). A musical genius from a small Western city comes to New York at the expense of her home neighbors to be finished and win fame. Her acquaintances, disillusionments, her sudden passion for a famous violinist, who she knows is married and is only amusing and refreshing himself with her youth and beauty, make the material for a story of what we have come to call the Greenwich Village circle. It's best point is the contrasts of character and point of view between town and country, foreign and American people.

CHRISTMAS ROSES, by ANNE DOUGLAS SEDGWICK (Houghton Mifflin). By a pleasant conceit each of this group of stories of English life has a flower for a title. They are all written in the same exquisite style but vary greatly in theme and in depth of sentiment. The last story, "Autumn Crocuses," rises to a great height of sincere emotion and of victory through courageous endurance of suffering.

THE TRUCE OF GOD, by MARY ROBERTS RINEHART (Doran). A beautiful Christmas story presented in attractive form for a gift book. It is a mediæval tale of the birth of a son at Christmas time and the ending of estrangement between a French king and his faithful wife. It is charmingly told and worthy of the season.

POOR MAN'S ROCK, by BERTRAND SINCLAIR (Little, Brown). This latest work of a promising author shows decided gain in strength, steadiness and character drawing. The Canadian salmon fisheries furnish the background for the hero's exploits upon his return from the war. His inheritance has gone, mostly into the hands of a wealthy neighbor. In short there is little left him except a deadly feud rooted in a love story of the past generation. Young, alone, penniless, he sets himself to beat down the enemy. How he succeeds and why he is disappointed comprise the story. "Love does not make the world go round," he thought, "but work and fighting." So he fought the sea and unscrupulous monopolies and the man he hated. The action is gloriously strenuous and the book is full of ideas about the real values of life, the idle rich and the conduct of business. And for all his independence Cupid finds him out, to his sorrow and his joy.

IN THE CHURCH SCHOOL



DR. DAVIS' BIBLE CLASS

Class Conference Hour

International Sunday School Lesson for Dec. 26.

It may be somewhat difficult to fix our attention upon the subject proposed for our discussion today in view of the pressure of the holiday spirit; but it is proposed in the conviction that it is imperative and timely.

One of the most perplexing facts in the life of our Christian people today is this: the central item in the teaching of Jesus is almost unknown and terribly unrealized in the thought and conduct of even the most devoted followers of Christ. A study of the religious ideas of the soldiers revealed the fact that practically none of them had any idea of the Kingdom of God. So far as they had any sort of Christian knowledge it was not made up of this great idea which Jesus emphasized so strongly.

A recent writer has said, "It may be doubted whether two per cent. of the people who attend churches have any clear conception of the meaning of this phrase (the Kingdom of God) which was so constantly on the lips of Jesus. It might have been expected that it would have been the very first thing to be explained to children in connection with Christianity, and that church members would receive abundant instruction about it. It would have been natural if it had filled a great place in catechisms, and in confessions of faith. But as a matter of fact, it hardly has any place at all in creeds, or catechisms. A man might read a great deal of ordinary Christian literature and never come across the expression" (Gray, *The Christian Adventure,* 1920, p. 20).

Is this judgment accurate? How large a place in your own Christian thinking is occupied by the idea of the Kingdom of God? Do you actually make it one of the working factors in your conception of life? If so, how? If not, why?

The point for our consideration, therefore, is, How can we make the idea of the Kingdom of God central and strong in our thought and life as Jesus made it in his? So far as Jesus had a working plan of life it is summed up in these words, The Kingdom of God.

We must read and study the gospels more carefully. Jesus was perfectly clear and consistent in his message. He used, of course, a set of terms that were understood by those to whom he spoke. We could wish that he had not used a *kingdom* as the symbol of his new conception of life; in some ways the *family* would have been a better figure. Yet kings were a most real item in the thought and life of his day, and he used familiar words.

Now what is the Kingdom of God, that was so clear an item in the consciousness of Jesus? As we review the studies of the quarter we may be satisfied by the answer given by Dr. Gray, whose book has just been cited. He calls the Kingdom of God "a description of what human life becomes when it is lived under the constraint of two truths—the Fatherhood of God and the Brotherhood of Man." Or, again, "The Kingdom means human life dominated through and through by love." State your own definition as fully as you can. Be sure that it is comprehensive enough to include all the elements that Jesus included in it, but also simple enough to be easily understood and appreciated.

What are the conditions of entrance to the Kingdom? Jesus made them clear. In a word, those who belong to the Kingdom are such as do not make self but make others the object of desire and action. They must give up their selfish life in order that they may find life truly and wholly in service to their comrades. This seems like a contradiction of terms; but it is not. We can understand it when we enter into the full meaning of two great statements of Jesus, one in which he said that he came to bring men life and to give it to them abundantly; the other, in which he said that for the sake of others he perfected his own life. That is, life in the Kingdom is the largest and the most perfect possible; but it is for the purpose of serving and enriching the lives of others. To put it most briefly, one enters the Kingdom when he takes the ruling motives from which Jesus acted habitually and holds them steadily at the center of his own customary action.

What are the rewards of the Kingdom? This is a fair question. We can hardly ask any one to undertake any course of action without telling them the issues of it. They are well summed up in the Golden Text for Dec. 12: Righteousness, peace and joy. Think these through. The first reward of the Kingdom is simply goodness, the old-fashioned and splendid quality of right living. And this is needed now throughout the world. We need to be sure that we can depend upon the morality of men. Then comes peace; and no word needs to be spoken to emphasize the yearning of humanity for this. But it cannot be guaranteed by anything less than the fact of membership in the Kingdom of God. If there ever is a League of Nations that will endure and bless the world it will be the plan that realizes the ideals of Jesus concerning the Kingdom of God. And finally comes that joy which issues from loyalty to Christ, the King. We ought to be happy; we can be; the way is through the Kingdom of God.

It is summed up in one principle: *Loyalty to Christ.*

Ozora S. Davis

Chicago Theological Seminary.

XI. Is the Christianity of the Bible the Final Word in Religion?

> The essential teaching of Jesus is the final word in religious and moral ideal.
>
> The sacrificial love of God, as manifest in Jesus Christ, is the final word in redemptive power.

In the previous articles it has been urged that all should be tested by the essential teaching and spirit of Jesus. Even other portions of the Bible must be subjected to this test, if we wish to teach others and guide our own lives only by what is highest and best.

Granted that Jesus is our standard, can the standard be surpassed? Without hesitation it may be said that for this life there is nothing above and beyond Jesus' revelation of the Father and his ideal for humanity. His conception of God as Spirit, as Love, as Father, as Friend, as Saviour has nothing beyond it, whether we consider his teaching or the manifestation of his Father in his own work and life. He lifted religion out of all national, racial and ecclesiastical limitations and made it universal.

If there is anything beyond loving God with all one's powers and one's neighbor as himself, what is it, except it be this, "A new commandment I give unto you, that ye love one another even as I have loved you," or "Love your enemies and pray for them that persecute you, that ye may be sons of your Father who is in heaven." If there is anything beyond being perfect as your Father in heaven is perfect, if anything can exalt the worth of human personality more than, "What shall it profit a man if he gain the whole world and forfeit his life?" If there is anything beyond the redemptive purpose and love of God as expressed in Jesus Christ, if there is anything beyond the determined purpose to have the will of God done on earth as it is in heaven, if there is a higher social ideal than that of the Kingdom of God on earth, in which righteousness, love, brotherhood and the will of God are to reign, a universal brotherhood cemented in the common fatherhood of God, we have never heard thereof. These are ultimate, final. There is no beyond.

Jesus gave us ultimate religious teaching, and what is more, he realized this teaching in his own life. Jesus brings men into complete moral fellowship with God, throwing into their lives the mightiest redemptive force known to earth. Whatever we may think about the Christ, the best that we know of God, of man, and the way of life come from him. What he was, God is; in him we have seen the Father.

The New Testament is inestimably rich in its view of God and man and incomparable in the personality that irradiates it all. There is some alloy even here, but there is pure gold in abundance. The Sermon on the Mount stands alone in the religious and moral world. The parables of our Lord are unequaled as instruments for religious teaching, Epistles expand, interpret, and adjust the Christian message to the need of growing churches. And the writer of most of them has found the answer to Job's question, why do the righteous suffer, in that power through which we can make all things work together for good. In this New Testament we find essential Christianity.

The mask was never torn from the face of sin with more unerring accuracy, and the veil was never so completely lifted from the face of the God whose supreme purpose is to bear away the sin of the world, at whatever cost. The skillful surgeon's knife is applied to cut away the last vestige of cancerous sin, and the healing love of God is oil and wine to wounded and bleeding lives. The clouds are recognized, but these clouds are shot through with rays of light

(*Continued on page 795*)

THE HOUR OF PRAYER

A Memorial of the Pilgrims

Comment on the Midweek Prayer Meeting Topic for Dec. 19-25

BY ISAAC OGDEN RANKIN

Scripture Passage. Gen. 11: 1-12.

The Changes of Three Hundred Years. Human nature has not changed. The Good News of Christ and his invitation to share his Kingdom and to get about his work are just as fresh to the needs of men as they were when the Pilgrims were driven out of England. But manners and aims of living have changed in many ways completely. This is the time to ask what are the permanent things in the Pilgrim testimony; and then how far we have been faithful to them and tried to make their convictions effective in the life about us. In a time of laxity in a great part of England the Scrooby Church stood for the reality of religion as a factor of everyday living. They were not of those who were religious on Sunday and pagan or self-seeking on all the other days of the week. Their theology did not work in spurts. Their faith bore the test of persecution and bore it well. Are our faith and practice of like active and resistant quality? If we had to choose between sacrificing faith or losing our homes, going out like Abraham or the Pilgrims to some foreign shore, could we stand the trial? They were also keen on extending the witness which had been given them. What we call the missionary spirit seems to have been the decisive factor in their choice of a home.

How Far Have the Pilgrim Ideals Been Made Real? The flood of population has overtaken the descendants of the Pilgrims, but it has not wholly overwhelmed them. Their ideals are still alive. They have been the leaven of a nation. The spirit of reality in religion has never died out in America, though it has sometimes appeared to be asleep. Many of the results may be tabulated. The freedom of religion is one of them. We have established the principle that men are free to follow what form of faith they will, and this came largely from the ideal of the Pilgrims—the ideal of sole responsibility to God. And yet in combination with the Puritans of the Massachusetts colony it had to pass through the experiment of church establishment. We are, in fact, nearer to the Pilgrim ideals in many matters than their descendants were in the Colony of Massachusetts.

What is There Next to Do? We must next recover fully the everyday practical application of the principle that God is Lord in all our lives. There is a modern flabbiness of conviction which hurts and lames us. We are too often much too much at ease for the full development of our Christian convictions. They do not grip us as they did the men in Scrooby. We want to get back that sense of the urgent authority of obedience to Christ in shaping all our human duties and relations. We must also seek to regain that fresh view of the life we live and of the world as a place of our activities which has been too much dimmed by the multitude and multiplicity of modern interests and engagements. By comparison the Pilgrims were nearer to Christ's idea of childlikeness. The real tasks are old, but they repeat themselves for every fresh generation.

Closet and Altar

GOLD AND FRANKINCENSE AND MYRRH

And they fell down and worshiped him; and when they had opened their treasures they presented unto him gifts; gold and frankincense and myrrh.—Matt. 2: 11.

Here, too, is the worship and consecration of believing hearts. For here the rich and poor, the wise and unlearned, meet together in common fellowship. Already he draws all men to him, and changes life for them. The rich pour out their treasures of gold, frankincense, and myrrh, at his feet. The poor leave the yet greater treasure of their devotion, and go forth to proclaim him in the testimony of captured hearts. Bethlehem becomes to them all the starting-point of a new life. From henceforth they are not their own.—*J. Stuart Holden.*

"They laid their offerings at his feet:
The gold was their tribute to a king,
The frankincense, with its odor sweet,
Was for the Priest, the Paraclete,
The myrrh for the body's burying."

In the quality of the gifts offered to the infant Jesus by the Magi, they set forth all his attributes—as a king they laid gold at his feet; as God they offered him incense; as man they gave him myrrh. Thus the homage they rendered became a proclamation of all the mysteries of the religion he was to establish. As man he was to die; as God he was to live again; as king he was to judge all men.—*Hilary of Poitiers.*

O come, all ye faithful,
Joyful and triumphant:
O come ye, O come ye, to Bethlehem;
Come and behold him
Born the king of angels;
O come, let us adore him,
O come, let us adore him!
O come, let us adore him, Christ the Lord.
—*Bonaventura, tr. by F. Oakeley.*

Wealth and worship and weariness are all to be brought in offering to Christ, that he may use them for his purposes.—*R.*

O God our Father, giver of the most loving gift, make us partakers of thy joy at Christmas time. We too, with simple shepherds and the wise men come to bend the knee before the kingly Child, bringing our gifts of faith and love in true self-offering. Show us our way of service and give us willing hearts to walk therein. For motherhood and childhood, for love that gives and learns, we bring thee thanks. Have mercy upon wives and mothers in distress and children fatherless. Hasten the coming of thy kingdom. Bring an end of war and give the shaping of the world to men of good will. Teach our hearts to make ready for that age of peace. In the name of Christ, who loved us and gave himself for us. Amen.

—*Isaac Ogden Rankin.*

Good Tidings for a Stricken People

Comment on the Christian Endeavor Prayer Meeting Topic for Dec. 26-Jan. 1

Topic: New Opportunities for Christian Service in the Near East. Heb. 11: 32; 12: 2; 1 Cor. 16: 9. (Missionary meeting.)

Claims Upon Us

Paul, the great missionary, was constantly finding open doors to new opportunity and the fact that obstacles and adversaries were in the way only seemed to give zest to the enterprise. The Near East is one great open door and the recital of its tragedies would present another witnessing of faith like the roll of honor in Heb. 11.

Their Need, Our Chance

It is in no cold-blooded spirit that we recognize the opportunity which the need of the Near East gives to us for a practical Christian ministry. After the Armenian massacres of 1894-1896 thousands of orphans were put into the care of Christian missionaries and received training that probably would not have been possible under normal conditions. The opportunities for such service are multiplied today. Not only the children but adults, practically a whole nation are dependent.

What They Need

1. They must have food, shelter and clothing; or die. The manner in which these come to them from Christians in other lands will help to shape their conceptions of real Christianity.

2. They need the ministry of healing. Even in normal times the scarcity of doctors, the ignorance of modern methods of sanitation and medicine, the lack of hospitals and nurses, present a strong appeal for aid. How much more in these days of misery following the war, with every disease-breeding agency heightened in power and the means of combatting it lessened.

3. They need education. The final solution of their most pressing problems will never be reached except as it comes through the wise guidance of their own leaders trained in the principles of fairness, justice and good will.

4. The women need help in finding a new life. The old seclusion of the harem is passing. Women dare to appear with unveiled faces upon the public street. Whither shall this liberty lead them? To make it safe, we must multiply such influences as are exerted in our schools for girls.

5. They must have our sympathetic help as a nation. In the present confused state of international affairs, it is not easy to see just where or how we can be most helpful. One thing is certain, however, we cannot relapse into selfish indifference to their need without dishonor and without forfeiting any claim to being a truly Christian nation.

REFERENCES for further reading: *Everybody's World*, by Sherwood Eddy; Chap. II. *The New Near East; The Christian Approach to Islam*, by James L. Barton, especially chapters 16, 20 and 21; *World Facts and America's Responsibility*, by C. H. Patton, pp. 33-38, 98-100, 124-132; *Pen Pictures of the Siege of Aintab*, by J. E. Merrill; (Envelope Series, A. B. C. F. M., Oct. 1920); *Shepard of Aintab*, by Alice Shepard Riggs; *Masoud, the Bedouin*, by Alfreda Post Carhart, and files of the Missionary Herald, World Outlook and Missionary Review of the World.

WITH THE CHILDREN

Tales of the Mayflower Children

Wrestling Sets a Fox-trap

By Pauline Carrington Bouve

"Father," said Wrestling Brewster one autumn afternoon after he had finished his stint of labor in the field and his task in the lesson-book, "some wild thing of the woods hath again trampled down the corn and there is a broken place in the palisade."

"I wonder John Dotey, who was such a hunter of game in England according to his own tale, hath such poor luck here with the foxes that he lets them destroy our planting and devour our fowl," complained Mistress Brewster. "He is ever prating about his traps and weights that he brought with him from England, but they be of little use."

"For all his talk, he hath not much luck," remarked Wrestling. "If father says I may, I would try my hand at it, and, marry, I could do better, who am but a boy. I would catch the thief. May I try, father?"

Elder Brewster laid by his goose-quill and pushed back the inkhorn.

"So thou wouldst pit thy skill against that of John Dotey, who hath a man's experience?"

"Yes, father," answered Wrestling, who was inclined to argue when he dared, and was moreover a bit of a braggart. "John hath not set so many traps before we landed here that he knows so much more about it than other folk. 'Tis an easy matter to catch the thief if one places the trap in the right spot," and Wrestling spread out his thumbs with a gesture of easy confidence.

Elder Brewster thought a moment and then said: "'Twere a fine thing to catch thief Reynard, and if thou art so clever at it as thou thinkest thyself, mayhap it will be no great trouble, but where wilt thou get a trap?"

Wrestling flushed at the question, for though he knew well that John Dotey or any of the men who had traps would lend him one, he did not wish his venture known, lest he make a failure and be a laughing-stock.

"Oh, there be many a trap in the Towne, mayhap," he replied evasively as the Elder's grave eyes surveyed him critically.

"Thou hast my consent. If thou canst catch the marauder, thou shalt have the pelt to barter with any purchase thou canst find; but if thou dost no better than John Dotey, of whose skill thou hast such poor opinion, thou needs must do extra tasks about the common labor and in thy lesson-books to teach thee the folly of over-confidence in thy superiority over thine elders."

Flushing at the rebuke, Wrestling hastily left the house, for the thought of selling a pelt for his own benefit was delightfully exciting. What a fine thing it would be to be able to tell John and everybody else that he, Wrestling Brewster, had done what they had failed to do! What a surprise it would be! How the boys would envy him, and how the girls would admire him! Then he remembered that if he borrowed John's trap and weight, there would be no surprise, for John would be sure to tell.

"I will borrow it without telling him till afterwards," he said to himself at last. "It will be no harm, for he would surely say yes, if I asked." But the idea was not altogether a pleasant one, for Wrestling, though vain, was at heart an honest lad. Temptation had knocked at the door, however, and Wrestling rather shyly at first bade him enter.

"It's no harm to borrow from a neighbor," he kept saying as he stealthily approached John Dotey's house and went to the lean-to shed where he knew he kept his traps and hunting-gear. John was still busy in the fields, and no one would see him. Somewhat guiltily he took up the trap, but alack, the weight and its chain were missing, and search as he might, he could not find them! What could he do? Suddenly he remembered that the copper chain with the padlock that had secured his father's chest of books was in the kitchen closet. He could attach one end of the chain to the trap, fasten the other to a tree or stump, click the lock, and even a bear could not escape! It was a wonderful idea, and he hurried home to carry out the plan. Chance favored him, for his mother had gone to help Mistress Hopkins with little Oceanus who was ailing, Love was studying his Latin lesson for the following day, and Fear and Patience were with their mother.

"I will take this fresh deerskin to kneel upon while I hide the trap and chain, so Mr. Fox will not scent me," he said as he hastened out of the cottage and beyond the palisade of the cornfield.

There were groups of trees on every side, all about the same size and equally distant from the place where the palisade was broken. Selecting one whose roots came a little above the surface of the ground, Wrestling went back to kill a chicken, for the trap was of little use if not baited.

Spreading the deerskin, he scooped up the earth and made a hole sufficiently large to contain the steel trap, to which he attached one end of the copper chain. This done, he carefully covered the opening with slight sticks placed crosswise and close enough together to support a light covering of earth. On the top he laid the dead fowl and then, digging a shallow ditch, he laid the chain in it, and covered it. Fastening the end around the root of the tree he had chosen, he snapped the lock and covered the whole very carefully with earth and leaves and sticks so that even a very observing fox would not become suspicious!

Well satisfied with his work, Wrestling went home to his supper. Too excited to eat, he caused Mistress Brewster such uneasiness that she offered him a dose of physic and would have proceeded to make him swallow it had not Captain Standish come in to say that a rumor was about that the Massachusetts (the Boston Bay Indians) were in a threatening mood and ready to make trouble for the Plymouth Colony.

After talking over the matter it was agreed between the Elder and Captain Standish that, as this was but hearsay, the wise course would be to go among them, partly to see their country, partly to make peace, and partly to trade with them, so, after calling in the Governor, it was decided that ten men should be chosen to go upon this journey with Tisquantum, a friendly Chief, to interpret for them, and two other savages with him. All this caused some excitement, as there were preparations to be made. "It were well to gather the men together at once," said Captain Standish. But who will be our messenger?"

"I do not like to send Wrestling out after curfew, but necessity needs must stand before the law upon occasion, so write the lad a bit of passport lest John Alden or some other forbid him," said Elder Brewster. Then calling out: "Come, Wrestling, here is a better chance to help the Towne than trapping foxes. Captain Standish would have you go to Master Allerton and Master Hopkins and bid them muster out the young and able-bodied men to the fort, where we will meet them forthwith. If any one stay you on the way, show them this bit of paper writ by the Captain's hand, and Wrestling, mind you do not tarry on this errand, for it be urgent."

Never before had Wrestling been called upon to do so important an errand for the common good, so for the moment all memory of the fox-trap went from his mind, and in great excitement he put on his mantle cloak and hurried out.

"I will take a short cut behind our palisades and rouse Master Allerton at the back door," he said to himself as he hastened out. A full moon silvered the fields and made strange shadows among the clumps of trees, but Wrestling was too full of pride to feel nervous as he strode along boldly, thinking of his own importance and nothing else. Suddenly he stumbled. His foot went through a hole, and he felt the grip of sharp steel that held it as in a vise. At the same moment an intense pain shot through his foot and ankle. Instantly he remembered, and realized what had happened. He was caught in the trap he had set for the fox, and there was no escape! Every time he tried to move his foot, the chain pulled the clamp tighter and his pain increased. What was to be done? Far worse than the pain was the knowledge that he would fail to perform an important errand intrusted to him, and then there would be no possible chance to conceal the fact that he had "borrowed" something without asking the consent of the owner and, above all, been himself caught in his own trap!

These thoughts were very bitter, and Wrestling forgot the pain of his foot in an agony of mortification and shame. The minutes seemed hours as they passed. He knew that his father and Captain Standish and the Governor were wondering why he did not return from his errand. Soon they would send some one to search for him and then what a ridiculous figure he would cut squirming about in his own fox trap! He wiped the cold drops of perspiration from his forehead, and try as he would to keep them back, the tears would rise to his eyes and trickle down his cheeks. Though it was less than an hour, it seemed a long time before he heard shouts and saw the glimmer of torchlights. His father, the Captain, and the Governor, followed by others, were coming in search of him. He heard John Dotey's hearty voice saying, "I trust the lad has not fallen in with that rascally fox or a treacherous savage!" and his father's deep voice in answer, "God forbid!" John Dotey spied him first of all, and ran forward, only to halt in amazement when he saw and understood Wrestling's plight!

"Why, how came this? The boy is caught in a fox trap! Who set it, I wonder?" Then all came toward him with questions.

"In a moment, lad, I will set you free," cried John Dotey. "Where is the weight? I see none anywhere."

"'Tis fastened to yon tree," answered Wrestling, in trembling tones, "by father's copper chain that has a padlock. That is why I was caught so hard and fast. And, O John, 'tis your own trap I took without your leave, and I am fairly punished for my wrong-doing, which I pray you and my father will forgive!" and no longer able to control himself, for every one was laughing as hard as ever they could except the Elder, who looked sad and stern, he burst into passionate sobs.

"Nay, nay," said the good-natured John, trying to suppress his merriment. "The trap was welcome to you, lad, and, marry, your notion of locking it to a tree was a good one. Methinks if you had not come this way yourself, our thief would sure have been caught fast. So, friends, there is no need to laugh at his sorry plight, for he hath given us hunters a great and new notion."

"That may be," said Elder Brewster, "but he must make good to you for thus trespassing upon your place and taking that which was not his own for his use. Go you back to my house and get from Mistress Brewster the padlock key to this chain that hangs on a nail by the chimney and set this little fox free."

Wrestling knew that his father, though he would doubtless give him many tasks to make him remember what he had done, would forgive, knowing that he had really meant to do a useful thing for the Towne. For years to come there were many sly jokes about two-legged foxes caught in their own traps, but the Pilgrim folk were kindly at heart and did not hold things against young folk too long. The Elder himself said that the lesson of the fox trap had taught Wrestling the folly of thinking himself wiser and cleverer than those about him, and, better than all else, had brought home the lesson that to be truly honest, one must respect the property of another and make use of nothing without the consent of the owner. So out of the setting of the fox trap and what came of it, Wrestling became the most careful and trustworthy boy in Plymouth Towne.

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The Comrades' Corner

Dear Comrades:

Some one wrote me the other day asking if I am a descendant of John Alden (and Priscilla Mullens, I suppose, also; she is quite necessary). I am sorry to say I am not; I wish I might say that I am.

I like to read the brief notes about them in the appendix to William Bradford's History "of Plimoth Plantation." One says: "John Alden was hired for a cooper, at South-Hampton, where the ship victuled; and being a hopfull yong man, was much desired, but left to his owne liking to go or stay when he came here; but he stayed, and maryed here." (This history is not a particularly good example for poor spellers, is it?—*Mr. A.*)

Another note reads:

"Mr. Molines, and his wife, his sone, and his servant, dyed the first winter. Only his dougter, Priscila, survied, and maried with John Alden, who are both living, and have 11. children. And their eldest daughter is maried, and hath five children."

Did all of you know that John and Priscilla had *eleven children?* I wonder if all the boys were as bashful as their father, and the girls as pretty as their mother.

What times those children of the Plymouth Plantation must have had! How careful they must have been about going out into the woods, along the banks of the Town Brook or out to Billington Pond!

I have just been reading a delightful book, written for young folks, "Argonauts of Faith," by an Englishman, Basil Mathews. You can probably get it at your library. Your minister may have it. Get it if you can and see what experiences those little Pilgrims went through. See whether you would like to exchange places with them.

It is just about three hundred years ago since they and their fathers *and mothers* landed at Plymouth. How many of you will enter into an agreement with me to read through William Bradford's History, which I mentioned above? It is very quaint, but full of interest, written, you see, by some one who was right there. I will gladly print in an honor roll all who will read the history before Jan. 15. Will you be one?

I wish I might have taken you all with me the other day when I went to the State House library in Boston and saw this wonderful old book, in Governor Bradford's own handwriting.

Let me report here that our Dorchester Academy—*Comrades' Corner Lunch Fund*—now totals $39.13. Hoo-ray! That means a whole lot of good cheer and good "feeds" for those deserving boys and girls. I will give you next time the names of the donors not previously mentioned.

Still another R. F. D.—er, No. 8, Florence L. Lattin, whose post-office address is Shelton, Ct., would like "to exchange letters with some one who lives in the city, as I have lived in the country all my life, and would like to know what they do in the city." She gives us a good conundrum: What word in the English language is it, that if you take one letter from it, it will make you sick? I will save the answer until next week.

I have some letters with fine lists of odd names which I shall have to give you soon. There is no use trying to shut down on that subject.

Comradely yours,

Mr Alden

In The Church School

(*Continued from page 792*)

and drenched with golden glory. There are lives broken by sin, but this evangel causes the "note of joy to break even from the bruised reed." And through it all and back of it all, there is a life which in its daily walk, even as much as in its teaching, reveals the character and redemptive purpose of God, as we have never seen them before or since. In him, we see what God is, what God means, and what is God's purpose of love toward man. Jesus Christ is the master of life, and the master of death. He holds the secret of the ages. Into our lives, while we live, he throws the dynamic of God's sacrificial love; and when the shadows lengthen, when our sun of life is setting, he lifts the rainbow of immortal hope before our eyes, to cheer us on the lonely pilgrimage.

Whatever there may be in the Bible that is lower, provincial, temporary, out of accord with Jesus' teaching, and thus with no right to control us, this universal truth, this word of God contained within the Bible, has full authority. Nothing can destroy it and no theory of inspiration can increase it. The voice is that of our Father and "its authority is beyond the reach of criticism as the soul is beyond the reach of physical analysis." It is not dependent upon the accuracy of manuscripts. It finds us, as it has the right to find us, in our deepest depths and stands by its own self-evident truthfulness. Here indeed is the very bread of life for our hungry souls.

Subject next two weeks: Making the Bible a Living Book. Then answers to questions will begin. FRANK M. SHELDON.

Post-Election Wisdom

From Our Readers

Dear Mr. Editor:

You insulted Democrats before and after the election with belittling phraseology.

You are self-condemned by your own words: "The superb organization of the Republican party, behind which were wealth," etc.

Clear enough that wealth has precedence of all else in your mind. Money above Jehovah and Jesus.

How can a servant of money be follower of any god but money?

Again: "The Republicans framed too severe an indictment."

Then Republicans lied.

An un-Christian act insupportable by a Christian publication.

Unfortunately you occupy a position which should and could be exalted to a true Christian plane by a capable, honest and just follower of Jesus. May God have mercy on your soul.

JESSE R. ZOOK.

Joplin, Mo.

Dear Mr. Editor:

You are too modest in accepting the verdict of your reader who writes from Southern Pines, S. C., hinting that your paper is not infallible. You have the right to claim the infallibility of the truth, and I feel that your attitude on the League of Nations and your hopes for the Interchurch World Movement are both nearer the truth than the individualism which he claims is now in the saddle. We hope you will continue to dare to be a prophet of the new day; and such prophets will ever be bemeaned and derided by those who dwell comfortably in the valley of individualism and whose motto is "Safety First."

Moses did not see the accomplishment of the great Forward Movement he launched in Egypt. The dreams of Isaiah are only now being slowly and painfully worked out into international instruments. We have heard it said that permanent human progress is attained by, first a dream, then a wish, then a struggle, and finally it becomes a fact.

The ideals you have inspired us to accept and be willing to want and struggle for will some day, under God's leadership, be a glorious fact.

I shall never cease to be grateful to my father who, while I was but a lad, taught me to fear and fight the organized liquor traffic. He "throwed away his vote," as men told him, many times, by casting it with the Prohibition party, but I do not today agree that it was thrown away. He dreamed of and earnestly wished for a day which he never lived to see, but his three sons are living today in a nation divorced from the organized and licensed liquor traffic.

"Where there is no vision the people perish." Don't relax, or confess defeat. The Congregational churches of America will this year, in my opinion, raise twice as much for the advancement of the Kingdom as they would if the Interchurch World Movement had not given the impetus. And some of us believe with Mr. Taft, Wickersham, Lowell, Hoover, and perhaps even Prof. Fisher, that the League of Nations is more of a fact, more of a power and more freighted with promise today than it ever has been. It is dawn on the mountains, as those in the valley of provincialism will soon awaken to find.

CLAUDE ALLEN MCKAY.

Gardner, Mass.

To lightly surrender a faith that has given pragmatic proof of its truth through the solace and strength it has afforded a hundred generations of human beings is not a sign of culture. —*John Andrew Holmes.*

The Puritan as a Modern Man

Our Heritage from Seventeenth Century Radicals

By Helen Kendall Smith

The picture of Puritan New England has often been painted with unsympathetic brush, throwing strong light upon its narrow-mindedness and severity, while passing over in shadow that which has been praiseworthy, enduring or productive of future growth. A complete view of the Puritan and of his work cannot be briefly presented, but even a glimpse may discover a few of the characteristics essential to his success and deserving of enduring appreciation. Old diaries, letters and records, made accessible in print, have revealed the secrets of his daily life, his ideals and methods, and in these arcana may be discovered much that anticipates modern development and that has contributed to our national history and social progress.

A Successful Executive

First of all the Puritan had that clear-sighted mind which could bring order out of affairs theological or secular and construct a system of government that has proved lasting. Both church and state were well organized, while each small community had in itself the machinery to manage its local affairs. This executive genius, the quality most highly valued in these days of great organizations, is a gift to us from the Puritan. You may say that his outlook was narrow, his field of activity limited by conformity to Mosaic ideals, but in spite of this he was able to found a state that outgrew these boundaries and has proved an example unto others.

The greatest quality of the Puritan was his single-minded devotion to duty. It has been well said: "Our fathers may have been narrow and straight-laced, but they were not cross-eyed from trying to keep one eye on God and the other on the main chance."

The Puritan was aggressive, not content to sit still but ready to seize the first advantage for greater growth. Continually his settlements pushed back the frontier; one whole community crossing the pathless wilderness to the fertile Connecticut before the parent villages were securely established. Settlers driven from home by Indian attacks were ready to return with new courage at the earliest opportunity. Not long after the arrival of the first colonists the hammer of the shipwright was heard, and soon New England sailors in home-built vessels visited all lands and returned laden with rich cargoes. No obstacle daunted their spirits and success followed in their footsteps.

Undesirables Excluded

The influence of the Puritan church in temporal matters and its close connection with the state have been emphasized in many ways. In a covenant drawn up by the settlers of a town founded in 1666, the people declared their desire "to be of one heart and consent that, through God's blessing, with one hand they may endeavor the carrying on of spiritual concernments as also civil and town affairs according to God and a Godly government." To realize this ideal the citizens felt the need of controlling the character of those who lived with them and accordingly took action to exclude undesirable inhabitants from their colony. Church members only were admitted to a share in the government of the colony as a whole, but the towns were glad to give the franchise to any man of sober conversation and industrious habits. Careful inquiry was made into the character of the newcomer and if he was found lacking he was invited, and when necessary forced, to "depart the town." Shipmasters were obliged to hand in a report for "a more certain and ready obtaining knowledge of such passengers as shall hereafter arrive." Some of our own laws governing immigration are conceived in the same spirit.

The Puritan as Socialist

A marked sense of social responsibility interested the Puritan in the improvement and welfare of his fellow beings. Wisdom, too, is shown by the recommendation of the Watertown selectmen to relieve material suffering before trying to improve mind or morals. In children the New Englander saw future citizens and by training them in habits of industry and righteousness he seized the opportunity to strengthen the state. The selectmen, responsible for their education and morals, made house to house visits, examining the youth in the catechism, the Bible and in their knowledge of the chief laws of the country. Young men were carefully watched and if inclined to ways of idleness or extravagance were put under the tuition of a guardian. One Edward Cook of Dedham was forced, in 1666, to give an account of his finances because it was found that he did not "in any way improve and lay out what he earned or attained by his own labor as he might for his own good but embezells the same to his own impoverishment and hazarding the Town's charge in time." As a warning to the youth of Boston, a resident who preferred a life of leisure to honest toil was deported to the West Indies.

Marriage was encouraged by the early New Englanders not only as God's holy ordinance but for the obvious advantages accruing to the community. More land was given to married men than to bachelors and these latter were obliged to live with some family and be subject to its rule. The truly modern experiment of giving lots to unmarried women was tried temporarily but was soon abandoned in order, as Governor Endicott wrote, "to avoid all precedents and evils events in granting lots unto single maidens not disposed of."

To the Puritan we owe our system of national education, from the common school to the university. Many of the famous blue laws are singularly like our most recent attempts to regulate vice and the liquor traffic. If, as optimists say, the public conscience has never been more active than it is now, nor the demand for personal purity and probity stronger, once again may thanks be given to our Puritan forefathers for first setting the high standard of righteousness in public and private affairs which is the glorious heritage of New England.

Plymouth Hill

By Ethel Merrill Beale

(Memories of the Congregational Pilgrimage, July 1, 1920)

Across the hill in Plymouth
Where lie the Pilgrim dead,
Their spiritual children
With hushed footsteps tread.
They come, our noblest leaders,
Revered from shore to shore;
Great souls, they pay their homage
To great souls gone before.

Will it be so in heaven?
Shall we hear some one say:
"Yonder is Martin Luther;
There Lincoln goes his way"?
Will great souls be about us,
(Elijah and St. Paul)
Just as those were in Plymouth?
Then will a glory fall,

As we, in some transcendent place,
Behold the Master face to face?

The Herring Memorial Fund

(Designed to be serviceable to Mrs. Hubert C. Herring while she lives. After her death the Trustees of the Annuity Fund, in perpetuation of Dr. Herring's devotion to his brethren of the ministry, distribute the income, as their judgment shall deem best, to ministers who, in order to secure the benefits of the Annuity Fund, need special assistance in meeting their requisite annual payments. In case any part of the income in any one year is not needed for such purpose it may be used to supplement the income of the Pilgrim Memorial Fund. The minimum hoped for is $20,000).

Extract from Letters Accompanying Subscriptions

From a country pastor: "Glad to be counted in—wish it were more, but at seventy-two, working on a salary of $600, do not feel that I can."

Church, South New Britain, Ct.
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Goodliffe, George E., Morrisville, Vt.
Haarvig, John O., Lancaster, N. H.
Hill, Gilman C., Waterbury, Ct.
Judd, John K., Holyoke, Mass.
Myers, M. A., Chicago, Ill.
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(352 subscriptions totaling $11,862.06)

The Financial Campaigns of Other Denominations

THE BAPTISTS	are undertaking to raise $100,000,000 in five years,—$50,000,000 already subscribed,—$12,500,000 in new subscriptions to be sought each year for next five years. Plan to appropriate $12,500,000 in 1921 for missionary and educational purposes.
THE EPISCOPALIANS	are seeking to secure $46,000,000 in a three-year campaign, 1920–1922. 40% already subscribed. Plan to appropriate $7,000,000 for missions and diocesan expenses in 1921.
THE METHODISTS	have $108,000,000 assured as the result of their Centenary Campaign. Recently appropriated $21,000,000 to be divided equally between home and foreign missions.
THE PRESBYTERIANS	are expecting to realize $23,000,000 for missions and education during year ending March 31, 1921.
THE UNITARIANS	with only three hundred churches, are raising $3,000,000 for new work and have already passed half-way mark.

These and other denominations are attempting to assume their share of world responsibility at the present time.

$5,000,000

is asked of our Congregational churches in 1921 to enable us
to do our part.

WE CAN RAISE IT—IF WE WILL

CONGREGATIONAL WORLD MOVEMENT
287 Fourth Avenue, New York, N. Y.

IN THE CONGREGATIONAL CIRCLE

Rhode Island Conference

The Rhode Island Conference held at Saylesville, Nov. 9, was eminently practical and inspirational. Dr. H. F. Swartz portrayed the Congregational World Movement in its second year, setting forth vividly our opportunity and responsibility for the revered and valuable trusts which our pioneer fathers have built up in sacrifice and left us in confidence for Christ and the world. Prof. Theodore Collier, out of rich experience, brought his conception of the moral and spiritual unity and solidarity of Congregationalism, so requisite for past tasks and so necessary for our present world open door. Rev. E. R. Evans decided that the Congregational denomination is still needed to emphasize democratic principles in a democratic world. The Puritan pronouncement was and is the priesthood of believers. The world needs vitally John Robinson's breadth, Brewster's books and the Standish sword.

Miss Maude Evelyn Bradley's message to the women was "The shaft must be sunk deep down into the things of God." G. A. B.

The South Deerfield Retreat

The first of a series of "Retreats" in the interests of the Congregational World Movement was held at the parsonage in South Deerfield, Mass., on Monday, Nov. 29. Some twenty ministers and a few laymen of the Franklin Association were present, besides Secretaries Patton and Bell of the American Board.

After the devotional period in the morning Mr. Bell explained the new apportionment figures of the Movement from the viewpoint of the missionary work abroad. Dr. Patton followed with the presentation of the situation at home, including the needs of the home societies. Questions were freely asked, and in general the meeting was quite informal. The fact was revealed when Dr. Pratt of Greenfield presented the new apportionment figures that all but one of the churches represented were using the Every Member Canvass—apparently a record for the associations of Massachusetts.

After a luncheon served by the ladies of the South Deerfield Church the afternoon was devoted to missionary education and to the subject of Christian stewardship. Then a strong appeal by Dr. Patton for an advance in these days of opportunity at home and abroad was made. The meeting closed with a half-hour service of intercession.

It was the common testimony as the Retreat broke up that it had been well worth all that was spent upon it in time and energy. A fine spirit of fraternity prevailed. Each and all were given a vision of the possibilities of our unit through the Congregational World Movement, and all felt encouraged and strengthened in purpose to lay before their churches the new apportionment figures. Particularly did each feel the power of united prayer as applied to the denomination's problems of the day.

The Henry Ward Beecher of New Hampshire

There are few instances where the pulpit primacy of a state has long been as undisputed as in New Hampshire. Probably not a person acquainted with the religious life of the Granite State would gainsay the assertion that Dr. B. W. Lockhart, whose resignation from the pastorate of FRANKLIN ST., MANCHESTER, was accepted on Nov. 28, has stood for many years as the peerless preacher of New Hampshire.

For a quarter century and two years additional he has occupied a platform in the metropolis of the commonwealth formerly adorned by such diverse prophets as Ex-Pres. W. J. Tucker of Dartmouth College and Joseph Cook, the famous lyceum lecturer. Under his masterful ability that platform and the pulpit upon it have lost none of their glory.

Small of stature, hampered by physical disabilities that might have discouraged a less

EVERY PASTOR

will receive soon after December 15th a package of samples of Lenten church helps, and an invitation to send for an adequate supply for his church. The package will include samples of the following—

1. THE FELLOWSHIP OF PRAYER FOR 1921 (Rev. C. E. Burton), a booklet for private prayer and group devotional meetings, consisting of Scripture readings, meditations, hymns and prayers.
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6. A CALL TO HIGH SERVICE (Rev. E. B. Allen), an introduction to Christian service.
7. CONGREGATIONALISM (Rev. H. C. Herring), the Kansas City Creed and a short summary of Congregational History, spirit and polity with an application for church membership.

Additional samples of these will be sent postpaid to any pastor or church worker on request.

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heroic soul, he nevertheless consecrated his powers to the proclamation of the truth with so burning a devotion, and he has equipped himself for his prophetic task with such assiduous and never relaxed self-discipline that his fame spread to and overpassed the confines of his state, and has made him for two decades and more one of the outstanding figures in New England Congregationalism.

Dr. Lockhart has ever maintained that the pulpit of a Congregational minister in America was a throne. That throne he has occupied with fine dignity, resorting neither to pyrotechnic rhetoric nor to flamboyant sensationalism to draw his congregations. He was a theological progressive when progressivism was far less popular than it is today. He has habitually and skillfully related his gospel' to the problems of the times, in so large and luminous a fashion as to prove himself a veritable statesman of the spirit. He has kept office hours in his study with the great thoughts of the ages, meeting as friend the mighty poets and seers of Christian history; and then with the shekinah still upon his countenance he has stepped into his pulpit to thrill and to persuade.

A master of invective, gifted with a subtle and genial humor, enriching his discourse with happy allusion and illustration culled from an amazingly comprehensive familiarity with the poetry, the philosophy and the serious literature of the day, he leaves behind him when he retires on Jan. 1, 1921, a pulpit tradition for which thousands of helped lives will bear sweet testimony of gratitude. His plans for the future involve travel and literary work, but they will leave him free to accept opportunities to preach as occasion may open. H. A. J.

Pilgrim Sermon Topics

Rev. H. N. Dascomb, Plymouth, Denver, Col., is preaching a series of sermons on Pilgrim Personalities and Principles, under the special headings of Bradford, the Paternal Governor; Brewster, the Man of Affairs; Winslow, the Publicist and Diplomat; Standish, the Exponent of Enforced Justice; and Eliot, the Apostle to the Disinherited."

During November and December Rev. E. W. Bishop of Plymouth, Lansing, Mich., is preaching on the topics, Reverence as a Factor in Life, What is a Pilgrim? Some Far-Reaching Episodes in Pilgrim History, On Certain Pilgrim Excellencies, The Pilgrim Character, The Pilgrim Church, and How the *Mayflower* Kept Sailing West.

Rev. R. J. McColl, pastor of First, Big Rapids, Mich., is preaching on the Convictions of 1620 Applied to the Needs of 1920, the topics being Fidelity through Freedom, Foundations of Faith, Culture and Character, and Propagation of Christian Ideals.

Sunday Evening Institute

Willimantic, Ct., of which Rev. H. S. McCreedy is pastor, is striking out on something of a new path for Sunday evenings. It goes under the name of Sunday Evening Institute, though that does not wholly describe it. It seems that the Church school meets before the morning service at 9.45 and it was found, as very often happens with schools meeting at that hour, that it was almost impossible to secure the attendance of those above the intermediate grade. Hence the idea of an evening session of the Church school was conceived. And it works.

At seven o'clock all meet in the Assembly Hall of the Church House, known as "The House of Brotherhood," for a ten-minute period of worship. At 7.15 in the various rooms classes of adults, of young men and of young

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women gather for three-quarters of an hour study. At the same time the boys and girls who belong to classes which meet in the morning and yet who like to come out in the evening, engage in Bible dramatization or pageantry. Just now two groups of these "Pilgrim Players" are at work; one group is preparing to give "The First Thanksgiving Dinner" as a part of the Tercentenary Celebration; the other group is at work on a Home Mission play, "The Happiest Plan."

At eight o'clock all classes disband and come together in the Assembly Hall for a social hour. Some light refreshments are usually served and the evening closes with an informal "sing" about the piano. The scheme seems to be working well. The best result is that the total number of those enlisted definitely in Bible study is about doubled and the scope of the educational work of the church has been widened to include all ages.

From East to West

NEW HAMPSHIRE

Notable Accessions at Hampstead

The Sunday of Nov. 7 will go down in the annals of HAMPSTEAD, Rev. Arnaldo Natino, pastor, as one long to be remembered. At the morning service 18 persons were received into the membership of the church, four by letter and 14 on confession. Among the number was a man and his wife, the parents of 10 children, and grandparents to 19. By their side were one of the daughters and her husband. Another father and son stood together to receive the right hand of fellowship, and five members of the young ladies' class in the Sunday school, and three of the young men's class completed the fourteen.

On the pastor's birthday two weeks ago his people had a reception in his honor and presented him with a handsome oak desk and revolving chair. Mr. Natino has been minister of Hampstead since July of this year.

MASSACHUSETTS

Spencer Fittingly Observes Tercentenary

A notable celebration was held by FIRST, SPENCER, Nov. 14-16, in a joint observance of the Tercentenary of the Landing of the Pilgrims and the 177th anniversary of the organization of the church. First Church was formed in 1744 with nine members; the present membership is 420.

The three days' celebration began Sunday, Nov. 14, with an anniversary sermon by the pastor, Rev. R. G. Armstrong, and was followed in the afternoon by a vesper communion service. At the Sunday evening service the various churches of the town and their pastors participated, the program being partly of an historical nature and including papers prepared and read by Miss Ella F. Tucker and Mrs. H. P. Howland. Dr. C. H. Patton of the American Board gave an address on A Pilgrim of the New Day. One of the speakers at the exercises on Monday was Rev. Neil McPherson of Springfield. The only living former pastors of First, Spencer, are Rev. C. J. Hawkins, of First, Lowell, Mass., and Rev. E. G. Zellars of Wallingford, Ct. The first meeting-house of the Spencer church was erected in 1743, the present edifice being the third building.

During the celebration an historical exhibit of great interest was held in the old Pope mansion, which was for many years the residence of the first two pastors of Spencer, Rev. Joshua Eaton and Rev. Joseph Pope.

FIRST CONGREGATIONAL CHURCH OF SPENCER

During the three years that Rev. R. G. Armstrong has been pastor 75 persons have been received into the membership of the church, many of them young people. At the communion service during the anniversary six more united with First. Mr. Armstrong is a progressive leader and is doing much to create a greater interest in religious activities in the town.

Boston Ministers Hear about Federal Council

At the Boston Ministers' Meeting, Dec. 6, Dr. H. L. Willett, professor in the University of Chicago, and editor of the *Christian Century*, in attendance at the Federal Council of the Churches of Christ in America, spoke of the various phases of the movement for the co-operation of the churches. He described the Interchurch Movement, which undertook a

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Salary Roll of Honor

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Previously reported, 1,332

1333. Saratoga Springs, N. Y., $400.
1334. Des Moines, Io., Greenwood, $400 (2d).
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1336. Granada, Minn.
1337. Waukegan, Ill., First.
1338. Springfield, Ill., First, $300.
1339. Lawrence, Mass., Riverside, $200 (2d).
1340. West Palm Beach, Fla., Union, $600 (2d).
1341. Hampstead, N. H., $500.
1342. Chicago, Ill., Green St., $300.
1343. Ashfield, Mass., $200 (2d).

larger program than the churches were willing to carry out and which, beginning as a movement to do interdenominational work, was submerged by denominational drives. The Federal Council is the last and the most promising attempt at co-operation. The Council itself is the great mediating agency of the churches. The Commissions of the Council are doing a notable work. Each one has a secretary and a small nucleus of those who are intensely interested. They hold conferences all over the country and formulate great principles on which the churches can safely build. The local federations are not organically connected with the Federal Council but are a part of the same plan. They differ as do the communities where they are. They undertake to do that in a community which no one church or no one denomination can do. There are a score of different forms of activity, such as religious education, religious work in public institutions, prevention of overchurching, etc. The great cathedrals of Europe were built by the community for the glory of God and as expressions of the community life. We need forms of expression of the community life.

The Federal Council is seeking relationship with Christian bodies in other lands. The time has come for a great forward movement in the co-operation of the American churches. The Federal Council is the appropriate instrument.

A. J. M.

Church at West Bridgewater Recognized

By a recognition service Sunset Ave. Chapel Association, West Bridgewater, has become a Congregational Church, No. 606, in the state. The Baptist church of the town fostered the chapel—growing from a house-school—organized the Association and erected the building several years ago. The entire enterprise is a commentary on a happy comity existing in that part of the Pilgrim country. When the majority of the local committee decided that a Congregational church would best meet the needs of the community, the Baptists agreed and granted an option of the edifice, now valued at $3,000. In June last the ministers of Norfolk Union reviewed the proceedings and adjourned to September when the church was formally accepted pending concurrent action by the Association of Churches. This event occurred Nov. 12 when a large delegation of representatives and other friends filled the church. A service of interest and impulse was presented. The history of the movement was given by Rev.

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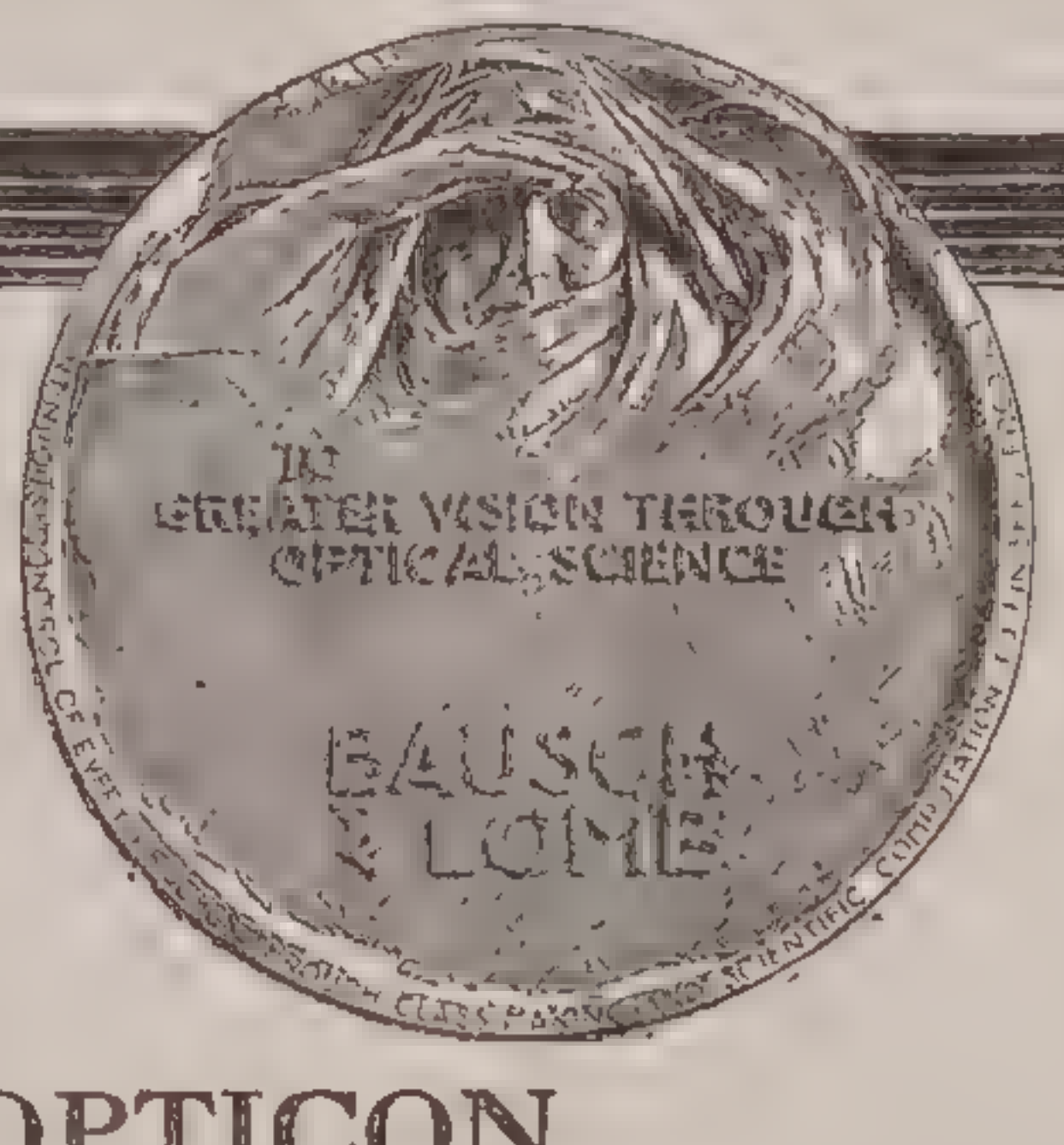
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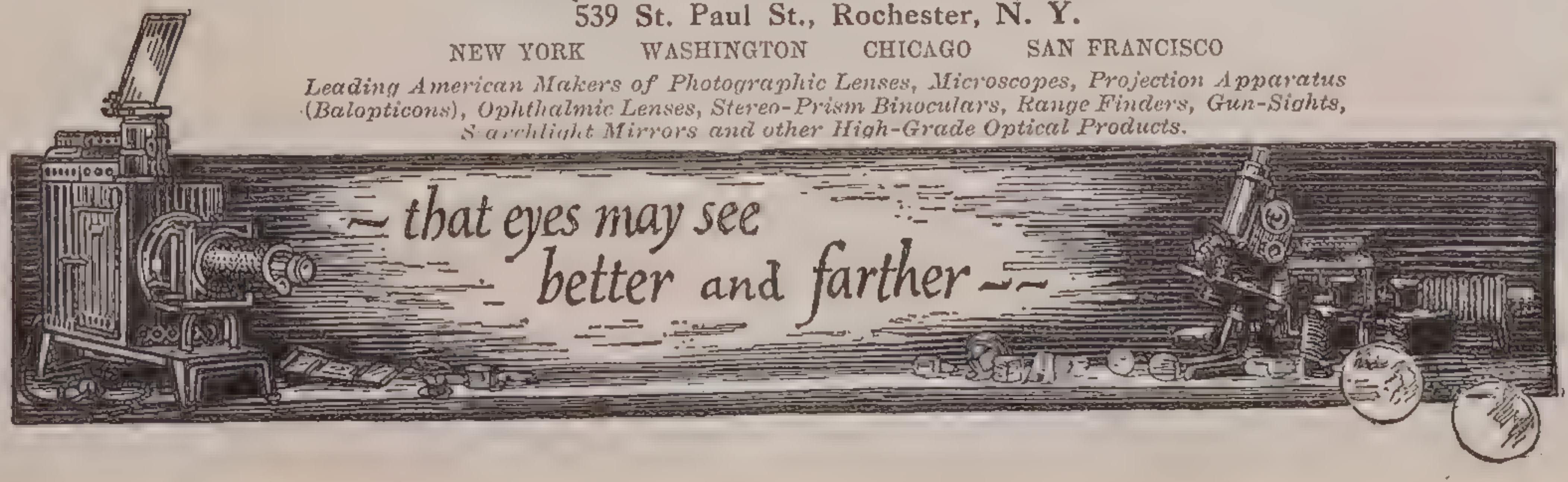
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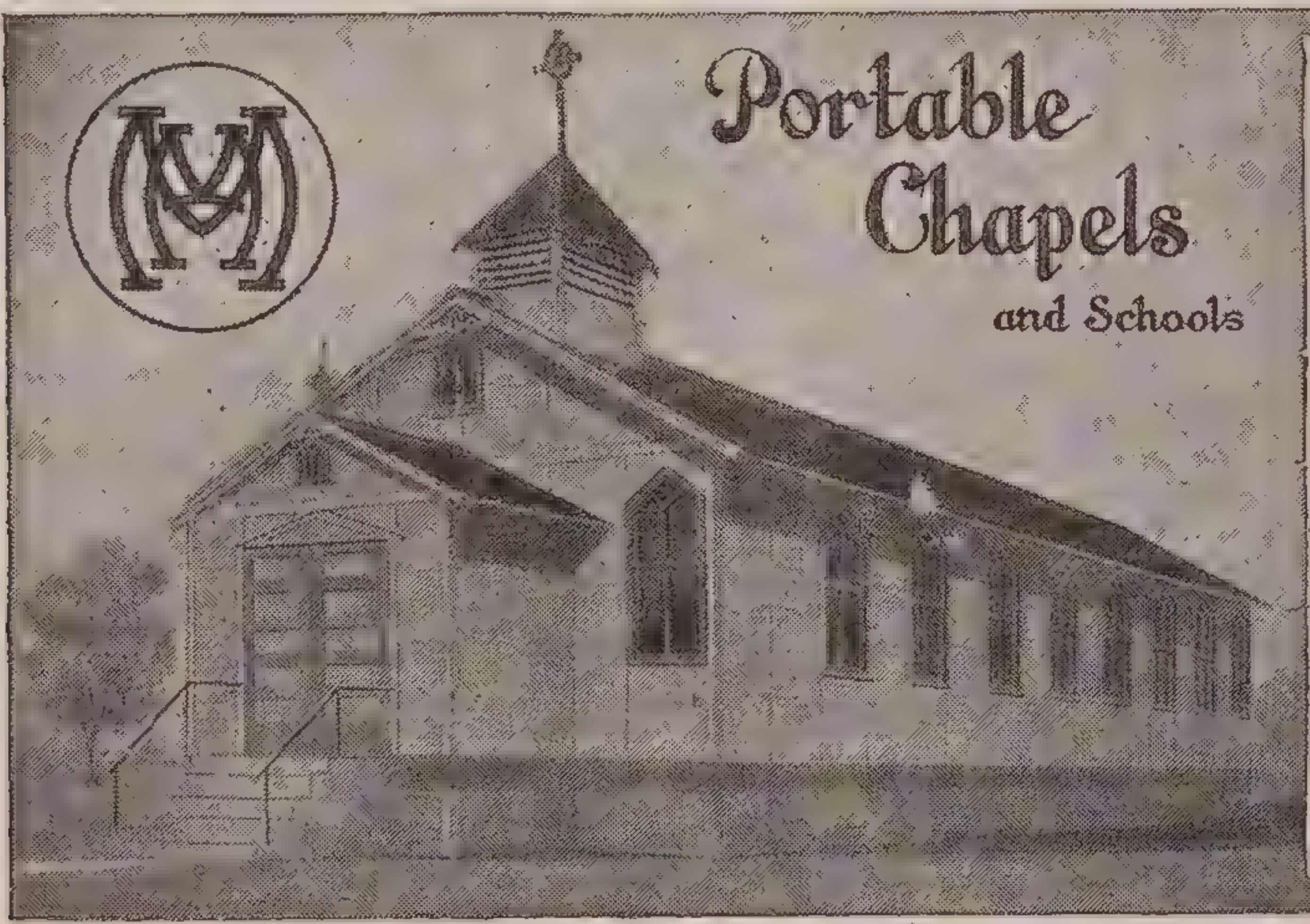

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S. K. Tompkins, Brockton, moderator, and Rev. Herbert Walker, Holbrook, scribe. Secretaries Emrich and Walker of the Home Missionary Society made brief addresses of welcome and encouragement. The prayer was offered by Rev. H. F. Holton, Brockton. At present the pulpit is filled by supplies. Sunset Ave. Church faces the sunrise. W. P. L.

CONNECTICUT

Fine New Parish House for New Haven Church

The recent dedication of a $135,000 parish house by the Church of the Redeemer, New Haven, completes the first stage of an enterprise which, when finished, will give to this church one of the most beautiful pieces of ecclesiastical architecture in the city, and facilities for religious work of all kinds excelled by none. The work was planned some time ago, was delayed by the war, and has been beset by many difficulties arising from post-war conditions. Its completion at this time is a monument to the loyalty and resourcefulness of the people and to the wisdom, patience and energy of the pastor, Rev. Roy Houghton.

The building is of colonial design with a frontage of 75 feet and depth of 92. On the main floor are rooms for the kindergarten and primary departments of the Sunday school, and a beautiful chapel, equipped with pipe organ, seating 500 persons. Above, are other Sunday school rooms, pastor's study, secretary's room, and ladies' parlors with kitchenette. Below, is a basement in which is a well-equipped gymnasium 30 by 70 feet, and 14 feet high. The gymnasium has a stage, with footlights for entertainments, baths, club rooms, and a moving picture outfit. The gymnasium floor will make an ideal place for church suppers. A kitchen with every convenience adjoins.

The dedicatory exercises, which were held Oct. 10, consisted of a communion service in the morning in the new chapel, and the dedication proper in the evening at which Dr. Rockwell Harmon Potter of Hartford spoke upon "The Mission of the Meeting-house." The dedication prayer was made by Dr. Watson L. Phillips, pastor *emeritus*.

Ultimately a large colonial church will be added to the parish house. In the meantime the congregation will have every facility for worship amid suitable surroundings and for educational and social work.

NEW JERSEY

Around the State

Unusual activity is noted in Northern New Jersey, due to the fact that many families are being crowded out of New York into the Metropolitan area of New Jersey. Dr. C. W. Carroll and Dr. Lyman Hood, of River Edge, keenly alert to this strategic opportunity, have already made a preliminary survey of parts of Bergen County, with a view to organizing a new church. The Executive Committee of the C. H. M. S. of New Jersey has appointed a sub-committee to obtain from New York and Brooklyn pastors the names and addresses of Congregational families which have recently entered the state. The fact that 90 people have recently left one of our Brooklyn churches for this state indicates the opportunity. The C. H. M. S. has decided to appoint a missionary for Pennsylvania, to relieve Dr. Carroll, so that he may have more time to serve New Jersey.

River Edge, Dr. Lyman Hood, pastor, has taken on new hope and activity. Dr. Hood is making a great place for himself in the community. Under his virile leadership plans are being made to erect a community house to house the secondary school and to be a young people's center for the community. It will cost at least

$15,000 and the committee hopes to do it without the aid of the Church Building Society.

A new day of Christian fellowship is at hand at VINELAND, Rev. John MacMillan, pastor. The churches of Vineland have been holding a series of union meetings for the last three weeks, during the first week an outside representative of a different denomination preaching each evening. Mr. MacMillan is the recognized leader in the spiritual life of Vineland, highly esteemed both by the pastors and people of all denominations.

Having no regular pastor, ELIZABETH has sold its property and taken an option on a fine site in the most desirable part of the city. The church is working in counsel with the Executive Committee of the New Jersey Home Missionary Society.

PLAINFIELD, Rev. H. E. Clark, pastor, received 12 new members Nov. 7, making 56 for 1920, the largest number for any year in the history of the church. The Sunday school gave $271 for the A. B. C. F. M. on Nov. 14 as their annual tercentenary offering.

Mr. Clarke is giving an eight weeks' series of morning sermons on "The Pilgrims and Their Achievements," which is attracting great interest. In addition the church is having six Wednesday evening illustrated addresses on "The Pilgrims and the Development of Religious Liberty." The church troop easily ranked first for the whole city in the election day meet of the Boy Scouts. The church recently gave a reception in honor of Mr. and Mrs. Clark to which more than 500 were invited. H. E. C.

OHIO

Installed Pastor of Painesville

Rev. W. A. Warren, for ten years pastor of Plymouth, Columbus, was installed as pastor of FIRST, PAINESVILLE, on Nov. 29, the Plymouth Rock Association acting as the installing body. Combined with the installation service was a fellowship meeting at which Dr. Nicholas Van der Pyl of Oberlin gave an address on The Causes of Industrial Unrest, and Rev. F. Q. Blanchard of Cleveland an address on Modern Methods in Evangelism.

Rev. W. A. Warren gave his statement of belief in a paper entitled Some Suggestions on Faith and Work. This statement was so entirely satisfactory that the Association, without question or desire for a private session, voted unanimously for installation.

In the installation services Dr. Van der Pyl preached the sermon on Faith; Rev. P. W. Sinks, a former pastor, gave the charge to the pastor; Rev. N. W. Bates gave the charge to the people, and Rev. A. B. Cristy, the recent pastor, offered the installing prayer.

NEBRASKA

Weeping Water Observes Anniversary

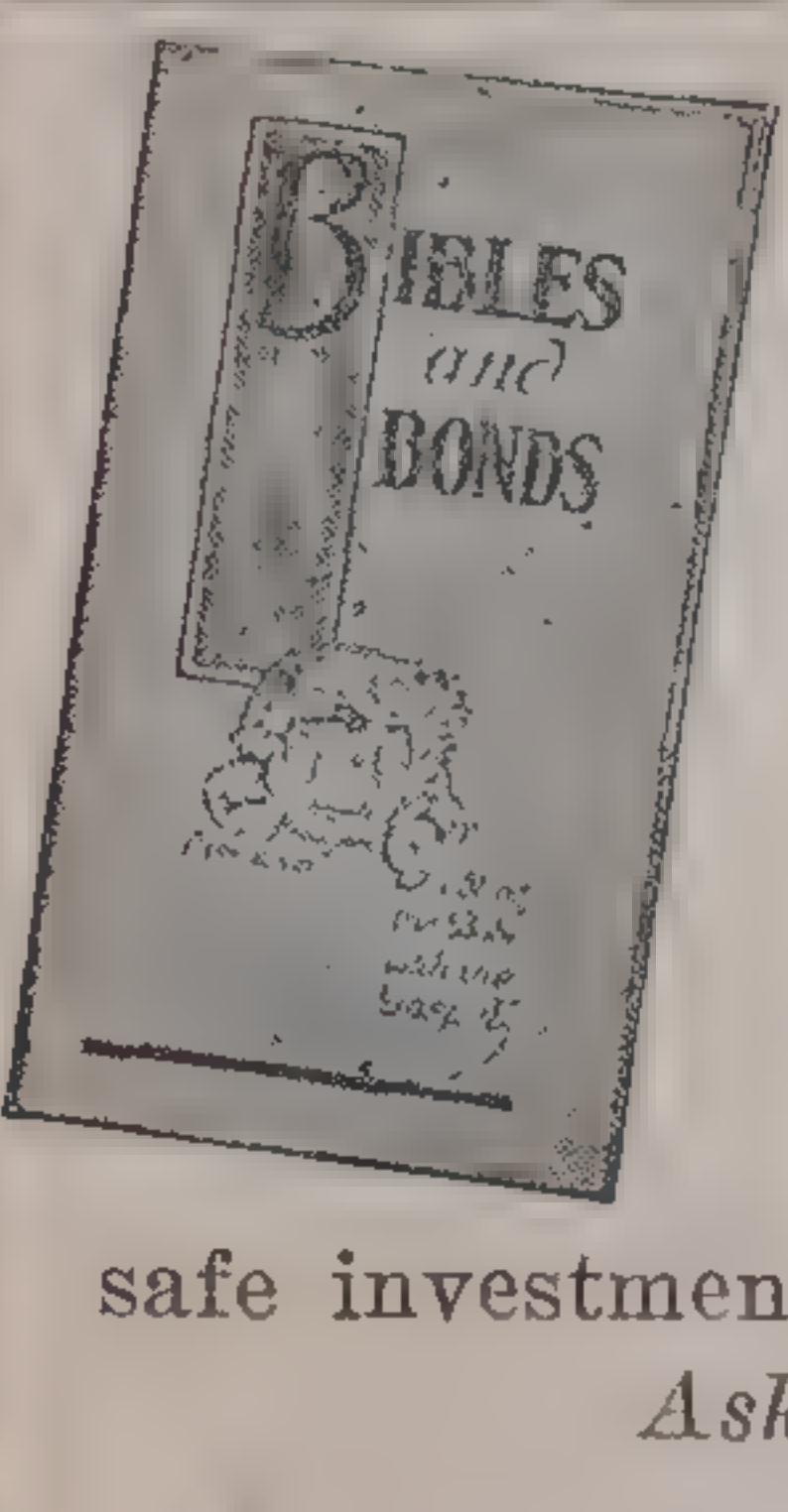
WEEPING WATER, Rev. W. H. Riley, pastor, recently celebrated its 60th anniversary with appropriate services. On Nov. 14, the pastor spoke on The Congregational Fellowship to a well-filled house; on Wednesday, under the auspices of the Woman's Missionary Society, the ladies of the church, to the number of 75, met for one o'clock luncheon, with appropriate program following, the chief speaker being Mrs. S. I. Hanford, wife of a former pastor of the church; on Thursday evening, the real birthday of the church, a Reminiscence Meeting was held, the older members of the church bringing to the others brief accounts of special seasons in the past life of the church; Sunday, Nov. 21, the pastor spoke again on the theme, The Future of the Church, and in the evening the Christian Endeavor Society held a special service.

The church was organized Nov. 18, 1860, with seven members; the last Year Book shows a total membership of 412. Many hundreds have passed in and out of the church membership during the 60 years, so that its influence has been widely spread. It has been known as a deeply spiritual church, and during the past year much more money has been raised for purely benevolent purposes than was ever even attempted before.

NORTH DAKOTA

Eckelson Reorganized

SANBORN and ECKELSON, Rev. J. B. Burkhardt, pastor, have recently received new members, Sanborn 12 and Eckelson 21. Eckelson was closed for about a year and its membership had been reduced to two. During August of this year the Ladies' Aid and the Sunday school resumed their work and in September



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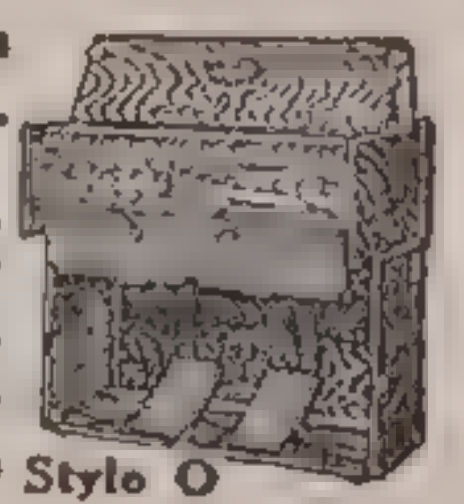

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preaching was begun. Special meetings were held in October and on Nov. 14 the church was reorganized with 23 adult members.

CALIFORNIA

From Los Angeles to Tucson

As a decided surprise to state Congregationalism comes the announcement of Rev. George Andrews' resignation from PLYMOUTH, LOS ANGELES. Dr. Andrews has accepted a unanimous call to Tucson, Ariz., and took up his new position Dec. 12. With its college constituency, gathered around Arizona's state university, our church at Tucson offers a rare chance for just such intellectual gifts as Dr. Andrews possesses.

In 1916, Dr. Andrews left Monson, Mass., to cast his ability into the West, and his leadership at Plymouth has made itself felt not only in that church but in denominational activity at large. As a member of the Conference and Los Angeles Extension Society Boards, his counsel has been sought on many committees, and his civic contribution has been of value also to Los Angeles. Dr. Andrews served the "Y" in France during the last year of the war and throughout his ministry here has applied himself especially to men's work. He will be distinctly missed from this Conference and is relinquished to Arizona with genuine regret.

S. E. B.

Splendid Progress at Plymouth, Oakland

During the past three years PLYMOUTH, OAKLAND, has paid off a debt of about $35,000. Nearly 200 members have been added to the church and a disheartened membership facing seeming disaster has been turned into a spirited, well-organized fighting force. In addition to the subscriptions for the debt large increases have been secured in the weekly pledges and the church's financial condition is the best in its history. Dr. C. L. Kloss, the pastor, recently received a call from El Paso, Tex., and accepted it but the membership of Plymouth rose almost *en masse* and demanded not in vain that he remain to complete the important work he had so well started.

WASHINGTON

New Church for Green Lake, Seattle

Despite the resignation of Rev. Albert C. Moses who closed his work at GREEN LAKE, SEATTLE, on Oct. 31, the church is going forward with its steadily enlarging plans. A new building is to be erected following the plans drawn by the retiring pastor, funds for which are practically all on hand. The church regrets that Mr. Moses is lost to them, but rejoices in his new field of service as assistant pastor of First Presbyterian, Seattle.

Church and Ministerial Record

Calls

ALLISON, A. L., Dwight and Antelope, N. D., to Providence, Ill. Declines.

ANDREWS, G. A., Plymouth, Los Angeles, Cal., to Tucson, Ariz. Accepts and is at work.

BARWICK, A. W., Plainfield, Ct., to Mendon, Ill. Accepts to begin Feb. 1.

EUSDEN, R. A., to Plymouth, Lawrence, Kan. Accepts and is at work.

FORD, A. H., Milburn, Ill., to Chillicothe. Accepts.

MCGIFFERT, A. C., Jr., New York, to All Souls', Lowell, Mass. Accepts and is at work.

MOORE, LEON, Curtis, Neb., to 7th Ave., Denver, Col., a former pastorate. Declines.

PEGGS, FREDERICK, Oswego, Ill., to Farmington. Accepts.

STEWARD, GLEN, Big Rapids, Mich., to Geneva, Ill.

WILTBERGER, L. W., Postville, Io., to Lake View. Accepts.

Resignations

ALLISON, A. L., Dwight and Antelope, N. D. Mr. Allison declined to withdraw resignation, though the church asked him to do so.

Reynolds, M. W., Housatonic, Mass., to accept appointment as chaplain in the Regular Army. Has taken effect.

Smart, G. T., Newton Highlands, Mass. To take effect March 1.

Ordinations and Installations

Bockoven, P. J., *o.*, St. Charles, Minn., Nov. 19. Sermon by Rev. W. A. Bockoven, father of the candidate; other parts by Rev. Messrs. W. L. Sutherland and W. E. Dudley.

McConnell, R. A., *i.*, South, Brooklyn, N. Y. Sermon by Rev. Richard Roberts; other parts by Rev. Drs. Oliver Huckel, R. W. McLaughlin, E. W. Lyman and J. P. Huget.

Warren, W. A., *i.*, Painesville, O., Nov. 29. Sermon by Dr. Nicholas Van der Pyl.

Accessions

	Conf.	*Total*
Connecticut		
Branford, First	8	17
Old Saybrook	1	4
Massachusetts		
Boston, Central		5
New York		
Brooklyn, Church of the Evangel		14
Flatbush	6	35
Ocean Ave.	8	21

Personals

Brower, C. DeW., who has recently accepted a call to First, Tampa, Fla., will reside at 2203 Florida, Ave., Tampa.

Hunt, Mr. Charles J., St. Paul, Minn., has accepted the secretaryship of the Pilgrim Victory Campaign of North Dakota with headquarters at Fargo. Mr. Hunt has had extended experience in the Pilgrim Fund Campaign and in other similar work.

Favorite Poems

Rev. F. W. Raymond, pastor of the First Church of Christ, Glastonbury, Ct., sends us the following poem as one of his favorites:

Indwelling

If thou couldst empty all thyself of self,
Like to a shell dishabited,
Then might He find thee on the ocean shelf
And say—"This is not dead"—
And fill thee with Himself instead.

But thou art all replete with very *thou*,
And hast such shrewd activity,
That, when He comes, He says: "This is enow
Unto itself. 'Twere better let it be:
It is so small and full, there is no room for Me."

—*T. E. Brown.*

Plymouth's Compact Celebrations

(*Continued from page 789*)

Whitney, pastor of the First Church. Response by Nathan W. Littlefield, Governor-General, and addresses followed by Hon. Robert G. Harris, Capt. Granville Standish, and Dr. Perry, Episcopal Bishop of Rhode Island. A meeting in the afternoon with an oration by Hon. LeBaron Bradford Prince, Ex-Governor of New Mexico, on "The Pilgrims: Their Contribution to Our Nation and the World." An original poem by Thomas W. Bicknell, secretary-general of the society.

On Sunday afternoon Plymouth itself celebrated the same event by a mass meeting in the theater in which the Woman's Club, the clergy, the Legion and the public school children all had a part. The Hon. Sherman L. Whipple of Boston and Plymouth was orator. His address was on The Compact in which he brought out the great place this germ of self-government has had in history.

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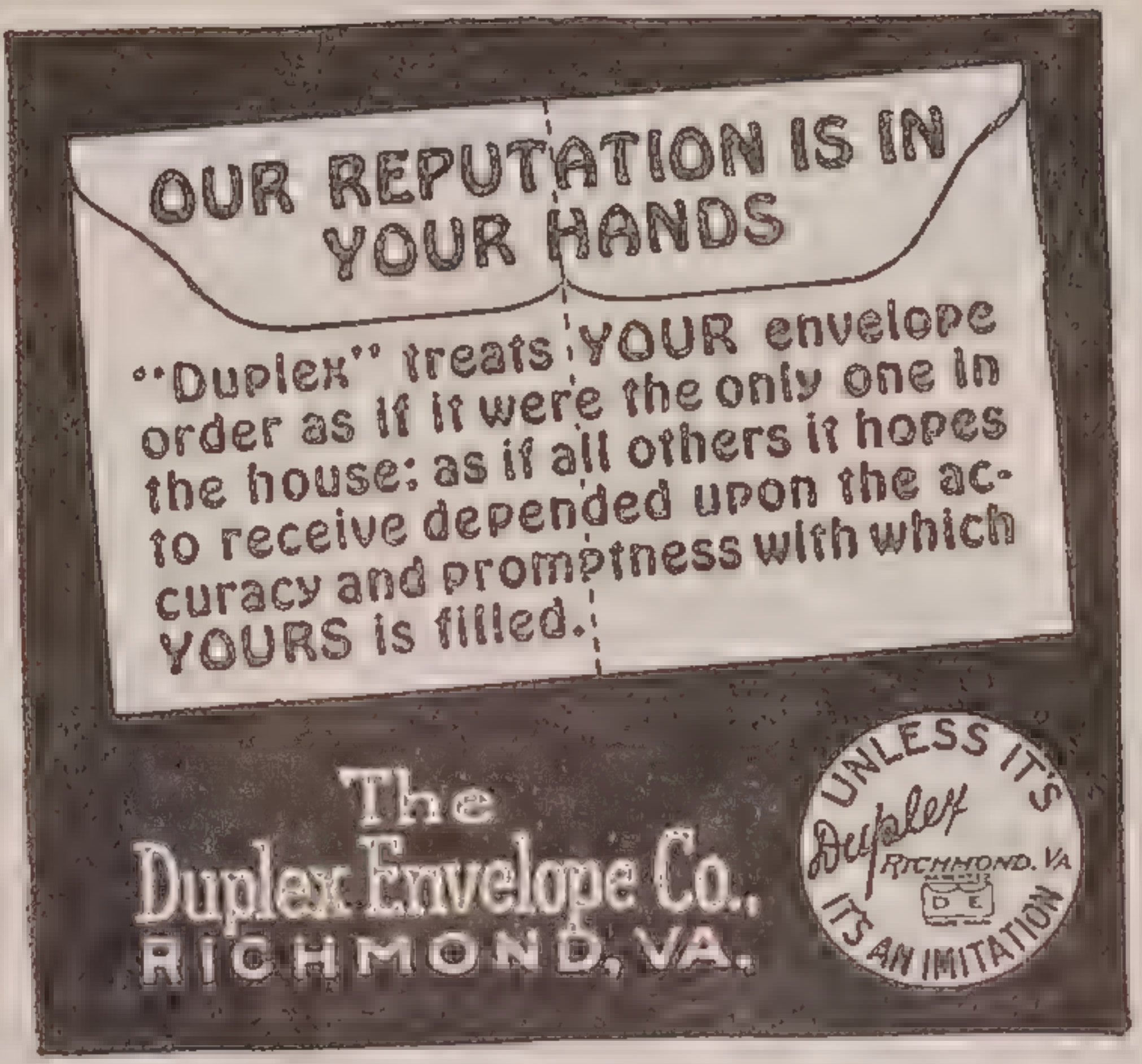
Events to Come

National Congregational Council, Los Angeles, Cal., July 1-8.

Boston Ministers' Meeting. Regular meeting in Pilgrim Hall, Dec. 20, will be omitted. Congregational ministers will unite with the Unitarians in Unity House at 12.30 at a luncheon presided over by Rev. Harry Foster Burns and addressed by Mr. Ernest G. Adams, Chairman of the Unitarian Forward Movement, and by Mr. Edwin O. Childs, Mayor of Newton and an active layman in Eliot Church.

Woman's Board of Missions, monthly meeting, Pilgrim Hall, Jan. 7, 1921, 10.30 a. m.

Day of Prayer for Missions, Feb. 18, 1921.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Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Advertising Department, The Congregationalist, 14 Beacon St., Boston.

McLANE—Died in Leominster, Dec. 1, after long illness, Frances Robertson, wife of William W. McLane.

REV. R. A. GOODWIN

Pastor, Hardwick, Mass., died Nov. 23, 1920. A preacher's estimate of a preacher-friend.

Some years ago when Andover Seminary was being moved to its present location adjoining Harvard, a group of Andover boys migrated to the far Pacific Coast, to complete their interrupted studies at the Pacific Theological Seminary (now the Pacific School of Religion). R. A. Goodwin was one of these. It was at the Seminary in Berkeley that I came to know him. The quality of the young man showed itself in that journey and throughout my acquaintanceship with him. Our Western forefathers who crossed the great plains in ox-carts, endured their own hardships; so also did this little group of migrating theologs. The trip was long and expensive; there was not enough money to go around. In such an emergency, Goodwin was always the one to come forward and make the supreme sacrifice to friendship. He lent his hard-earned and desperately saved dollars to a comrade, enabling him to sleep in a Pullman car, while Goodwin tortured his own back through the long nights of the journey sleeping upright in the day coach.

This man possessed that precious quality so rare amongst us—yes, amongst us preachers who profess to follow Christ—the quality of unselfishness. He was one of the few I have known who entered into the saying of Jesus, "It is more blessed to give than to receive."

Goodwin knew that he had a call to the ministry; he knew what that call was; and he held fast to it in spite of discouragements in the Seminary, and difficulties incident to inadequate salary after graduation. Goodwin had the gifts of a succesful salesman in this our day when successful salesmanship is exalted and rewarded far above "spiritual gifts." He could at any time have stepped out of his humble parishes and quadrupled his earnings by selling something other than salvation; but he accepted his economic martyrdom, stuck to his post, fought the good fight, kept the faith, and finished his course. And he kept his smile to the end. "Of such is the Kingdom of God." Among the much-vaunted heroes who did their part on the firing line he has his place also in the invisible regiment of those who, by sheer grit and by faith, held their difficult posts during the war in the face of the terrible cost of trying to be fair to one's growing family as well as faithful to the Church of Christ.

Beneath Goodwin's modest and unassuming manner there was genuine worth of character. He possessed no spectacular gifts. But when the words of some of us who have deemed ourselves eloquent shall have passed away as the noise of tinkling cymbals and sounding brass, Goodwin's unselfish and friendly life will still be preaching from the Pacific to the Atlantic Coast, and from New Hampshire to Connecticut. He gave his life fully and freely. By his power of sympathy he blended into the need of people's lives. Small things reveal the true greatness of men. Three of us fellow theologs were acquainted with the same household in Berkeley, Cal.; the others fondly believed themselves to be, homiletically, more than Goodwin's peers. But when the family dog died—in that household of our acquaintance—Goodwin was the one who was chosen to give it an honorable burial. And when a blind member of this man's parish, in New Hampshire, spoke bitterly because his days were dark and empty, it was Goodwin who taught him to read in a book for the blind.

He worked hard, denied himself for the sake of his family and parish, was a friend to be counted upon, and lived the Gospel he preached. When he died, he left to his children a preacher's legacy—a good name, and a tradition. He has gone from us early in life but he has left an impress upon many which will endure. It is upon the quiet influence of such men that the enduring foundations of the Kingdom of God rest.

MARSHALL DAWSON.

Storrs, Ct.

MARIA B. FRENCH

Maria Boynton French, born Feb. 11, 1845, in Williamsville, Berkshire Co., Mass. Died in Hermosa, S. D., Nov. 25 1920. Buried in Glenwood, Io., Nov. 28, 1920. For eight years a scholar in the Congregational Sunday school, Brookfield, Mass. Her church membership was with the Congregational churches in Amboy, Ill., Esmond, S. D., and Glenwood, Io.

For the last seventeen years she has been the agent for getting subscribers for *The Congregationalist* in Glenwood, Io.

ELBERT R. HOWELL

Elbert R. Howell, a member of Central Church, Brooklyn, since 1875, died at his home in Lake Grove, N. Y., Nov. 30, 1920, in his 72d year, after a long and painful illness. He was active in the work of the church and Sunday school during most of the period of his long residence in Brooklyn and was a deacon of the church during the pastorates of Dr. Scudder and Dr. Behrends. He is survived by his wife, Ann Holmes Howell, daughter of the late Rev. Otis Holmes, two sons, Arthur H. and William E. P., and a daughter, Carolyn L. Gruendler.

Religion is the essential. The community without the church goes to pieces. I have seen it again and again in New England. Our nation was founded by men who came over for the sake of religion. They made it what it was. Our nation cannot live without morality and morality cannot live without religion.—*Calvin Coolidge.*

Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address. Keyed ads. (care *Congregationalist*, Boston) cost fifteen cents additional.

Cash in advance only.

TEACHERS WANTED

Big demand for teachers for emergency vacancies. Ernest Olp, Steger Bldg., Chicago.

Teachers wanted for public and private schools and colleges. Calls coming daily. Good positions for good teachers. Send for circulars. Albany Teachers' Agency, Albany, N. Y.

NURSES WANTED

School of Nursing. The Children's Hospital, Washington, D. C., 150 beds, gives a three-year course, including adult nursing. Accredited school. Class entering Jan. 1. Address Superintendent of Nurses.

Nurses Wanted—Moline Public Hospital offers splendid training to young women with one year's high school education. Nurses' home one of finest in state, good allowance paid while training. Write Moline Public Hospital, Moline, Ill., for further particulars.

PASTORS WANTED

Superintendent A. J. Sullens, of Oregon and Idaho, leaves Portland for Chicago Jan. 1. Wishes enroute to interview pastors considering Pacific Coast pulpits. Write him for appointment, P. O. Box 905, Portland, Ore.

Young man, good mind, good speaker, liberal theology, some promise of human success, church near Chicago, salary $3,000. Give ample references. Address "V. W.," *Congregationalist.*

PASTORATE WANTED

Ordained Congregational Minister, 25 years old, ten years' platform and pulpit experience, now in Middle-Western pastorate, desires church in some industrial center where social gospel may be preached along liberal, democratic, and non-sectarian lines. Prefer New England, New York, Pennsylvania, or New Jersey; others considered. Good references. Interested parties address "Preacher," care *Congregationalist.*

HELP WANTED

Wanted—Reliable housekeeper for two. Good home. Jennie Baker, 147 Lincoln St., Franklin, Mass.

MISCELLANEOUS

Stereopticon Slides—"Story of Hymns and Hymn Writers," "Some Mother's Boy," "Ruined Churches of France," "Life of Christ," "Boy Scouts," "Ben Hur," "Other Wise Man," "Quo Vadis," "Passion Play," "Red Triangle," "Bell and Flag," "Pilgrim's Progress," "Billy Sunday," "In His Steps." Many others. Card brings my complete list. Willis P. Hume, North Tonawanda, N. Y.

Holly with berries at rate $1.00 per cubic foot, without berries $0.50, plus postage. Gathered by ministers' children. Promptly shipped. Country Life Academy, Star, North Carolina.

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If any church has second-hand Sunday School Hymn Books to give away, please write to the American Missionary Association, Congregational House, Boston.

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Has automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Protected by U. S. patents. Catalog and measure blanks mailed free. Send name and address today.

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Massachusetts Home Missionary Society, a constituent of the Congregational Home Missionary Society, represents the churches of Massachusetts in their home missionary work. The Society solicits bequests, pays annuities on conditional gifts, administers trust funds for churches. Frederick E. Emrich, D. D., *Secretary;* Rev. John J. Walker, *Associate Secretary;* Rev. Oliver D. Sewall, *Treasurer,* 609 Congregational House, Boston.

Congregational Board of Pastoral Supply, maintained by the Congregational Conferences of the six New England States, offers aid to churches desiring pastors or pulpit supplies in New England and elsewhere. Congregational House, Boston, Rev. Arthur J. Covell, *Secretary,* Rev. Watson L. Phillips, D. D., *Chairman.*

Massachusetts Board of Ministerial Aid. Solicits gifts from churches and individuals, also bequests. C. L. Zeigler, Treasurer, 1257 Columbus Ave., Roxbury, Mass. Apply for aid to F. E. Emrich, Congregational House.

The Congregational Church Union of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Bushnell, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 919 Tremont Building, Boston.

Women's Organizations

Woman's Board of Missions, 503 Congregational House, Mrs. Frank Gaylord Cook, Treas.; Miss Helen B. Calder, Secretary.

Woman's Board of Missions of the Interior, 19 S. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas., Friday Meeting, 10 A. M.

Woman's Board of Missions for the Pacific, 760 Market St., Room 421, San Francisco. Mrs. Ernest A. Evans, President; Mrs. W. W. Ferrier, Treasurer; Miss E. S. Benton, Secretary.

Congregational Woman's Home Missionary Federation, 289 Fourth Ave., N. Y. Mrs. P. S. Suffern, Treas.; Miss Miriam F. Choate, Sec.

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Incorporated 1829

306 Congregational House, Boston, Mass.

President, Samuel Usher; Cor. Sec., Rev. Merritt A. Farren; Treas., Charles F. Stratton. A Congregational Society devoted to the material, social and moral welfare of seamen of all nations and supported mainly by the New England churches. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Room at Tarpaulin Cove. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited. Contributions received on an annuity basis.

American Seamen's Friend Society

76 Wall St., New York, Incorporated 1833

The only American undenominational National and International Seamen's Society.

Maintains a Sailor's Home and Institute, 507 West Street, New York.

Loan Libraries ($25 each) placed on vessels sailing from New York.

Shipwrecked and destitute seamen aided.

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Philadelphia, Pa, Founded 1817.

National, Interdenominational. Establishes and maintains Union Sunday schools in the outlying rural districts of the country. Publishes and circulates moral and religious literature. Helps all churches of Christ by its pioneer and foundation work, not duplicated by any other agency. Supported by voluntary gifts. Contributions solicited. Annuities arranged for. Legacies received. Contributions and communications relative to work in any part of the country may be sent to the New England office.

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8 Beacon Street, Boston, Mass.

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The Fund for Ministers provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

The Missionary Society of Connecticut, a Constituent of the National Society, solicits contributions, administers Special Trusts for Churches and pays Annuities on Conditional Gifts. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

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For rates and other information write

Kenneth S. Ballou,
Advertising Manager.

National Agencies

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287 Fourth Ave., New York, N. Y.
Established by the National Council at Grand Rapids, in 1919

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Program for the coming year to include Missionary Education, Stewardship, and a Financial Campaign in behalf of our denominational work.

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287 Fourth Ave., New York City

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Educational and church work in the South among Negroes and Highlanders; in the West among Indians, Eskimos, Chinese, Japanese and Hindus; in Island Territories of Porto Rico and Hawaii. New work in Southwest taken under instruction of National Council.

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289 Fourth Avenue, New York City

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(Church Extension Boards)
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Directs Denominational Religious Education Program including Social Service and Missionary Education; aids Colleges, Academies, Training Schools, Ministerial Students, University Pastors; directs campaign to secure Recruits for Christian Leadership.

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Aids and establishes Sunday Schools on the frontier, in the rural community, in new city communities and among immigrants.

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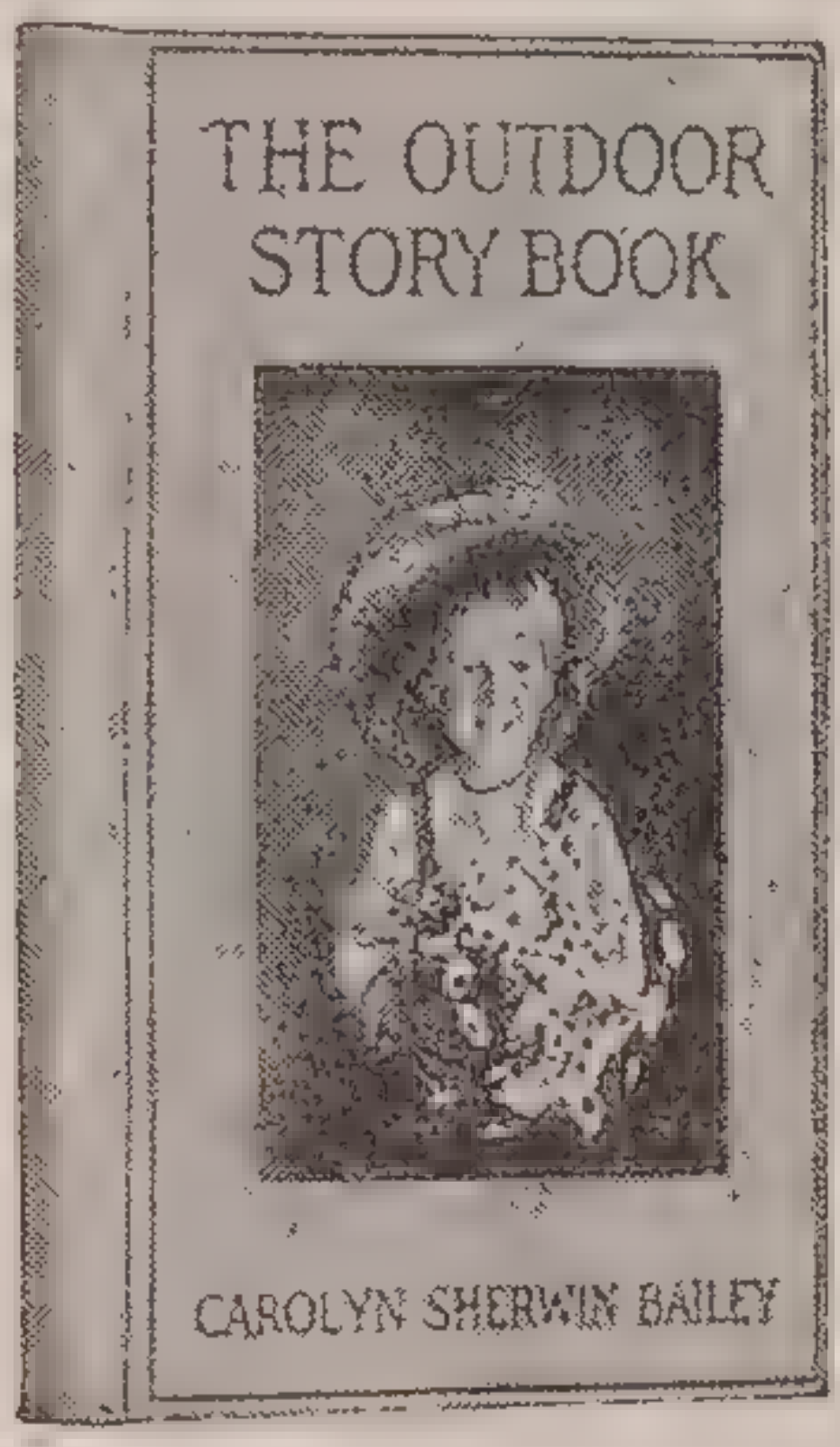

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Mothers and teachers will not only find these stories a great aid in entertaining children, but the book is a solution of the Sunday afternoon problem when the children crave entertainment. $1.00, postage 5 cents.

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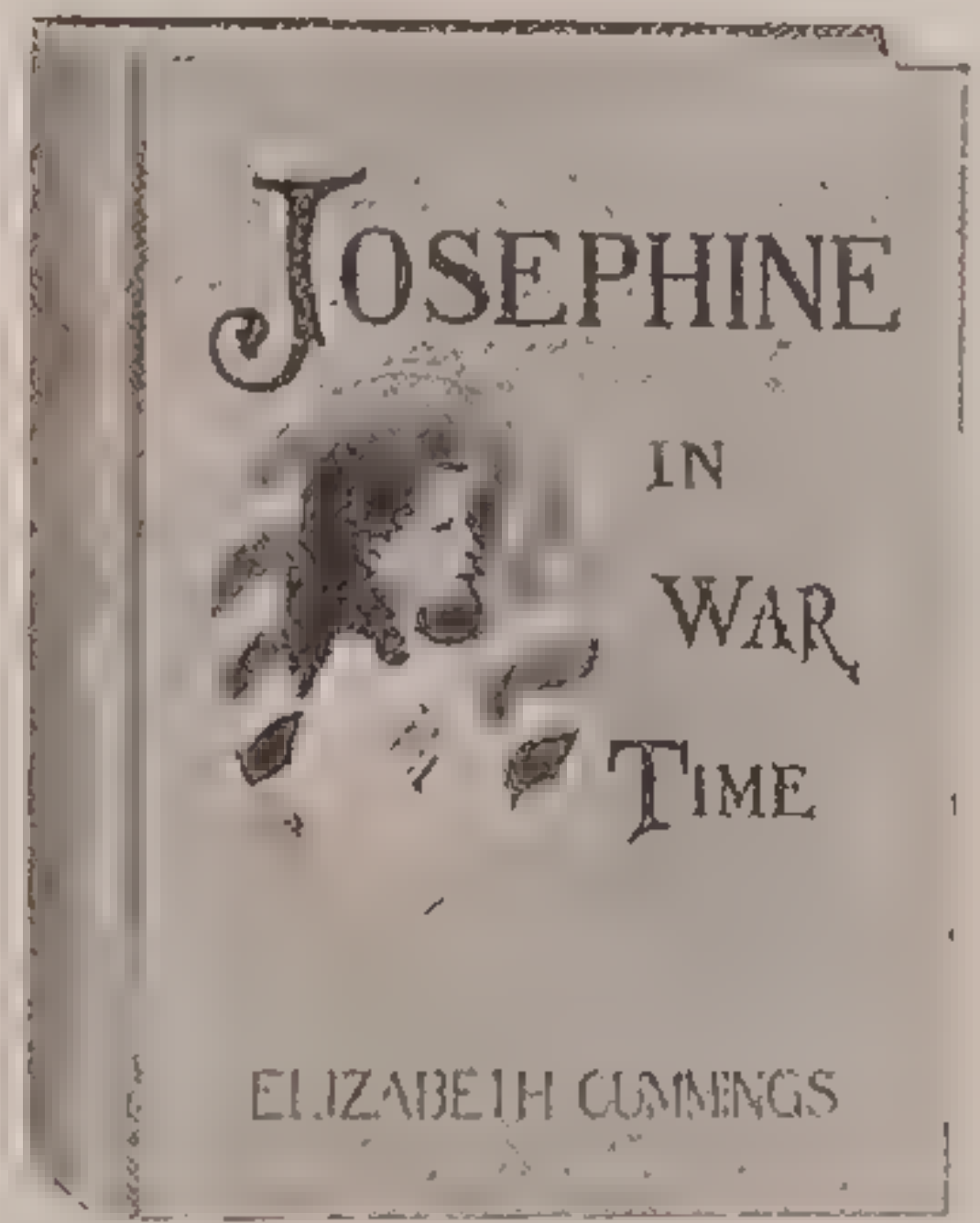
A Story of the Civil War

By Elizabeth Cummings



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Little people love the stories and soon learn to know the stars.

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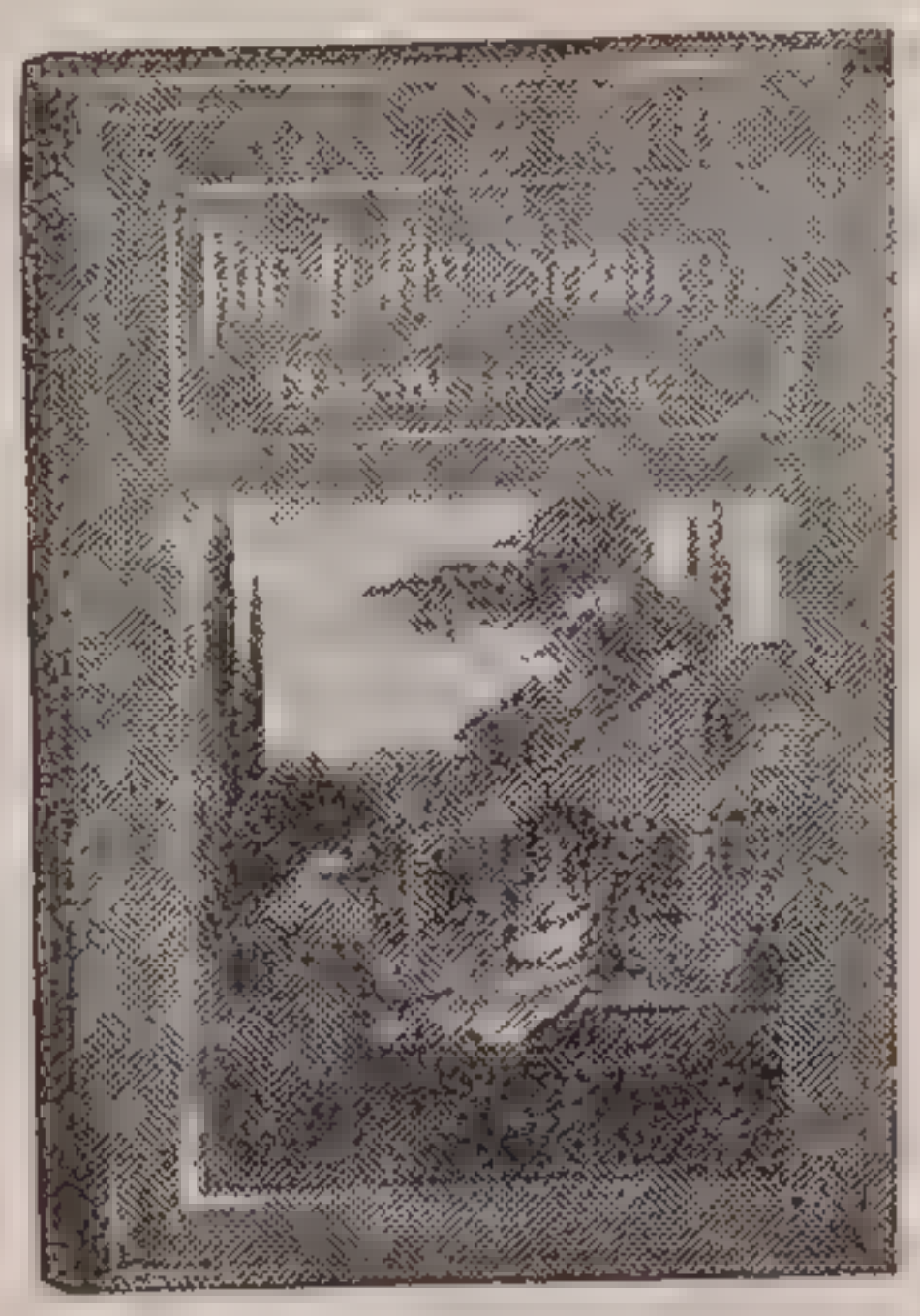
By Elizabeth Price



A story of two families living side by side; on the one hand, the Kingsburys, who are wealthy and exclusive and have one son. Adjoining them is a piece of property occupied by the Shipley family, father and mother and six children, a healthy, happy family of hard workers. The lonely boy in the rich man's family in the course of time strikes up an acquaintance with the children in the humbler home and the influences back and forth are very pleasantly portrayed. The result is decidedly to the advantage of the rich youngster.

This is a wholesome story of home sentiment and good and joyful living. It is told in lively fashion and will carry the interest of girls certainly and of most younger boys. Illustrated. $1.25, postage 10 cents.

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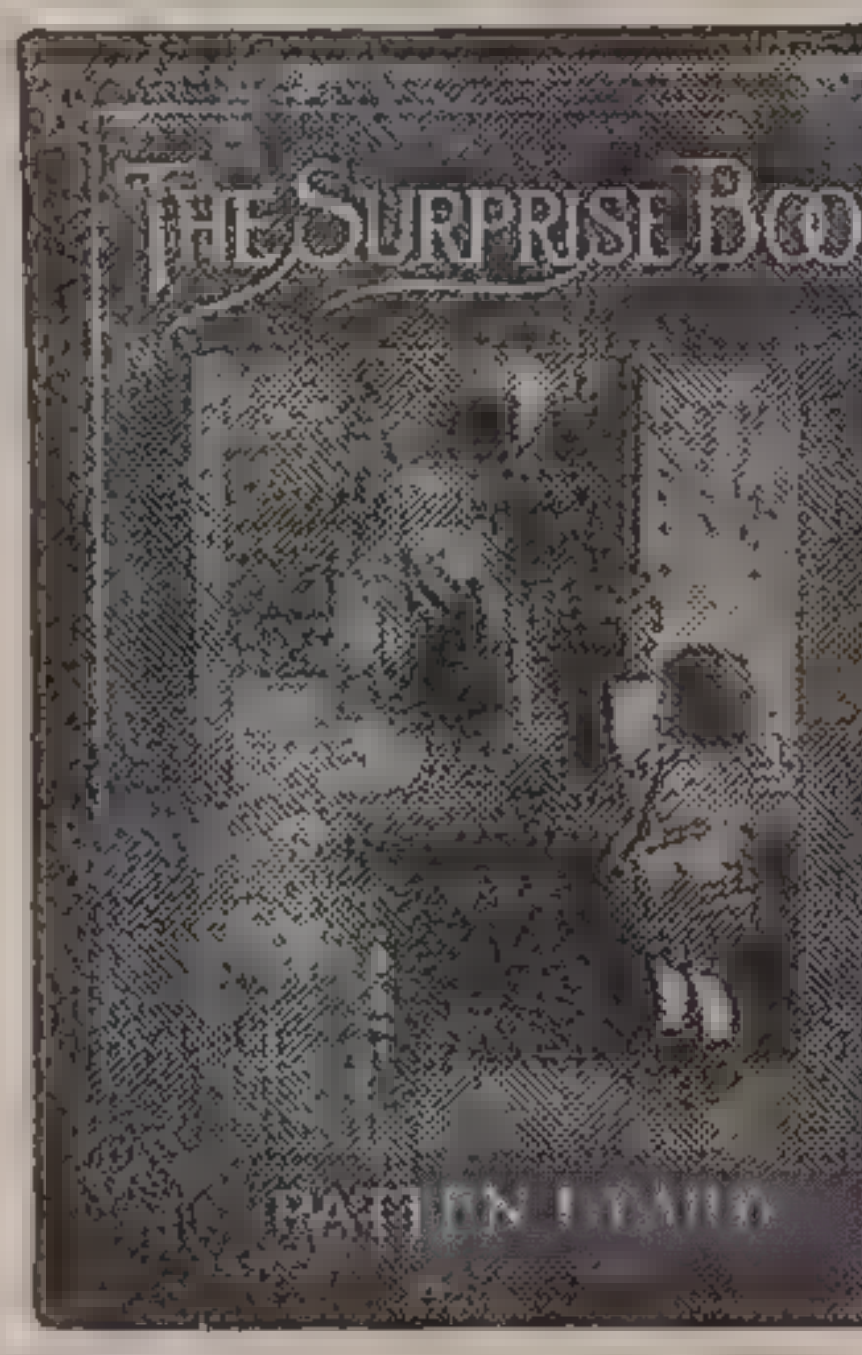

A little girl has a delightful time making a scrap-book of pockets into each of which she puts stories for each month of the year. Every girl reader of this clever story will want to make a "scrap-book" for herself. $1.00, postage 10 cents.

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This we consider one of the handsomest and surely one of the most interesting children's books we have ever published. It is made up of an introductory story and of twelve other stories, one for each month of the year, which boys and girls of 10 to 15 years will find great pleasure in reading. $1.00, postage 8 cents.

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The title suggests the feast in store for every boy and girl who likes to curl up in a corner by the fireplace and revel in the doings of other boys and girls.

These stories appeared in *St. Nicholas, Little Folks,* and other Periodicals. A handsome book, attractively illustrated. $1.00, postage 8 cents.

STORIES FOR ANY DAY

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A collection of short stories based upon true incidents and suitable for telling or reading to children of 4 to 11. Many of them are stories of home life, what happened to Grandfather when he was a boy and Grandmother's adventures as a girl. How Grandfather Captured the Indian, Grandmother's Bear, How the Birds Came to the Sunday School Picnic, The Missionary Bed Quilt, The Little Lost Cat Bird, are some of the titles. All children delight in Miss Bailey's stories. 75 cents, postage 6 cents.

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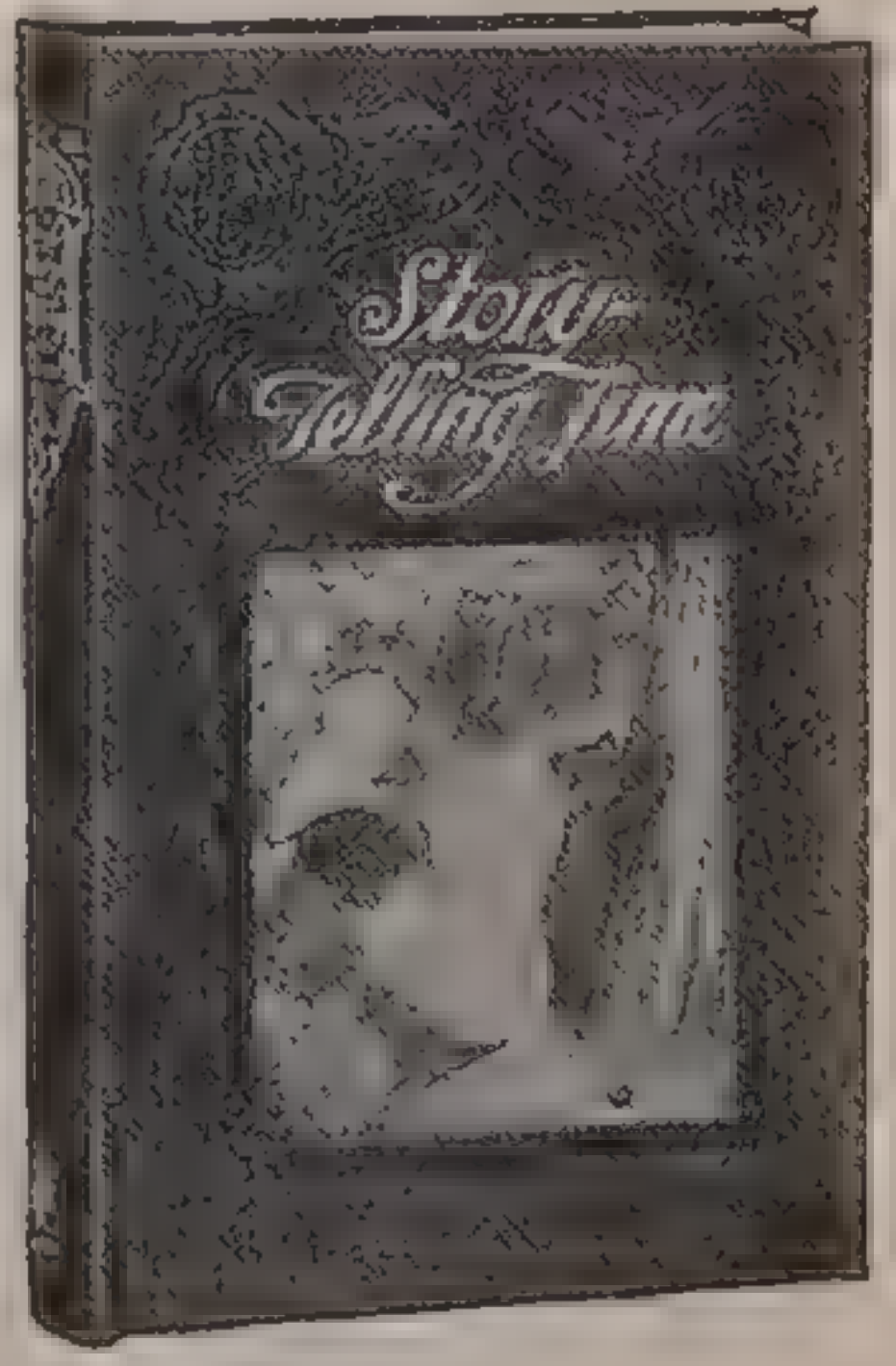

"Short and interesting stories for children, just the kind of a book which mothers can make use of to a decided advantage to entertain their children during the long winter evenings."—*Evangelical Messenger.* $1.00, postage 8 cents.

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The Congregationalist
and Advance

Vol. CV. No. 52

December 23, 1920

Bethel—The Place of Jacob's Dream

A Christmas Cairn of Remembrance

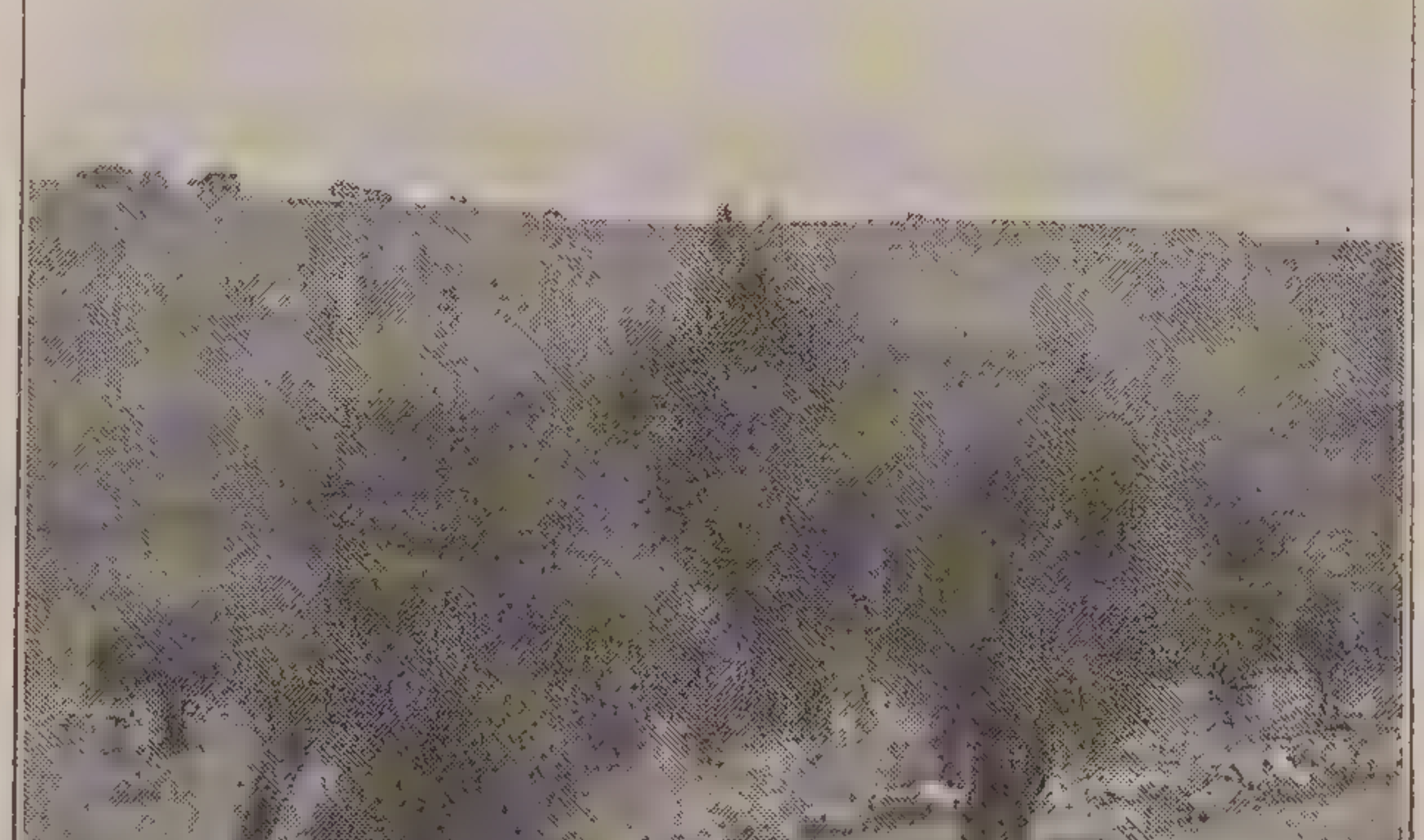
1920

By John Finley

When one of old beheld in his night skies
(O'erhead, nor feared ill-luck) a Ladder rise
And Angels (such as Shepherds heard afar)
Threading its rundle bars 'twixt earth and star,
Like darting shuttles, whose bright woof adream
Did weave between the two a binding gleam—
He built a Cairn to mark the awesome site
And named the pilgrim place a holy height.

* * *

So, in whatever place you lay your head
On Christmas night, may it be haloéd
With such angelic light as shone on them
Who slept at Bethel or at Bethlehem;
And what is *now* a Wish may it *then* be
A Cairn to mark a holy memory.



The Shepherd's Field—Bethlehem

THE GREAT NEEDS OF A GREAT RACE

Twelve Millions of People Cry for Opportunity

I have told you of some of the needs of

Howard University

Follow me further.

School of Law

The only Law School for colored youth in the United States; and this one must be a night school, because we have no funds to make it a day school and help worthy students to prepare themselves. Often we are beseeched to send some community a colored physician and lawyer. We cannot become a member of the American Association of Law Schools, and so put our students on an even footing with other students, until we become a day school. We cannot become a day school without financial help.

Who Answers?

Schools of Engineering, Architecture, and Domestic Arts

are all in one small building! Do I need to say more? What heroes and heroines those teachers are! What do they sacrifice for service! I wish the voices from these Schools could ring in the hearts of those who have money to give. The voice of ten millions of people cries through *these four schools.* The stability of any race is measured by such schools. Here are trained the leaders.

What man of money hears the cry?

School of Music

Not an organ do we have here, save a little $35 reed organ in the classroom of the School of Religion. Yet this great race sobs and cries for opportunities for expression. $6,000 would put a small organ in our chapel. Some person, or persons, is obligated to give it!

Is that person YOU?

Our School of Music is overcrowded even with our pitifully inadequate equipment. How they plead with us to let them come—these boys and girls with musical genius clamoring for expression. Could you once hear this University choir sing "The Messiah" or "Hiawatha," you would know what I mean. I wish some one would pay their way to Boston just to let that city hear their marvelous, mysterious, at times awful, appeal.

Who will help the School of Music?

The Chapel

A beautiful little ivy-covered building seating 634 people, and yet in our academic department alone we register over 900 students! We cannot even hold daily chapel services with all of them present. You know the irreparable loss. Yet this is the largest hall on the campus! We have no gymnasium; we have no real athletic field. Then think of the great white schools with their equipment!

Will you refuse the colored student every chance
and yet hold him to similar attainments?

I marvel that he does match white students with such awful handicaps.

The highest paid Professor

in the Academic Department receives but $2,200 per year. If some of these teachers were white and in white schools, they would be getting a yearly salary of from six to eight thousands dollars.

Is American philanthropy fair?

Send in your gifts, tell how you would have them used, to
J. STANLEY DURKEE, President, or to EMMETT J. SCOTT, Secretary-Treasurer,
Howard University, Washington, D. C.

The Congregationalist and Advance

December 23, 1920

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The Talk of the Sanctum

Mr. Sweet's Noteworthy Article

A layman widely known in Congregational and Y. M. C. A. circles throughout the country, speaks in the article this week on "Why I Gave Up Business." Mr. William E. Sweet has been for many years a prominent investment banker in Denver and has proved himself a sterling citizen and forward-looking churchman. He was one of the over-sea workers of the Y. M. C. A., and is soon to assist Mr. Sherwood Eddy in a campaign among the colleges on the Pacific coast. At our request he has written this article, which sets forth cogently the motives which have led him to sever his connection with a profitable business. One of his partners, Mr. J. H. Causey, a leading Methodist layman, is taking a similar step.

Mr. Sweet writes in excellent temper. At the same time some of his sentences are exceedingly pungent, as for example: "My ideas of what constituted justice did not agree with the views held by most men in the business world." "In business, where the ideal of brotherhood interferes with profits, brotherhood must step aside." "A business man must conform. If he does not he is guilty of the worst crime in the catalogue of business; he is a 'scab.'"

We wish the many business men who read this paper would write us frankly whether or not they agree with Mr. Sweet and whether in their judgment he might have accomplished more for the kingdom if he had stayed in active business.

Five Minutes with The Congregationalist

"Five Minutes with *The Congregationalist*" in the midweek service is the way in which Rev. Stephen Lang of First Church, Somerville, Mass., has presented our paper to his people. Copies were distributed at the door, time being given for a quick perusal. In the opening service an opportunity was given to name the articles of major interest. Many responses were given, among them:

Dr. Bridgman's "Pilgrim Virtues in Modern Life."
Graham Taylor's "The Interchurch Steel Inquiry."
"The European Situation as Dr. Mott Sees It."
"Parables of Safed the Sage," and more than twenty other subjects.

Incidentally the pastor called attention to the advertisement of a changeable-letter bulletin board—much needed by the church—with the result, on the following Sunday, of a letter on the collection plate with these words, "To help the pastor buy the bulletin board for the front of the church, and may it be erected soon." Signed, "A member," and with a substantial bill enclosed.

How would "Five Minutes with *The Congregationalist*" go in your midweek service? Try it. Let us know.

From Our Mail Bag

"I cannot neglect to say how much we who have lived in Turkey appreciate the able and persistent attitude of *The Congregationalist* on America's duty in the Near East. No question is settled until it is settled right, and I still believe you must hammer away at the consciences of the people. I never see anything to criticize in your news matter on Turkey nor in your geographical information." E. C. P.

I am enjoying your paper more every year, and if this is the case, you can realize how much pleasure I must have by this time, for I think I subscribed for it in 1856, and have had the reading of it ever since. F. A. M.

LAST CALL FOR

THE CHRISTMAS FUND *of* 1920

You are surely intending to have your share this year in dispensing Christmas cheer among our veteran and disabled ministers and their wives.

There is still time to mail your check.

The Books are kept open for the Christmas Fund until and including December 31st.

Amounts received after Christmas are sent as a New Year gift.

We Are Still Far Behind Our Goal of $35,000.

Something is Needed from Everybody Whose Heart Responds to this Appeal.

All Under the Care of the Fourteen State Societies Share in the Distribution.

For the pathos and urge underlying the need of this Fund, see the Christmas Fund Announcements in the recent issues of *The Congregationalist*, beginning with November 25th. If you have not read them, please read them now.

One of the Christmas Checks already received this year is accompanied by these words:

> "I enclose my personal check as a slight contribution for the Christmas Fund, which I regard as one of the most beautiful institutions in connection with our Congregational ministry."

The latest addition to our list of beneficiaries is a widow with four children, the youngest three years of age, whose husband died suddenly last month. The defective heart that caused his death had also prevented his securing any life insurance. A Christmas Check is going to this bereaved family.

Remember! Never before was there such need that the Christmas Checks be large.

Remember! The size of the Christmas Check depends on the amount sent for this purpose by the people.

Remember! The average grant for 1920 has been $215. The Christmas gift is added to the grant.

Please send your remittance at once to

The Congregational Board of Ministerial Relief

375 Lexington Avenue, New York

William A. Rice, *Secretary.* Charles S. Mills, D.D., *Associate Secretary.* B. H. Fancher, *Treasurer.*

The Congregationalist
and Advance

Transmuting Praise into Service

WE reach this week the climax of an ascending series of tributes to the past and to great spirits who incarnated the life of God, who by their words and deeds changed the course of history and pushed the human race toward its divine destination.

To Jesus, our supreme Lord and incomparable Leader, rises a volume of praise from innumerable voices. At Christmas millions of hearts are freshly stirred with impulses of love and devotion. They break forth spontaneously in the "Magnificat" and "Come, let us adore Him!" No outpouring of gratitude by a single devout worshiper, no swelling chorus of adoration arising from many lips seems too fervid to express our estimation of Jesus Christ after the world has tested him nineteen hundred years.

But interblended with the Christmas outburst of rejoicing this year have been heard strains of other hymns. These recount the heroic adventures of men and women like ourselves who, three centuries ago, crossed an unknown ocean in order that they might work out their own salvation and contribute something to the salvation of the world. In every English-speaking land and colony the globe over, this week has been sacred to the Pilgrims. Orations, poems, sermons, pageants, books old and new have told once more the thrilling story of flight, exile, voyage, and settlement. Not even the Christmas carols themselves can drown these other strains of rejoicing. The two are not discordant. They blend in one grand symphony, with one prevailing theme, even praise to our God, who followed his unspeakable gift of two millenniums ago with the gift of the Pilgrim Fathers to be the founders of our nation.

BUT when all their virtues have been celebrated and magnified, and when next week the beauty and mystery of the Christmas festival shall have vanished in the atmosphere of commonplace days, what next? How can the quickened national feeling, how can the renewed sense of the wonder and glory of Christ be capitalized in the interest of the things which Christ and the Pilgrims loved—real democracy in Church and State, clean and decent homes, the perpetuation of the free church and the free school, a righteous social order, prevailing good will in industry, high minded and courageous leadership and a national character which manifests to the world the strength, integrity, unselfishness that reside in multitudes of individual lives of which it is itself the composite.

It is time, now that we have declaimed and sung and feasted and applauded, to listen to two voices.

One is that of the Master saying, "Why call ye me Lord, Lord and do not the things which I say?"

The other proceeds from the men of Plymouth and says, "If ye would be our true children, ye must do the works that Robinson, and Bradford, Winslow, and Brewster and the rest of us sought to do."

AN ounce of imitation is worth a pound of adulation. We have not stressed too much in song and speech, in pageant and public assemblage, the glories of those who have gone before us, but the moment has come for action, exertion, hard, prolonged, persistent. We have difficult things to do, but they are not impossible. Compared with the world of the seventeenth century, compared with the world into which Jesus came, even this distraught world with which we have to deal offers an immensely more promising field for consecrated effort.

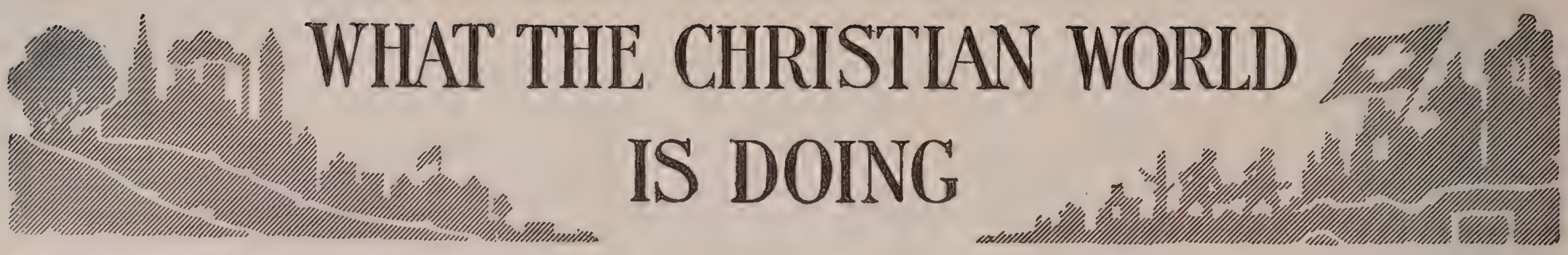
Resources and allies are at hand not available to the men of Plymouth. "How hard a thing it is to be a Christian!" said Robert Browning. Yes, but no harder in our day than in his, or in the year when the Pilgrims landed or in the year when Jesus was crucified. The thought of mankind the globe over is penetrated with the ideals of Jesus Christ to an extent that was never true of any other age.

NO more truly does our Tercentenary conclude a period than it inaugurates one. We also are beginners and founders. Three hundred years in the life of a great nation is but a span of years. America compared with Greece or Egypt or even its older sister, England, is but an infant of days. Three hundred years from now, a hundred years hence, some men and women now living will be venerated as the builders of a new civilization because they were true to the simple, everyday fidelities, because they utilized the everyday opportunities of service in the home, the school, the shop, the office, the neighborhood.

Why not be a forefather or a foremother yourself?

Why not do your part toward making the world Christian by being a better Christian yourself?

H. A. B.



WHAT THE CHRISTIAN WORLD IS DOING

A New Alignment of Protestant Forces

At the invitation of the Federal Council of the Churches of Christ in America there met in New York City on Dec. 13 representatives of six organizations which federate the missionary and educational activities of the Protestant churches. These were the Foreign Missions Conference, the Home Missions Council, the Federation of Women's Boards of Foreign Missions, the Council of Women for Home Missions, the Sunday School Council of Evangelical Denominations, the Council of Church Boards of Education. In addition to these groups there appeared, by special invitation, the Reorganization Committee of the Interchurch World Movement, of which Bishop Nicholson of the Methodist Episcopal Church is chairman. This meeting was the outgrowth of the action at the Boston meeting of the Federal Council looking to a closer co-ordination of all the federated movements of the Protestant churches.

The time was spent in a frank discussion of the entire situation, with special reference to the suspension of the activities of the Interchurch World Movement. The result has been announced as a distinct advance in the matter of co-operation.

It was found that several of the missionary organizations have been able to secure a larger degree of co-operation than had been possible in the Federal Council. For instance, in the Foreign Mission group we find representatives of the Protestant Episcopal Church and of several of the Lutheran bodies, together with representatives of all the Foreign Boards of Canada. Obviously it would not be wise to sacrifice in any way this larger unity for the purposes of a smaller group. Similarly each organization felt it must conserve what it had already gained in the way of co-operation. It might be argued that the easiest way would be for all these groups to associate themselves with the Federal Council and become, in a sense, departments of that organization. It appears, however, that the time has not come for such general merging of forces.

Moving Toward Federation

The upshot of the day's deliberation was that a Consultative Committee was constituted in which the Missionary Federations with the Federal Council will be represented, which committee will meet statedly for the study of co-operative activity in the various lines of denominational endeavor. Although this committee will have no authority, its findings are bound to receive serious consideration on the part of the participating bodies and the national organizations of the denominations. While this is in no sense a complete federation of our forces it is a distinct advance in that direction and should be welcomed by all who believe in co-operation and unity. The movement would seem to be in the direction of making the Federal Council the gravitating center for affiliated Protestant activities.

An important incident of the conference was the consideration of a request of the Reorganization Committee of the Interchurch World Movement for advice as to the future of that enterprise. A unanimous decision was reached to the effect that the Interchurch might wisely adjust and bring to a close its activities. In case this is done it was suggested that the Surveys and other materials amassed by the Movement might appropriately be distributed among the missionary Federations, with the Missionary Education Movement becoming residuary legatee for what might be left over. These recommendations will need to come before the General Committee of the Interchurch, but it is the opinion of Bishop Nicholson, who has been giving a generous amount of his time to the study of this problem, that the advice is likely to be followed.

Growing Breadth Among Episcopalians

It was notable in connection with the Boston meeting of the Federal Council that Episcopalians played a prominent part not only in connection with some of the meetings, but as hosts, the chairman of the Committee of Arrangements being an Episcopalian. Moreover, one of the important sessions was held in the Cathedral and another at Trinity Church. The same leaven is working in Brooklyn, where a service of worship and fellowship was held in the Tompkins Avenue Church Sunday evening, Nov. 28, two Episcopal churches uniting with Dr. Huget's congregation. The full Episcopal service was carried out, the rectors of the two churches and the choir of the Church of St. Matthew conducting the service. As an indication of the distance traveled in the way of mutual recognition, this service was unusual.

The Noonday Prayer Meeting

That is an excellent project which the Greater Boston Federation of Churches has launched—the holding of a daily prayer meeting as near the business center of the city as possible, beginning Ash Wednesday, Feb. 9 and continuing through Holy Week. Properly nourished, this meeting may come to be to Boston what the Fulton Street prayer meeting in New York for many years was to the Christian business men of that vicinity. Another sign of the aggressive leadership of the new administration of which Dr. Doremus Scudder is the head is the planning of two union meetings of all Boston ministers, one on Dec. 27, when Bishop Lawrence will speak on the inner story of the Lambeth Conference, and another on Jan. 24, when Dr. Charles L. Goodell will conduct an institute on parish evangelism, a mass meeting of laymen following in the afternoon.

Fruit in Old Age

If there is anybody on either side of the Atlantic who illustrates the statement so frequently made that a man is as old as he thinks he is, it is Dr. John Clifford, the veteran London Free Church leader. He celebrated his eighty-fourth birthday by preaching in the afternoon for forty-five minutes and speaking vigorously at an evening meeting. When the Bishop of London greeted him with "My dear old friend, how are you?" Dr. Clifford replied, "Quite well, but who are you calling old?" Octogenarians on this side of the water take notice and take heart.

Bringing Religion to the People

A United Christian Campaign under the challenge "Christ or Chaos?" has been carried on in Leeds, one of the great English industrial centers, beginning in October and concluding this month. The whole city was systematically mapped out, and scores of business houses, mills, and factories were visited, usually at the noon hour, by an Anglican and a Free Churchman together, the one acting as chairman and the other as speaker. Sometimes the speaker mounted a motor truck in the yard and addressed the "hands"; in other cases the meeting was held in a business office, with clerks and stenographers sitting and standing in every available space. Or the speaker went to a canteen, crowded with three hundred men smoking and talking. The message was, of course, brief and vital. The question was plainly put: Is there any power other than the spirit of Christ that can provide the dynamic for international, industrial, and individual reformation? In every case the Anglican and Free Churchman went together, and this visible sign of unity was in itself an object lesson of co-operation which impressed the minds of the people more than many Lambeth Conferences. In this way the church people of Leeds reached a class of people who rarely go to the churches and brought them a straightforward message about things that really matter.

Disciples Unite their Boards

The six national boards of the Disciples of Christ have joined in the formation of one board, under the name of the United Christian Missionary Society. This one organization continues the work of the American Christian Missionary Society, its Board of Church Extension, and Board of Ministerial Relief, Christian Woman's Board of Missions, Foreign Christian Missionary Society, and National Benevolent Association. This denomination started Dec. 12 an extra campaign to pay off its Interchurch underwritings. Other than this it intends to make no special campaign or drive this year.

EDITORIAL

The English-Speaking Peoples

We are Christians and we abominate violence. Deliberate assassinations and reprisals of blood and fire such as are making certain parts of Ireland a shambles are alike hateful to our souls. But, of course, we hate most thoroughly the deeds of those who began this mad devil's game of murder. And we are concerned about the situation in Ireland, not merely because it represents a state of mind which is wholly contrary to the wish of Christ, but also because it seems to be just now one of the chief hindrances to the peaceful reconstruction of the world. The fact that Irishmen of the party in which the plan of secret assassination arose were our enemies in war time, stoned and cursed our sailors in the streets of Cork and conspired with Germany for the overthrow of freedom, does not count in the least for our feeling in the matter. That is one of the things which we are quite ready to forgive and forget. Nor does the fact that most of us are of pure British descent count for much. We are Americans first, last, and all the time, and we never dream of putting a hyphen to our names or hating people because their ancestors once upon a time were cruel to our forefathers.

The reason why we hope that there may come an end to the brutal deeds which have provoked almost equally brutal reprisals in Ireland is that they hinder the peaceful reconstruction of the world. That reconstruction, in our sober judgment, depends mainly on a lasting understanding and good will among the English-speaking nations of the world. Canada, Australasia, South Africa, Great Britain, and the United States, with those other peoples who are naturally their friends, have in their hands, if never raised in hostility one to the other, the greatest possibilities of peace and progress of any existing group of peoples. But the war in Ireland and some of the methods of English commercial diplomacy are having their repercussion just now in a revival of dislike to England in the United States which is already a threatening element in the life of the world. And this aroused enmity on the part of many has its effect not only in making it harder for the United States to take its due place in international affairs, but also in arousing a second effect of dislike in England for the United States. Irish propaganda here makes the worst out of every act of the British government in Ireland. Irish riots in New York try to pull down and trample the British flag. British patience is tried by the reports which are sent across the ocean of violent words and deeds and constant plotting against England. Rumors and threats of war between Great Britain and the United States—a war which would be a suicide of modern civilization—are printed in flaring headlines by unscrupulous newspapers of our great cities. It is a vicious circle which we should like, in the best interests of the whole world, to see cut and ended.

The fact of the matter is that war between Great Britain and the United States is not imaginable. For the vast majority of citizens of the United States are friends and well wishers of their Mother across the sea. We have not the least desire to see the British empire overthrown, for we believe in its essential democracy and its potential service for the cause of civilization. Not that we think it perfect, or even perfect in good manners. But neither are we. All the talk of war comes out of the throats of people who cherish grudges or accept the windy talk of orators or speak in moments of irritation over the costly and sometimes cruel blunders of a neighbor. If the question were put to a vote in the United States whether the British have handled the Irish Question wisely in the past twenty years, the people of the United States would roll up as vast a vote in the negative as they gave in favor of the Republican candidates in the last election. If the question were whether we should go to war to allow a party in Ireland to do with the minority in Ireland what they desire, the majority against such interference would be larger yet.

The British Empire and the French Republic, Italy, and the republics of South America, with Japan, could insure peace for a generation, and perhaps for all the future of the world, if they would only work together, ban suspicions, cultivate consideration and courteous speech. But the keystone of that hoped-for arch of the triumph of peace is the sympathetic co-operation of the English-speaking peoples.

* *

The Roman Catholic Church leaders in Ireland have now apparently reached the conclusion that the policy of massacre in the attempt at freedom has gone far enough and if pursued further will be dangerous to Irish hopes. A direct excommunication of murderers by the Primate and something that looks like an overture toward negotiation on the part of the present head of the Sinn Fein movement, who is a Roman Catholic pastor, are signs of this. As the Roman Catholic Irish people of the South look to their pastors for political guidance in an unusual degree, this is the first real sign of hope we have seen on the dark horizon. In the meantime the Irish of the six counties of the North are preparing quietly to set up their parliament as soon as the Home Rule bill passes its final stages in the British House of Lords.

Dr. Boynton to Be Freed for a Larger Ministry

The resignation by Dr. Nehemiah Boynton of the pastorate of Clinton Avenue Church, Brooklyn, is not to be construed as a retreat from the arena but a regirding of himself for larger service. It is a great thing for any minister at sixty-four to enlarge rather than restrict his area of operation. In Dr. Boynton's case the finger of Providence seems to point to this particular step. In excellent health, with intellectual strength and personal influence at their zenith, and with many doors of opportunity opening before him, he is in a position to make the next few years one of the most productive periods in his life.

It is nearly forty years since Dr. Boynton assumed his first pastorate in Littleton, Mass. The North Church, Haverhill, Union Church, Boston, First Church, Detroit, were successively his scenes of labor until fifteen years ago when he accepted the Brooklyn call. There he has become the recognized leader of the Congregational group and widely influential in the life of Brooklyn and New York. His church, in debt at the time of his coming, is now financially unincumbered and has been and is a most generous supporter of all our benevolences. He has borne his full share of the common load locally, nationally, and internationally. The Congregational fellowship of the country has been enriched by his unique personality. Congregational enterprises have always found in him a stanch friend. In turn the denomination has honored him with the highest gifts in its bestowal. He has been moderator of the National Council, has served on the boards of all our major societies and is today President of the American Missionary Association.

Dr. Boynton's particular interest today is in the field of internationalism. He is Chairman of the Executive Committee of the World Alliance for the Promotion of International Friendship. That office will necessitate frequent trips to Europe for consultation with religious leaders there like the Archbishop of Canterbury, who is President of the organization. Meanwhile it is to be hoped that a generous portion of his time will be available for preaching in schools and colleges, where he has been so warmly welcomed through the years, for occasional addresses and for that service of denominational and interdenominational undertakings in which he is already an adept.

On another page we publish Dr. Boynton's letter of resignation. The bearing of the step upon the contemplated merger with Central Church is suggested in one of the paragraphs. Dr. Boynton's interest in the plan has never involved in his own mind the idea that he would himself be anything more than an introductory factor, leaving in Dr. Cadman's competent hands, at the earliest moment, the main responsibility. Undoubtedly Dr. Boynton, without any official relation to the combination, if it comes about, will be able in many ways to further its success.

The greetings of his great host of friends in churches East, West, North, South, go forth in overflowing measure to their big brother, Dr. Boynton, at this turning point in his life.

* * *

We are glad to see Bulgaria enrolled among the members of the League of Nations. She has learned her lesson, we hope, and will turn her face to the future of national brotherhood and work, rather than to the call of ambition and war. And Austria in her distress is welcome also.

A New Day for the Ministry

The year 1921 marks a new stage in the development of the far-reaching plan for the protection of the ministry through the Annuity Fund for Congregational Ministers. Three years ago the outline of the plan was unanimously adopted by the National Council with the expectation that it would be completed and that the Pilgrim Memorial Fund would be sufficiently in hand by January 1, 1921, to warrant its inauguration. The hope now has fruition. The plan, completed by the painstaking study of years on the part of the Boards and their expert advisers, commands the highest praise of foremost actuaries. Other fellowships are taking advantage of its skillful out-working. The Baptists, for example, have adopted it with only the slightest variations to suit their needs.

The Pilgrim Memorial Fund, which acts as an endowment of the Annuity Fund, has now over two million dollars in invested funds toward the five million regarded as the minimum to make the work effective. The plan assumes the full payment of future installments on subscriptions to the Fund. The conception of the plan and its endowment, through the prompt and generous response of the churches, was the finest piece of constructive work in the history of the denomination.

It was never contemplated, however, that the Pilgrim Memorial Fund would finance the plan completely. That would involve a far larger sum. The contributory payments of the ministers and their churches are essential to its success. The ministers are awaking to the opportunity. The present need is the education of the conscience of the churches so that they will do their part. The plan calls upon each church to share equally with its minister in the annual dues. This is usually a comparatively small item. A glance at the statement on another page will enable each church to calculate the approximate expense. For the church paying a salary of $2,500 it would involve, the first year, seventy-five dollars, and after that approximately fifty dollars per year, the difference being in the probable credit from the income of the Pilgrim Memorial Fund.

The Commission on Missions has recommended to our missionary societies that they co-operate with all their ordained secretaries and missionaries, doing for them what the church is expected to do for its pastor. The Congregational Home Missionary Society has voted to co-operate with the Home Missionary churches in making all their pastors members of the Annuity Fund and proposes that membership in the Fund be made a condition of a man's commission since it is bound to promote his effectiveness. The American Board is earnestly considering a plan to put all its missionaries into the Annuity Fund.

Our churches are not likely to take a lower standard than that of our great missionary organizations. Every Board of Trustees should take immediate steps to put the item in the annual budget for 1921 providing for one-half the pastor's dues for that year. It is a privilege to have a part in this movement which is bound to promote powerfully the standards of the ministry, the recruiting of its ranks and the efficiency of its service.

* * *

Only Cambridge now is left among the English universities to harbor those English undergraduates who feel that their researches in classics and mathematics, in cricket, rowing and football, will be blighted if there are any women around who may hope to be admitted to a degree. But there is more than one among the universities of the United States which holds the women at arms' length. And we have just seen a revolt among the undergraduates of so modern a school of knowledge as Cornell against the very idea of co-operation in study by women and men.

The Needs of the Troubled World

There is confusion in the minds of many because of three appeals now before the American public: The Near East Relief, with its appeal for the children of the Near East; Mr. Hoover's appeal for the destitute children of Europe; and the appeal for the starving millions of China. Our readers will bear in mind that these appeals are wholly distinct and separate.

Mr. Hoover is providing only for the children of Europe, while the Near East Relief assumes a responsibility for the destitute children on the east of the Bosphorus extending from the Ægean Sea to the Caspian and down into Mesopotamia. All three appeals are urgent and imperative, but the children of one area should not be robbed for the sake of the children of the other. There ought to be enough for all in the benevolent heart of America at this Christmas season. The children under the care of the Near East Relief have no government protection. They are surrounded by officials who would be glad to see most of them perish. They must be cared for during this winter with the hope that somehow by another spring a government may be established that will insure peace and good order.

Mr. Hoover, as the head of the associated organizations for relief of the suffering children of Europe has now put their case squarely before our people. With the influence of these well-known forces thus allied and led we do not doubt that the response will be generous. And there is need of generosity, not only because the suffering is great and the cold of winter bitter, but because we need to do something to rehabilitate the good name of the United States in these countries where our refusal to join in official action for the works of peace has brought us suspicion and dislike. The President's example in becoming a foster-father for individual children should be widely followed by those who are able. The President-elect has also made a generous contribution to the project.

The President's appeal for China must also have a generous hearing and response. We can hardly hope to save all these millions of people alive in their dreadful starving time, but at least we can save some of them. The problem of their crowded life and the recurring droughts and floods of China is one of the great problems of the future. But at least we can help prevent the blotting out of a people who are in number a full third of the population of our own nation.

All these appeals mean self-denials and restriction of all superfluities and extravagances. They come, we recognize, as an appeal to a community which is turning a sharp financial corner and many of whom are themselves in distress. We shall have to weigh the claims of many personal satisfactions and the appeals of many charities. It will be for our spiritual health to do this weighing and comparing soberly and prayerfully at this Christmas season.

* * *

While we are good Congregationalists, let us do some of our thinking also as members of the one holy universal church of Christ by which, through baptism and confession, we all belong.

A Turning Point in the Woman's Board

Missionary enthusiasm and capacity for service runs in the veins of certain families. This is illustrated at the moment both in the new President of the Woman's Board of Missions, Mrs. Franklin Warner, and in the Chairman of the Board of Directors, Mrs. Everett E. Kent, who will share with her the major responsibilities in guiding the organization during the coming years. Mrs. Warner is a daughter-in-law of Dr. Lucien C. Warner of New York, for many years a leader in our denominational affairs, who, though past seventy, keeps his shoulders under heavy denominational burdens. Mrs. Kent is the daughter of Herbert A. Wilder of Newton who, through his generous gifts and the wisdom shown at the council table, has also put the denomination under exceptional obligation to him. It is the first time that the Woman's Board has gone outside of New England for its president, but as our characterization of her elsewhere in this paper shows, the Board has chosen a woman of experience, executive gifts and of devotion to missions. She has the best of all foundations to build on, that furnished by the consecrated labors of her predecessor, Mrs. Charles H. Daniels.

Congregationalists the country over view with satisfaction the expansion of the Woman's Board. None of our societies is more conservatively administered. It spends its money as received, thus obviating any debt, though it is constantly faced by serious moral obligations to its 141 missionaries. It has a great asset in the capacity and loyalty of its twenty-five Branches throughout the East. Gifts from these sources have increased at the rate of $22,000 a year during the last three years, but what is still better, this policy of placing responsibility upon the local units avoids the danger of over-centralization, and at the same time keeps hundreds of women vitally interested in the work of the Board. They do not have to be enlightened and aroused by banquets and exciting campaigns, as is the case with too many Congregational men. Meanwhile the work on the field was never so successful and the relations with the two other Congregational Woman's Boards and Woman's Boards of other denominations are increasingly close and profitable.

The Congregationalist improves the opportunity afforded by this administrative change, so happily consummated, to congratulate the Woman's Board on its important place in the network of our denominational machinery and on its indispensable part in pushing forward the Kingdom of God.

Disarmament

Of all the perplexing questions with which the League assembly was faced at Geneva, none was more bothersome than that of disarmament. George Barnes, one of England's delegates, himself a prominent labor leader, said, "This is the acid test." Only a tiny beginning was made in the direction of the desired goal, but that was better than nothing. So long, however, as the United States goes on increasing its navy, we are estopped from championing what three years ago everybody hoped would be one outcome of the world war. The moral forces of this country should not remain supine in the presence of an issue like this and take their cue from those who say, "The world being what it is, big armies and navies will always be necessary."

There are at the moment only three nations which have great armaments afloat—Great Britain, Japan, and the United States. If these armaments can be reduced—or at least kept where they at present are—it will be a long step toward the disarmament of the world. Senator Borah is right and Secretary Daniels is wrong, the one proposing an agreement between Japan, Great Britain, and the United States to stop warship building, the other in demanding the carrying out of the program of 1916 for the building of many ships to make us the strongest naval power in the world. The effect of that program is seen in the open statement of the Japanese government leaders that Japan cannot stop the increase of her armaments while the United States continues. Neither Japan nor the United States can afford these enormous expenditures. It is criminal lunacy to keep on with them. We hope the Senate will act at once on Senator Borah's resolution and put us in the ranks of those who are not anxious to be armed to the teeth against neighbors whom we have not the least desire to fight.

The Parables of Safed the Sage

The Parable of the One-Course Dinner

When I and Keturah had been married for the space of one month, she spake unto me saying, Tonight thy Dinner shall have but One Course, and there shall be enough of it.

So we sat down to meat, and we gave God thanks, and I lifted the cover of the dish, and behold, there was a Short-cake, made of Blackberries, for it was the season of that kind of fruit.

And we ate each of us one piece, and Keturah said, That is thy Soup.

And we ate each of us another, and she said, That is thy Fish.

And we ate each of us another, and Keturah gave it the name of another course. And she ate no more. But I ate as long as Keturah could think of the names of more courses. For it was the first time in my life that I had eaten enough of Short-cake.

And when the next Summer came, Keturah did likewise again, save that she did it with Strawberries.

And when she found that I liked Strawberries, but that I like Red Raspberries still better then she did it with Red Raspberries.

And it would be of no use to tell any one else how good those Short-cakes were. And when we had them, we had nothing else, save the Sugar and the Cream.

And now and again Keturah still maketh for me a Dinner with but One Course, and it sometimes is Flannel Cakes with Hot Maple Syrup, and sometimes it is Hot Biscuit and Red Raspberries, and sometimes it is Hot Corn Bread and Honey.

And at the beginning I was wont to say to her, Keturah, let us have it ever thus.

But I have ceased to say that. For Keturah hath often told me that even the best of meals are better for Variety, and that meals of One Course, and that a mighty good one, are desirable chiefly when they themselves are a variety. And the same is true of many good things in life. For goodness hath often been made unlovely by its infernal monotony.

In Brief

The National Drainage Congress has been in session in Atlanta. That it has a field for work may be gathered from the statement of Dr. Andrew M. Soule of the Georgia State College of Agriculture that it is quite possible to reclaim in the United States swamps and overflowed lands of a larger aggregate than the whole extent of the British Isles.

* *

We are pretty well nationalized already according to the just published report of the Civil Service Commission which shows that one out of every 159 of the whole American people is in the employ of the Government, or of those engaged in some gainful employment, one out of every 68. No wonder the taxes are heavy and the dispensers of "patronage" are overwhelmed with applications.

* *

Surely church treasurers will respond promptly to the appeal from our missionary societies through the Congregational World Movement for payment of funds in their hands from the Emergency campaign last spring. The delay in forwarding these funds has caused serious embarrassment to the missionary societies, but happily it is being relieved by the church treasurers. Every-Member Canvasses this month have brought encouraging results. Definite reports regarding them will be in hand by next week. A large proportion of the canvasses are postponed until next spring.

* *

We haven't happened to notice in any of the appeals denominational, interdenominational, and local, that are going out for everyone to gird up his loins, financially speaking, the following jingle, which we quote from the parish magazine of a church in Ireland:

He dropped a penny in the plate,
Then meekly raised his eyes,
Glad the week's rent was duly paid
For mansions in the skies.

But the point made by the poet has its application to other lands than Ireland.

* *

Senator Dillingham, Chairman of the Senate Committee on Immigration, has introduced a bill providing that the number of immigrants of any nation admitted be limited to five per cent. of those of that origin already living in the United States. The outstanding exception proposed is that the bill is not to apply to immigrants who are native born or naturalized in any country of the Western Hemisphere. There is a good deal to be said for such a plan as this, either as a basis of congressional and public debate or as a substitute to the plan of absolute exclusion of all immigrants for a year or more which has been proposed in the House of Representatives.

* *

France is predominantly a Roman Catholic nation, though it has complete religious freedom. It has also just now larger outside relations and responsibilities than ever before in its history. Add to these considerations that the heroic self-devotion of France in war kindled religious earnestness in many souls, and we are far upon the way toward an explanation of the considerable majority by which the French parliament has voted to follow the example of Great Britain in maintaining an embassy at the Vatican and to receive an agent of the head of the Roman Catholic Church in Paris. The aid and sympathy of the Roman church authorities will be no small matter for the French policies in Poland and all Eastern and Southern Europe; and in Asia Minor and Syria in particular.

Why I Gave Up Business

The Motives of Service

By William E. Sweet

To give up business, with its multiplying cares and responsibilities, while still in middle life, has meant the carrying out of a long cherished plan.

When, just out of college, I entered business, I determined, if circumstances would permit, to retire while I could still give to other pursuits the same energy and enthusiasm that I would give to business. I am now retiring from business for the very same reason that actuated me when I entered it—the belief that I can better serve God and my fellow men out of business than in it.

I gave up business because it seemed to me there were other things more worth while than the accumulation of money after one has provided for his family. I believe supremely in the efficiency of the Gospel of Christ to solve the problems of the world. If civilization fails, it will be because the church has failed properly to represent Christ in the world, and if civilization is saved, it will be because the world accepts the teachings of Christ. Christian and non-Christian unite in this belief. When the great war started the world declared that Christianity had broken down. The church replied that Christianty had never been tried. This is true, but the world will not again accept any excuse for the failure of Christianity to penetrate and permeate the whole of Society. The teachings of Christ must become dominant in the world if the conflict between self-interest and justice is to be kept within the limits of law and order. Unless the church concerns itself with the manner in which men live, men will not long make it their concern how the church itself shall live.

The New York *Churchman*, an organ of the Protestant Episcopal Church, recently made the following statement:

> The church has reserved for itself the responsibility of announcing the doctrine of the brotherhood of man, but has left the application of that doctrine to statesmen and business men.

It deplores this peculiar division of labor and asks how far the world has progressed after nineteen hundred years. It urges that the church try another tack and says that unless this is done, it should be honest and declare that the church has nothing to do with the "brotherhood of man."

The Need of Time for Service

I gave up business because I wanted to give more of my time to this cause. The ministry stands almost alone in this conflict between two opposing forces in the church. A certain majority group of leaders will not tolerate the church's having any relation to mooted industrial questions. This is illustrated by the division of opinion as to the propriety of the report of the Interchurch World Movement on the Steel Strike. There is as yet no lay leadership on this subject. One can scarcely blame a minister for giving up in despair when he finds little or no response from the pew to the social message which he believes constitutes the very heart of the Gospel. Winston Churchill's "The Inside of the Cup" would be a true story of many churches if the preacher said what he honestly thought. If I can, I want to help create a more Christian, a more just and a more humane public opinion in the church on the question of the church's relation to social and economic justice. This requires the expenditure of much time and effort and demands freedom from business cares and responsibilities.

The Call of Present Need

I gave up business because it seemed to me that too few men are thinking about those conditions which since the war have resulted in industrial conflicts throughout the world. No nation is free from these social crises. Too few men—especially business men—are sufficiently interested in the cause of justice—that higher justice that regards human rights as of greater importance than property rights. As part of the great business machine I found that my ideas of what constituted justice did not agree with the views held by most men in the business world. To have remained in business, piling up profits under existing conditions, would have been to lay myself open to the charge of inconsistency. On the other hand, I am well aware that as society is organized a man cannot withdraw himself entirely from business affiliations. I am confident that many men are thinking seriously on this subject but through force of circumstances they are caught up in the whirl of business and are powerless before the mighty tide of public opinion.

The fact is that the Christian man in applying the teachings of Christ with respect to brotherhood and service starts from an entirely different premise than the non-Christian business man. Indeed, in business where the ideal of brotherhood interferes with profits, brotherhood must step aside. While there are some notable examples to the contrary, they constitute a mere fraction of the business world. Christian men in business cannot practice the Christian principle of brotherhood under the competitive system—to do so is to invite disaster. "An eye for an eye and a tooth for a tooth" characterizes business in most of its relationships. Certain Labor groups are criticized for promoting the class-conscious spirit, but if one wants to meet a thoroughly class-conscious group of men, let him visit the ordinary Chamber of Commerce of a large city, especially during a Labor disturbance. Any man whose views differ from those of "Big Business" would do well to keep silent. There is absolute solidarity of opinion in business.

Freedom to Express Convictions

I gave up business because I desired to be perfectly free to express my convictions on public questions whether or not they were in accord with the views of my business friends. The unconscious influence working in the minds of most business men is the question, "What will be the effect on my business if I express my convictions publicly?" A business man must conform. If he does not he is guilty of the worst crime in the catalogue of business. In Labor parlance, he is a "scab." In a great crisis he cannot be independent, he cannot even be neutral. What the business world needs today more than anything else is a group of business men who are not afraid to utter their honest convictions on the subject of social and economic justice. Unfortunately the voices of such men would be scarcely audible in the business councils of the nation.

There is no man quite so narrow as the average successful business man. He is narrow because he is unacquainted with affairs which do not touch his business, and he is ignorant because his whole thought is on markets. He feels that his leisure must be given to exercise and amusement, while the needs of the great seething tide of humanity scarcely touch him.

Need of Knowing Men

I gave up business because I wanted more time to mingle with people who are thinking and doing things in the world, outside of business—more time to cultivate the friendship of those who are living unselfishly for the world's betterment. While it is true that a man in business has a certain influence which he loses when he retires, nevertheless, there is a greater service which a man outside of business can render. If he is interested in the study of human relationships and the problems confronting the world, he may well give up business in order that he may devote himself more intelligently and ardently to the pursuit of those altruistic tasks which make for his own culture and the well being of society.

Edward Bok in his recent article in the *Atlantic Monthly*, "Just Because I Wanted to Play," says that a man should divide his life into three periods: first—that of education, acquiring the fullest and best within his power; second—that of achievement, achieving for himself and family, and discharging the first duty of any man—to see that in case of his incapacity, those who are closest to him are provided for; third—service for others. That is the acid test, Mr. Bok says, where many a man falls short.

Brotherhood is one of the greatest words in the English language and it must have a wider and deeper significance in the days to come. It means more than neighbor or comrade. It is not confined to a continent nor to those using a common language.

Christmas

By Marion P. Guild

Mid all the mighty changes
  Of this most changeful time,
Love shines in steadfast radiance,
  Immutable, sublime.
Today we gird ourselves with joy
  Once more for love's high quest;
For Christmas is the birthday
  Of Love made manifest.

When hand grips hand in brotherhood, there is no need of the spoken word. The practice of brotherhood is a grace which men must cultivate. To do this takes time, but it is the highest form of service. Men who can give up business for such service can be, of all men, the happiest. Again, in the words of Mr. Bok, "Time is of more value than money and it is that which the man who retires feels that he possesses." Free from care, a man can find no greater joy than giving his time to those forms of service which help to establish "good-will among men."

DENVER, Colorado.

The Forum Marching On

The Leader of the Movement Reports Successes

By George W. Coleman

The idea and spirit of the Open Forum grows more pervasive all the time. Individual forums come and go with varying local conditions and changing managements but the forum idea is sweeping over the country and the spirit of it is continually finding new forms of expression. Even the name of the Open Forum is employed for a wide variety of purposes, all having a more or less close relationship to the fundamental idea of the forum.

The Congregationalist itself, like many another publication, prints contributions from its readers in a department designated "Our Readers' Forum." There is a widely circulated publication representing national farming interests which has named itself *The Farmers' Open Forum*. Hundreds of Bible Classes, private clubs, women's groups, Chambers of Commerce and all sorts of social and political organizations are using the forum name to characterize their open discussions. And a very much larger assortment of quasi-public organizations are regularly employing the forum technique and adopting its spirit without any thought of ever using its name. All of which is most gratifying to those who are earnestly giving themselves to the promotion of this dynamic method for inculcating genuine tolerance, mutual understanding and friendly good will even among those who are supposed to be at daggers' points toward each other.

THE FORUM IN SUMMER

Even during the hot vacation months the forum interests were busily at work widely extending the knowledge of the forum. At Chautauqua, N. Y., as the readers of this paper have already learned through the admirable report of Dr. Chrystie, thousands of local leaders from all parts of the country were given visible and audible demonstrations in the great amphitheater at Chautauqua of what the forum can do in stimulating, leading and guiding public discussion of vital questions in audiences of three and four thousand people.

Earlier in the season at the Winona Assembly in Indiana the forum idea was given a setting and acquired a vogue quite unlike anything it has yet experienced. Here in the midst of one of the oldest, largest and most conservative religious assemblies in America, the forum, one of the newest methods of handling public discussions, received a hearty official welcome and won a complete popular approval.

On Sunday afternoons for six consecutive weeks, beginning on the Fourth of July, an open forum was conducted in the auditorium where Dr. G. Campbell Morgan was preaching to a large congregation morning and evening. Sunday afternoon at Winona has long been a favorite time for taking a prolonged nap and many wise ones prophesied it would be impossible to get any considerable audience at that hour, especially for a new kind of meeting that was unknown and of course therefore of a more or less doubtful character.

About four hundred brave auditors greeted the writer as the speaker of the day on this first afternoon. It was not easy for me to impress them with the need and power of the forum idea and the discussion following the address was only moderate at the best. In the following weeks appeared such speakers as Dr. Henry E. Jackson of Washington, Judge Robert H. Terrell, a colored jurist from the municipal court of our national capital, and Louis F. Post, Assistant Secretary of Labor. The audiences increased at every meeting, the discussions grew intense, feeling was aroused, ideas clashed, but the forum spirit of openness, fairness, toleration and kindliness were so beautifully exemplified in the chairman of the meetings, Mr. Robert S. Holmes, a consecrated Baptist laymen from Daytona, Fla., that every threatened disruption was successfully healed, every storm of emotion was happily weathered, and there was registered every week an increasing sense of satisfaction with the results that were being realized.

Col. Raymond Robins was the sixth and last speaker in the course. His life and character were so misunderstood that the announcement of his coming created a storm of disapproval, but Mr. Holmes, the wise and careful chairman, well practiced in forum management, held on quietly but firmly. The auditorium that Sunday afternoon was packed to its capacity (3,200) and overflowing as well. Colonel Robins made the big hit of the entire series. Not only did the great throng vote unanimously inviting the forum management to return next season but the authorities were eagerly seeking Colonel Robins' promise to lecture before the regular Winona Bible Conference next year.

Now this is but an illustration of what the forum can do to remove misunderstanding and bring folks together. But of course, great as was the value of the forum to the crowds attending Winona this summer, its greatest significance lay in the fact that it demonstrated to thousands of ministers and lay workers from all over the Middle West what the forum can do as an agency for promoting in a big way an intelligent, intense, yet restrained and orderly discussion of the great interests of life that concern the Kingdom of Heaven on earth.

DAYTONA'S COMMUNITY FORUM

This man Holmes who did this splendid piece of work at Winona, at the suggestion and with the backing of Dr. Sol Dickey, who manages the Winona enterprise, is doing an even more wonderful piece of fourm work in his home city at Daytona Beach, Florida. Beginning some years ago with a little forum in the local Methodist Church, the rapid growth of which required a large addition to the meeting-house every year or two, he has now on his hands, as the inspiring leader and indefatigable manager and impartial chairman, a great Community Forum which is a civic, intellectual and moral beacon light for the whole country for miles around. In this little city with only a few hundred population in the summer time it has been necessary to build an auditorium that will accommodate 3,500 people in order to provide for the crowds that attend the Sunday afternoon forums. It is put to similar uses also during the week. Mr. Holmes is one of those men, who, finding that he had to choose between the business of making money in real estate operations and the intoxication of forum service, deliberately gave up business in order that he might freely, without any material compensation, give himself heart and soul to the forum work. Mr. Holmes is well known among the Baptists of Michigan, having lived in Lansing most of his life, and has served the larger interests of his denomination with marked devotion and great success. At Chautauqua this summer he was elected Secretary of the Open Forum National Council.

IN TERRE HAUTE

Out in Indiana a young Congregational minister, Rev. John W. Herring has launched a Community Forum with a courage of initiative, a thoughtfulness of preparation, and a success of accomplishment that reminds me of the great qualities of his lamented father, who by the way gave me the right hand of fellowship in all my forum work. The first Congregational Church of Terre Haute, as the result of young Herring's labors, is the seat of a promising forum enterprise which fills the auditorium on Sunday evenings with a throng representing every element in the city. I made the address on the opening night, Nov. 14. For nearly two hours, following a half-hour's musical program, we talked over together the purpose and value of the forum. A week later the house was again filled to listen to an expert on City Planning and another vital discussion followed. It has been my privilege to inaugurate many forums in various parts of the country. Never have I seen one started under such favorable auspices as in the case of this Terre Haute Open Forum.

IN CHAMBERS OF COMMERCE

There is still another recent development of the forum work which is proceeding at a great pace. While the forum idea first found expression in connection with more or less radical audiences such as gather at Cooper Union, New York, Ford Hall, Boston, and the Church of the Ascension in New York, it is very interesting to note that the genius of the thing is just as easily applicable to the most conservative group that can be found in any community, namely the Chambers of Commerce.

A year ago I had the privilege of addressing a great company of Chamber of Commerce secretaries assembled at their summer school at Eagles Mere, Pa. I was much cheered with their eager interest in the forum message. They absorbed in a twinkle what I had thought would be a bountiful supply of literature and called for more. Now I find the American City Bureau, the organization under whose auspices we met and whose function it is to establish Chambers of Commerce all over the country and revitalize those that have missed their mark —this organization is advancing the idea of the "Members' Forum" as the center around which all Chamber of Commerce activities should revolve. They publish a pamphlet giving detailed instructions on the subject and have a competent man in the field giving his whole time to the establishment of Members' Forums in Chambers of Commerce. It is only a step, and a short one at that, from a Members' Forum to a Community Forum. The idea of a tolerant discussion of varying ideas is at the heart of both. Just widen the circle to include the community and there you are with a full-fledged Open Forum.

SPREADING RAPIDLY

With such influences behind the forum idea, and I have just sketched a few of the more recent developments, it is easy to understand why the forum is spreading so rapidly in every direction, even in the South. Every day brings to my desk inquiries from all over the country asking for information about the forum. If I had a dozen lives I could use them all fulfilling earnest invitations to speak to Chambers of Commerce, Women's Clubs, Rotary Clubs and the like, all wanting to hear at first hand an interpretation of the forum idea.

Is it any wonder? What a hunger there is in all our hearts for something that will draw us together. How eager the mind is to find a way toward harmony and good will. How sick we all are of the bickerings of partisanship, of the bigotries of sectarianism, and of the brutalities of the class conflict. Our hearts faint within us as we contemplate the rising international anarchy; we are dismayed over the failure of Protestantism to find a common working basis; we look into the face of a dying Europe torn asunder by national jealousies and hatreds; we feel the rumblings of race antagonisms in our own body social. We grasp at anything that has in it a promise of mutual understanding, good will and sympathy by which we may generate a safe and sane atmosphere in which to make the great change in our civilization for which the hour has struck.

THE FORUM SPIRIT IN RHODE ISLAND

In the Congregational Church at Central Falls, R. I., on the night of Oct. 4 we had a foretaste of this brotherly communion in which we all stand in such great need. The church was celebrating its seventy-fifth anniversary. No, excuse me, on this one special night the community, through a dozen representatives, including every breed and creed, was celebrating this joyous occasion. It was given to me to make the closing address. The pastor, Rev. James D. Dingwell, and I have been like comrades in arms for years. Without having a forum in his church he has radiated the forum spirit throughout the entire community. And Jews and Gentiles, Catholics and Protestants, natives and foreigners, employers and employees, conservatives and radicals were all there in one happy family attesting their joy in having found an atmosphere where they could all feel kindly toward one another in spite of the wide differences that separated them.

Notwithstanding all the things that differentiate us let us insist on having at least one place where we can meet each other on even terms. However we differ in breed and creed, we are all human. It is even truer today than it was in Ben Franklin's time—if we do not hang together we will all hang separately. The forum is the one place where every one is welcome, no one is excluded, where there are no majorities and no minorities, where there is no partisanship, and no sectarianism—just folks in a family gathering seeking the way of life.

Women in the Federal Council

Extending the Spirit of Unity

By Mary Louise Daniels

The feminine element in the Federal council, which has just met in Boston, was naturally a slender one. Twenty women delegates represented such groups as the Federation of Woman's Boards of Foreign Missions of North America, the Council of Women for Home Missions, the International Young Woman's Christian Association. Mrs. Harold Spender, accompanying her husband, was welcomed as the one much-appreciated link between English and American co-operative movements among Christian women.

On two occasions only did the slender element become prominent. Friday morning Mrs. Fred Smith Bennett for the Council of Home Missions and Mrs. H. R. Steele, former President of the Federation, in the absence of Mrs. William Boyd, President, spoke for the thousands of women behind them as they voiced a spirit of co-operation and a purpose to face new problems courageously.

The second occasion was a supper given Monday evening, Dec. 6, to the women delegates by various woman's societies, at the Twentieth Century Club. If any of the hostesses had previously felt a pang of conscience over "one-fifty a plate," they became reconciled because of value received. The roast beef and ice cream with their satellites began the process of reconciliation and Dr. van Dyke set the seal.

The "feast of reason and flow of soul" began around the long tables when, as in one case, Episcopalian, Unitarian and Congregational strangers introduced themselves and fell to chatting on such popular topics as community schools for religious education!

As the brethren were under bonds for a "three-dollar plate" at the City Club of course they required longer time to prove themselves honorable, while the women waited for two speakers to be kindly passed along over Beacon hilltop. But not idly did they wait. Mrs. George W. Coleman, presiding gracefully, had feminine material at hand in the form of Mrs. Steele and Mrs. Bennett, to speak briefly for the Federation and the Council, and Miss Butler, secretary, to bring a word about the church at work for girls through the National Young Woman's Chistian Association.

Miss Charlotte Willard, missionary for twenty-three years in Marsovan, Turkey, under the Woman's Board of the Interior, proved a climax to these greetings and also as Mrs. Coleman said, a "time-filler." In both capacities Miss Willard showed the same poise, grace and modesty which mark all her public speaking. As told by her the story of deportations is not too harrowing. The noble ministries of her students call out admiration, the Moslem receives Christian sympathy, the chaotic conditions of the present challenge America.

Just there the itinerating speakers arrived bringing with them the lighter mood which relieved hearts burdened for suffering children.

Rev. Alexander Ramsay assured us that he and every man in Great Britain he had ever seen would have done just what the colonists did for freedom and he had taken off his hat at the old Concord bridge. Still he thought it best to avoid *tea parties* in Boston and hold strictly to coffee, for our tea might be flavored even now with salt water! For our womanly sakes the Pilgrim Mothers were extolled and we relished the praise rolled out in rich Scottish brogue. Dr. Henry van Dyke, with quips and sallies, took us "a fishin'" among the Puritans and Pilgrims to point out similarities and differences.

After talking with some of the many women who sat at supper or in the galleries of Ford Hall or in the great gatherings at St. Paul and Trinity Churches, it appears that the bits of pure gold deposited in their memories fall under certain heads.

1. The spirit of unity actually grows. This

"LITTLE BROTHERS OF THE MANGER"

By Margaret Cable Brewster

In the hollow of the hay
The little sleeping Lord I lay.
Little Brothers of the Manger
Guard Him till the day.

Round His head the starry shine
Makes a crown of purest gold.
Ox and ass and gentle lambkins
Shield Him from the cold.

In His sleep He softly smiles,
Dreaming now of near-by Heaven.
Angels out of God's dominions
Watch o'er Him this even.

He is Brother to the meanest,
Brother to the highest too.
Little Brothers of the Manger
Guard Him all night through.

was illustrated by a symbolic tableau on the platform of Ford Hall when Dr. Robert E. Speer, presiding, stretched out both arms and two bishops of the Episcopal Church grasped each a hand.

2. American women are placed high in privilege and therefore should carry a sense of far-reaching responsibility.

3. The whole world calls America to "play the game." One anecdote, told by Mrs. Spender at a dinner tendered herself and husband by the Woman's City Club, shows the feeling of our English sisters on this point.

A little girl in England was an only child and often lonely. One day she cried, "I wish I was two little dogs!" "Why so?" asked her mother.

"So that I could play with each other!"

4. We must take new hold on God to find power for new tasks. Another symbolic picture will abide in memory to enforce this thought. Secretary Penson, of the Methodist Church, South, speaking Saturday evening, lifted high his arm and stretched a forefinger upward. "With earnest desire we must reach out and touch God's resources of power."

Los Angeles' Greeting

Dear Mr. Editor:

May I express through your columns, on behalf of the First Church and the twenty-five other Congregational churches of Los Angeles, the Southern California Conference, and the Congregational people of this state, the warm welcome that awaits all comers to the National Council next July.

The dates of the Council have been unavoidably put one week ahead, and the Council will open on Friday, July 1 and close Friday, July 8. Nearly all visitors will thus be able to leave their homes after Sunday and be here for the opening session. It is probably safe to predict that the trip across the desert will be warm. But it will be a fine experience for those who have not had it; those who have had it will be innured to it, while the charm of the desert is one that never fails. California is always delightful in July. Visitors may leave their umbrellas and rubbers at home; we guarantee it not to rain. We also guarantee the thermometer not to register higher than 75 to 80, nor lower than 60. The nights, mornings and later afternoons will be cool. People who have been planning for a trip, sometime, to California, should take it in connection with the National Council.

We will stretch our hospitality to the limit. We want the Council to be not only a large but a representative one. We appreciate the expense and labor of the journey from New England; but just because we are so far away we are the more anxious that the dwellers in the original land of the Pilgrims should do us the honor to come and see what we have tried to do with our Pilgrim inheritance on this other side of the continent. This meeting of the Council should contribute to a truly national consciousness among our Congregational people.

The name of the chairman of our Hospitality Committee will be published in *The Congregationalist* within a few weeks. To those who do not realize how far away California is, July may seem to be still a long way off. But time flies; the postal service is slow; trains are crowded; make all your plans far in advance. Our people are anxious to see you, hear you, and give you the welcome of the Pacific Coast.

Very cordially,

CARL S. PATTON.

Pastor of Entertaining Church.

First Church, Los Angeles.

Elects New President

Mrs. Warner Succeeds Mrs. Daniels

After fourteen successful years as the President of the Woman's Board, Mrs. Charles H. Daniels has resigned that office and a worthy successor has been found in Mrs. Franklin Warner of White Plains, N. Y.

Mrs. Warner's early life was spent in different parts of the Middle West and Western states, as her father, a railroad man, was transferred from place to place. She graduated from Mills College, Cal., and after her marriage to Mr. Warner, in 1899, went to New York to live. She has long been interested in missions, and since 1917 has been speaking on an average of at least three times a week before gatherings large and small on the subject of Foreign and Home Missions. Two journeys which Mr. and Mrs. Warner made have given her an excellent opportunity to observe and inform herself with regard to missions. In 1916—1917 she went to Ceylon as one of a party of four on a deputation for the Centennial celebration for the founding of missions in that country, and visited Congregational mission stations in Japan, India and the coast of China. In 1919, on a motor tour through sixteen states, she visited home missions, particularly those in New Mexico and Arizona.

Mrs. Warner has had wide experience in executive positions and is now Corresponding Secretary of the Woman's Home Missionary Federation and woman representative on the Executive Committee of the Home Mission Extension Board. That Mrs. Warner's interests extend beyond the mission field is shown by her active interest in the Y. W. C. A., of which she is a member of the National Board. She is also a member-at-large of the Congregational World Movement Committee of One Hundred.

MRS. FRANKLIN WARNER
New President of the Woman's Board

The Retiring President

It is thirty-two years since Mrs. Charles Daniels formed the official connection with the Woman's Board which has inured in so many ways to its advantage, and lifted her to a conspicuous place among the Congregational women leaders of the nation. At the end of this period, having served eighteen years as vice-president and fourteen as president, she is the same modest, self-effacing person whom her Smith College classmates knew and loved, and who later proved herself the ideal pastor's wife. Her clear judgment and irenic spirit have helped to shape the policies of the board. She has spoken at innumerable gatherings, and written frequently and illuminatingly of various phases of the work. She has even fallen into line as a regular office worker, as when she took charge of the Candidates Department during Sec'y Helen Calder's recent trip around the world. The fact that her husband, the late Dr. C. H. Daniels, was for years secretary of the American Board, coupled with her own constant study of missions, has enabled her to maintain an outlook on the field broader than that covered by the area of the W. B. M.'s work, extensive though that is.

The sole reason why Mrs. Daniels now retires is because of her conviction that rotation in so important an office should take place about once in so often. Seldom does the retirement of a denominational official after long service occasion so universal a chorus of regret, and the best thing remains to be said about Mrs. Daniels; namely, that through these thirty-two years her simple, genuine spiritual life has been the chief source of her power over others.

MRS. CHARLES H. DANIELS
The Retiring President

League of the New Day

Next Week's Readings and Prayers

Week of Dec. 27–Jan. 2

Monday. The Loving Father. Luke 15: 11-32.

Tuesday. A Prayer for Pardon. Ps. 51.

Wednesday. The Holy City. Rev. 21: 1-14.

Thursday. The Heavenly Citizens. Rev. 22: 1-16.

Friday. The Good Will of God. Luke 12: 22-38.

Saturday. A Child Dedicated to God. Luke 2: 21-32.

Sunday. The Pure in Heart. Ps. 24: 1-6.

Object for Intercession

For Men Out of Work and Those Who Are Dependent on Them:

Lord God, who workest and callest us to work in our vocation, remember in thy mercy those who are willing to do their part and are deprived of opportunity. Open a way for them and make their lives fruitful and helpful in the earth. Sustain them and those whom thou hast given them in days of want and uncertainty. And renew for us, if it please thee, the flowing springs of our prosperity that there may be opportunity for all thy children in the world which thou hast made for the needs and the enjoyment of all alike. In the name of Jesus Christ, our comrade and our leader.—*R.*

OUR PILGRIM PULPIT

Carrying Back the Christmas Glory

By Rev. George D. Owen

Smithfield Ave. Church, Pawtucket, R. I.

And the Shepherds returned, glorifying and praising God for all the things that they had heard and seen.—Luke 2: 20.

Looking out on a perfect day over the ocean's majesty and mystery a young man was heard to say, "To think of mending shoes after all this!"

Does our work shut out the glory from our souls? Is our holiday a garden of experience and our task the waste? Cannot our common life be transfused with the glory of higher experience so that it too becomes uncommon?

The Shepherds were startled by the sudden light that grew brighter and took shape, while holy messengers announced: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ, the Lord." The air became eloquent with praise: "Glory to God in the highest, and on earth peace, and good will amongst men." Led by the star to Bethlehem, they found the Babe, the Son of God, alike and yet so unlike other babes. Then, after worshiping and musing on the wonder of it all, they returned to care for the sheep. "To think of tending sheep after all this!"

The shepherds tended sheep as aforetime, but with hearts elated and ecstatic. Hopes were becoming realities, dreams coming true. They had heard the angels' song confirming the descent of God to man. Henceforth no dreary round could cause the glory to vanish from their sky. They went out into the night, but the night shone. They saw one less star, but the wonder of that star grew.

We too have visited the Child and are astounded by the greatness of the Father's love. We too have heard the song with fellowship of home and loved ones. What then of daily tasks? Must all that glory fade? Must we leave the mountain and descend into the valley? May not our common life be glorified by what we have seen and felt in our most exalted moments?

Christ came to infuse life with the glory of Heaven. He has made possible a halo about every task. He would have us find gold amid the dust. Happy is he who listens to the angelic music and is ready to transfer its rhythm to hastening feet and praising lips.

We may carry our vision with us from the heights. We have Christ's fellowship. Back to hard service after this! After vision and insight, inspiration and uplift, having looked into the lovely face of Christ, we can serve anywhere with joy. As travelers by the Simplon from Switzerland toward Italy see behind the rugged mountains and ahead the sun-kissed hills and valleys of the South, so we should pass into a richer experience. When Christmas Day is behind us it should mark the frontier of the old, and the bringing in of new and higher experiences. Life will not seem like the old life if we have caught the vision. New light will shine upon it. The Shepherd will lead us into green pastures of experience and beside still waters of the soul's refreshing. We shall return and take up the work of life where we left off; but it will be holier, brighter and contain more of the divine, because we have caught the Spirit of Christ. Christmas is but one day, but we may extend its glory and uplift by keeping the beautiful vision in our own lives.

Election and League

By Rev. A. Z. Conrad, Ph.D., D.D.

Extravagance, waste, inefficiency, mismanagement have been so generally believed to characterize the Democratic administration that the defeat of the party in November was a foregone conclusion. Add to this the imperialistic, self-sufficiency of President Wilson and you have an adequate explanation of the great political overturn.

The assumption that the Republican victory was an adverse pronouncement on the League of Nations is absolutely gratuitous. Indeed, the very opposite is true in so far as the voting of a multitude of educators and religious leaders is concerned. It became perfectly evident to those who heartily favored the United States lining up with other great nations of the earth in a solemn pact to prevent war that the Democratic administration would be impotent to effect such a covenant. It was in confident belief that the Republican administration would engage to work out the conditions whereby America might recover her place in moral leadership, that we voted for Harding and Coolidge. We were also mightily influenced by the fact that we knew that Governor Coolidge confidently believed in the imperative necessity of America's redeeming the unwritten pledge to our soldiers in the Great War, both dead and living, that we make an end of the arbitrament of the sword, and that there should be realized international relationships, such as a workable League of Nations alone could realize.

The vote of that great body of men who in religious conventions, Boards of Trade and Chambers of Commerce, repeatedly declared for a League of Nations, went to Harding and Coolidge, while maintainnig as zealously as ever the importance of the United States occupying the "vacant chair in the Great Council."

The big Republican majority in Massachusetts was in no sense an endorsement of the utterances and attitude of the "anti-league" senators. It was the expression of devotion and confidence in our broad-visioned and high-minded Governor Coolidge, together with an expression of utter dissatisfaction with the present administration. Thousands, like myself, voted the Republican ticket, while vehemently opposed to that fatuous group of "Irreconcilables" who advocate for our Republic a narrow, self-centered policy, as far removed from true Americanism as darkness is removed from light.

Every humanitarian consideration demands that we play our part in world emancipation and regeneration. Self-respect and self-interest alike require that we shall take our place with the democracy builders and peace promoters throughout the world. It is proclaimed from political platforms amid noisy-handed and shallow-headed rapture, that "we owe the other nations of the world nothing." Could any utterance be more revealing as to the utter incapacity of those who speak thus, to think and to act on the higher moral levels of life? We owe a measureless debt to the hundreds of thousands of English, French and Belgian dead who kept back the hordes of war-intoxicated, demoniacal, brutal, world-wrecking Teutons, until we were able to assist in driving them back beyond the Rhine. We owe an incalculable debt to the British Navy for putting an impassable barrier between us and the ugly Pythons of the sea that would have destroyed our coast cities but for such protection.

But away beyond that is our moral obligation. What is America's wealth and power but a trust from God to be faithfully administered for the benefit of humanity by a people more favored of heaven than any other on the face of the earth. Of course, all this involves the safeguarding of our liberties and the true protection of our national interests. Neither the nationalist nor the internationalist is the true patriot, but he who advocates and upholds the best in both.

A supercilious independence can easily defeat its own interests, and it is by no means sure that we shall not greatly need the co-operation of other nations involved in the League. Self-satisfied isolation might easily bring about a combination against us that would be disastrous. Is it impossible that the envious eye of countless Asiatics might sometime be fixed upon our nation with the intent to appropriate to themselves all of its treasures? Should such a time come, to be in league with the best nations of the earth would be of unspeakable value.

Aside from these possibilities, could anything be more inexcusably insane than for the great nations of the world to proceed with the prodigal expenditure for the building of navies and armaments, breaking the backs of the toilers of the world with unnecessary taxation, and making economic progress difficult if not impossible? This cannot and will not be stopped without a definite Covenant Agreement to limit armaments and to provide an international force to police the world. Peace is impossible until the powers of the nations are pooled. It is perfectly safe to say that 80 per cent. of the voters of the United States want war forever ended and see in a League of Nations the sanest and wisest method whereby that end will be gained.

No more heartening word has been spoken since the election than that of our own Governor Coolidge, the Vice-President-elect. His pronouncement that the Republican majority was in no sense a voice against a Covenant with the nations of the world is true and heartily accepted by those best acquainted with the facts.

Nothing is inevitable that God condemns. He condemns the brutality and insanity of war. Nothing is impossible that God commends. He commends international peace. The most significant thing in both human and divine economy in all history has been the "Covenant" basis of human progress.

Boston, Mass.

Woman's Board of Interior

Ohio Branch Meets at Ashtabula

The forty-seventh annual meeting of the Ohio Branch of the W. B. M. I. and the thirty-eighth of the O. W. H. M. U. was held in Ashtabula Nov. 16-18. The meeting was placed a month later than usual to make it possible to receive reports from recent denominational meetings and to go forward promptly on plans formulated by the larger bodies. The latest word from the Congregational World Movement was received and the women voted to undertake to raise the increased apportionments so vitally needed to carry on their work. Ohio as a whole has accepted $275,000, about three times larger than any previous apportionment.

Tuesday evening a pageant, The Pilgrim Spirit, introduced the First Thanksgiving, Pilgrims in a New World and Pilgrims Across the Sea. Three new stars were added to Ohio's service flag for Miss Helen Crockett, Miss Elsa Rickman and Miss Jessie Martin, who have gone to the foreign field in 1920.

Reports from state workers showed progress all along the line. The treasurer for the W. B. M. I. announced the apportionment more than met and the thank-offerings again doubled after a 100 per cent. increase in thank-offerings the previous year. The Union was happy in the completion of two special funds—the Brown Memorial in honor of Mrs. George H. Brown, many years efficient state treasurer, and the Schauffler School Building Fund.

Eight foreign missionaries, past and present, were at the meeting. Strong messages were received from Miss Minnie B. Mills of Smyrna, Rev. W. L. Beard of Foo-Chow College and Miss Ella Hoxie, soon to return to India.

A group of "motion pictures" was given in vivid word pictures by pastors in Ohio frontier fields, Rev. H. A. N. Richards of Barberton and Rev. J. M. Brown of Fairport. Mrs. Caroline Richardson Smith told of experiences at Pleasant Hill, and Mrs. Hubbard and Mrs. L. L. Davis gave glimpses of conditions in Dakota in the early days and now. A loving tribute was paid to Miss Mary C. Collins, for thirty-five years Ohio's missionary to the Indians. Rev. J. H. Grant and Rev. F. G. Blanchard gave inspiring addresses.

Although the meeting was held in the northeast corner of the state the attendance was large, the program excellent, and the Ashtabula meeting will go down in history as one of the most successful Ohio women have held.

C. L. S.

Department of Religious Drama and Pageantry

Conducted by Mary Alice Emerson, Ph.D

TWO NEW SEASONAL DRAMAS

On Dec. 11 at the Boston University School of Religious Education and Social Service in connection with the demonstrations of Christmas services for churches was given an abridged version of a pageant which combines the anniversary messages of Christmas and Forefathers' Day. The outline of the pageant, "Pilgrims of the Star," is as follows:

Tableau—"Longing for the Dawn." (Group of Prophets looking toward the East.)

Prologue—(Bethlehem) "The Message of the Star." (Visit of Magi and Shepherds.) Music, "The light of the world is Jesus."

Tableau—"The Star Shining Still." (Pilgrims in prayer just after landing on Plymouth Rock.) Music, "Faith of our Fathers."

Episode I—Africa Leaves the Jungle.

Episode II—China Awakes from Her Sleep.

Episode III—Armenia Escapes from Turkey.

Episode IV—Russia Regains Her Faith.

Episode V—The Red Man Smokes the Pipe of Peace.

Episode VI—America Accepts Her World Leadership.

Recessional—Angel of the Star, America, Church, Religious Education, Faith, Service, Love, Loyalty and the Other Nations. Hymn, "We're Pilgrims of the Fuller Day."

At the crisis of each episode a distant call is heard:

"Come, ye needy ones and lonely,
From far lands where'er ye are,
Come, the loving Jesus calls you,
Be ye Pilgrims of his Star."

When the workers have been persuaded to the right decision the Nation sings to the same tune "What a friend we have in Jesus."

"We will follow Jesus only
From far ——— where we are,
We will go where Jesus calls us,
Be the Pilgrims of his Star."

On Friday, Dec. 17, in the Brighton Congregational Church, Rev. Silas W. Anthony, pastor, was given most successfully the Pilgrim play of "The Coming of the *Mayflower*." This was prepared from a text by Miss Rosamond Kimball and published in the *Youth's Companion* of Oct. 14, 1920. The cast included the pastor, the organist, members of the standing committee and other prominent members of the church. This might well be given by schools or clubs, but had especial significance under the auspices of the church.

Briefly the outline is as follows:

Hymn by audience, "O God, beneath thy guiding hand."

Message of Spirit of the Past.

Message of Spirit of the Wilderness, introducing Liberty.

Episode I—The Landing of the Pilgrims.

Message of Spirit of the Past.

Episode II—The First Winter.

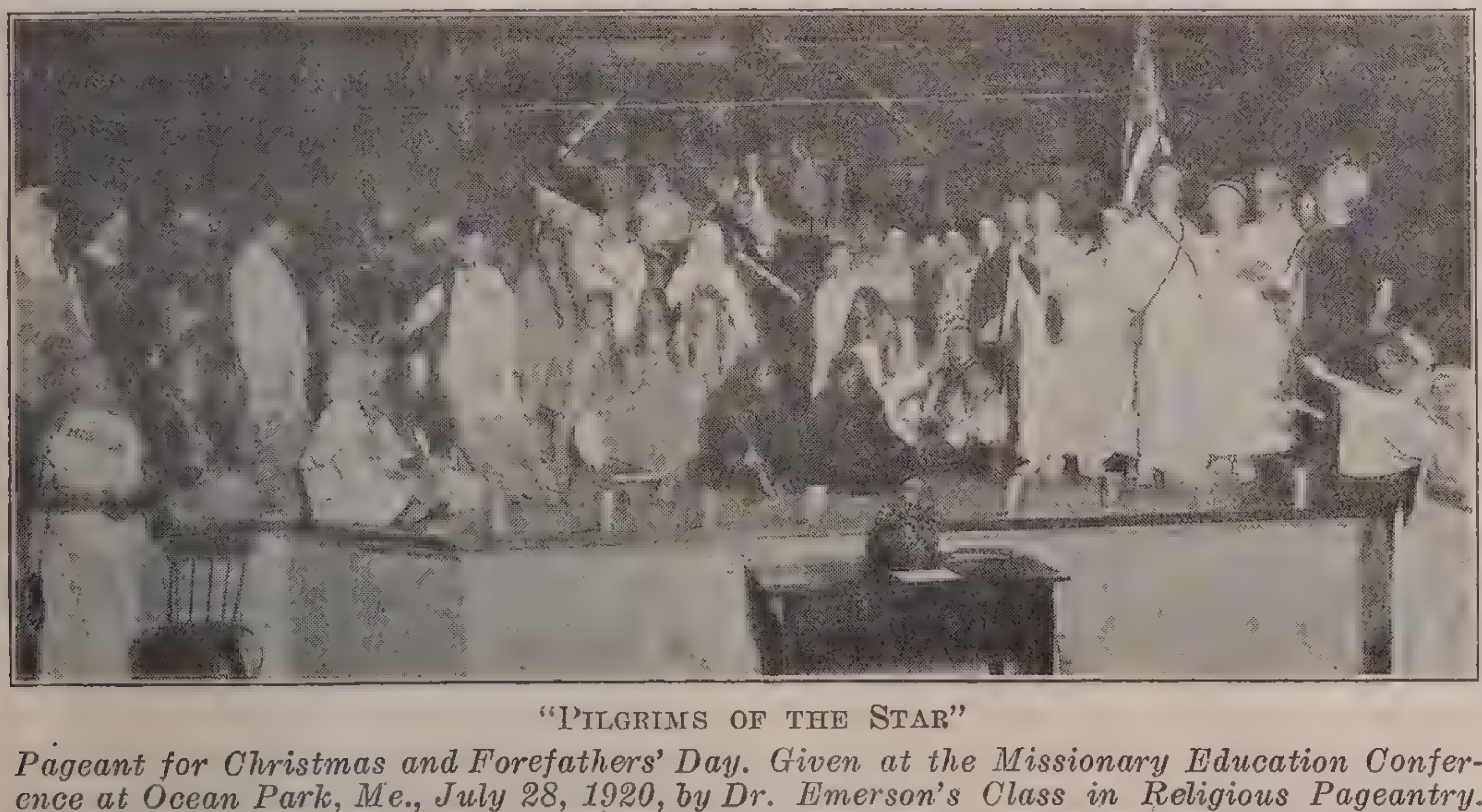
Episode III—The First International Treaty.

Episode IV—The First Thanksgiving. Guardian Spirit introduces America. Hymn by audience, "Mayflower Still Sailing On."

The Herring Memorial Fund

(Designed to be serviceable to Mrs. Hubert C. Herring while she lives. After her death the Trustees of the Annuity Fund, in perpetuation of Dr. Herring's devotion to his brethren of the ministry, distribute the income, as their judgment shall deem best, to ministers who, in order to secure the benefits of the Annuity Fund, need special assistance in meeting their requisite annual payments. In case any part of the income in any one year is not needed for such purpose it may be used to supplement the income of the Pilgrim Memorial Fund. The minimum hoped for is $20,000).

Harwood, A. P., Upland, Cal.
Leavitt, Frederick W., St. Louis, Mo.
Means, Miriam B., Dorchester, Mass.
MacKenzie, H. S., Spring Lake, Tex.
Seelye, L. Clark, Northampton, Mass.
Warren, Henry Kimball, Yankton, S. D.
Church, Central Congregational, Brooklyn, N. Y.
Edwards, Grace I., New Hartford, Ct.
Hay, R. R., Osborne, Kan.
Morse, I. H., San Francisco, Cal.
Pease, Mrs. L. H., New Britain, Ct.
Turner, D. C., New York City.
Wooden, G. A., Hill City, S. D.
Van Horn, F. J., Oakland, Cal.
Bollinger, E. S., Vancouver, Wash.
Evans, Mr. and Mrs. E. A., New York City.
Fox, Alice M., Arlington, Mass.
Fox, Edith M., Arlington, Mass.
Gould, George L., Malden, Mass.
Sanford, C. E., New Haven, Ct.
Church, The Shrewsbury Congregational, Mass.
Thayer, Charles S. Hartford, Ct.
Wells, Herbert J., Kingston, R. I.
Chamberlain, Frederic W., Chicago, Ill.
Chase, Helen E., Waterbury, Ct.
Dawes, Elizabeth B., Petersham, Mass.
Falconer, R. C., Nutley, N. J.
Henderson, Thomas, Oberlin, O.
Jeffrey, Celia C., Columbus, O.
Perkins, Mabel H., Hartford, Ct.
Beard, William S., Flushing, N. Y.
Calkins, Raymond, Cambridge, Mass.
Deerberger, P. W., Chelsea, Mich.
Dudley, Guilford, Poughkeepsie, N. Y.
Mead, Giles W., Glen Ridge, N. J.
Vial, Mrs. George M., La Grange, Ill.
Hathaway, Martha N., Long Beach, Cal.



"PILGRIMS OF THE STAR"

Pageant for Christmas and Forefathers' Day. Given at the Missionary Education Conference at Ocean Park, Me., July 28, 1920, by Dr. Emerson's Class in Religious Pageantry. In the center are Rev. Asa M. Parker of Bridgewater, Mass., who represented Brotherhood, and Rev. J. Stanley Durkee of Howard University, who represented Interchurch.

Favorite Poems

From one of our California readers, Mrs. C. C. Winn of Novato, comes the following "favorite poem," which the sender hopes "may give as much comfort and courage to some other hearts as it has given to mine."

New Every Morning

Every day is a fresh beginning,
Every morn is the world made new,
You who are weary of sorrow and sinning,
Here is a beautiful hope for you;
A hope for me, and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed.
Yesterday's errors, let yesterday cover.
Yesterday's wounds, which smarted and bled
Are healed—with the healing which night has shed.

Yesterday, now, is a part of forever;
Bound up in a sheaf, which God holds tight.
With glad days, and sad days, and bad days which never
Shall visit us more, with their bloom and their blight—
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot relive them,
Cannot undo and cannot atone;
God in his mercy receive and forgive them;
Only the new days are our own,
Today is ours, and today alone.

Here are the skies all burnished brightly
Here is the spent earth all reborn,
Here are the tired limbs springing lightly
To face the sun and to share with the morn
In the chrism of dew and the cool of dawn.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain;
And spite of old sorrow, and older sinning,
And puzzles forecasted, and possible pain,
Take heart with the day and begin again.

—SUSAN COOLIDGE, in the *Christian Union*.

IN THE CHURCH SCHOOL

DR. DAVIS' BIBLE CLASS

The Child and the Kingdom

International Sunday School Lesson for Jan. 2.—Matt. 18:1-14.

Study this lesson with the sharp contrast in mind between the foolish ambitions of the disciples and the quick response of the child when Jesus called him. This is the point of the whole lesson. They were indulging in a silly squabble as to who was to be the greatest in the Kingdom, which they were quite sure would soon be established. Jesus used an incident to set forth a truth, as he often did. He called a little child to come to his side. Without a moment's hesitation, never asking what he would get out of it, never debating or doubting, the child did what Jesus asked. There! said the Master; that is what it means to enter the Kingdom. Do like that; stop discussing who is to hold the offices and enjoy the privileges. Let us now analyze the incident.

1. *Conversion.* This is the long word for the simple one, *turn.* Entering the Kingdom of Heaven means changing the direction of one's life. It means acting from a new set of motives. It means "right about face," if our purposes have been self-centered and grasping, as those of the disciples surely were. The Kingdom of God is a different arrangement of life from the one in which we live when we put ourselves and our privileges first.

2. *Obedience.* The child trusted Jesus and obeyed him without a moment's delay. A similar decision is involved when we enter the Kingdom. We must yield our wills to its laws. We must subject our actions to its great imperatives. Men do not like to submit; but they must. There is no other way. Obedience to the law of love is not bondage. It is the pathway into the highest freedom and joy.

3. *Humility.* Perhaps it should have been considered before obedience, which is its finest product. But also true humility is the finished result of obedience. The two go hand in hand. Each strengthens and confirms the other. The entrance to all the high privileges of the Kingdom is through the lowly door of humility.

4. *Service.* This great principle of the Kingdom is treated in vs. 5-14. The details are interesting and worth careful study.

a. *Serving Christ in Others.* We may not be able quickly and wholly to explain what Jesus meant by asserting that those who serve others in the name of Christ serve him; but the general content of the statement is clear. "One such little child" and "one of these little ones" refer to members of the Kingdom of God who have entered it in a childlike spirit. Jesus is not speaking in vs. 5, 6 of the child who was at his side, but, rather, concerning the children of the Kingdom of Heaven. They and he were so closely identified that service to men was service to Christ when it was performed in the Master's name. What worth and dignity are imparted to all our human relations in this statement!

b. *The Instrument of Service, a Blameless Life.* Jesus now brought out the principle, so timely and important, that the only way in which service can be rendered in the Kingdom with supreme effectiveness, is by means of a complete life. Therefore whatever causes any one to "stumble," that is, impairs their own highest life, must be put away from us, in order that we may render the highest service to our generation. It is a searching condition. It calls for an inventory of all our powers. Is there a fault in our personal character or a weakness in our conception of life which makes our influence over others injurious? If there is, it simply must be remedied. We cannot take our full part in the Kingdom of God with an incomplete or crippled life.

c. *The Value of the Individual.* There is an obscure verse in the closing part of the text. Just what Jesus meant by the angels beholding the face of the Father is difficult to explain to our modern mind. It must have expressed an intelligible and timely thought to those who heard Jesus speak. The main point, however, is perfectly clear. The warrant for all zealous service in the Kingdom of Heaven is the priceless worth of the individual soul. The shepherd goes into the wildest gorges of the mountains to seek his lost sheep. So God does not mean that any soul should perish. What is the practical result of this principle in reference to: the safeguarding of public health; the labor of women and children; the crushing out of vice; war?

Ozora S Davis

Chicago Theological Seminary.

The Study of the Bible

XII. The Bible a Living Book

The view of the Bible suggested in these articles may help us to find its real message. When the lower may be judged and interpreted in the light of the higher, the Bible becomes the supreme book for the redemption and religious education of the race. It has a surpassing variety and wealth of material. There is history, legend, law, folklore, drama, tragedy, poetry, philosophy, proverb, sermon, epistle, parable, and historical romance.

Instead of systematically discussing human nature and needs, the Bible plunges us into the sea of human experience. It is a book of life, where every human experience is portrayed, every type of humanity moves across the stage. By finding the historical, social and religious situation out of which our Bible grew and then using our imaginations to reclothe the whole with flesh and blood, it becomes a book of action throbbing with human and divine life.

A paraphrase of two pages from John Watson's book, "God's Message to the Human Soul," will help to bring this out. "The reader is plunged into an ocean of human details": the love affairs of man and maid; quarrels and reconcilations between brothers; bargains in business; feuds between rival tribes, with raids and captures; the choice of kings and their anointing; the evil doing of kings and their assassination; the orations of statesmen as they warn and comfort their nation; the adroit arrangements of ecclesiastics; the collision of parties in the Christian Church; radiant records of chivalrous deeds; the black story of acts of treachery; the romance of unselfish friendship and the blind enmity of religious bigotry; the career of the successful man and the unmerited suffering of the martyr; the devotion of mother to child, and the jealousy of women fighting for the same man's love; the idyll of childhood, the strength of young manhood, the mellow wisdom of old age; nomads of the desert, dwellers in the city; prophets and sages, ploughmen and vinedressers, soldiers and traders, rich men and beggars, holy matrons and women who are sinners; patriarchs with huge herds and apostles empty-handed, priests offering sacrifice and publicans collecting their gains—all these, and manifold more, appear in unarranged and natural procession. How artless and yet how fascinating! The whole comedy and tragedy of life are here; it is a more glorious Homer, and a more enticing Scott; it is a larger and more vivid Shakespeare.

But is this just an unarranged mass of material without a unifying thread? Not at all. There is reason for this entirely and unreservedly human portrayal. The story of the patriarchs is not recorded because they were successful stock farmers, but because they were pioneers in the quest of the soul for God. Joseph's victory over temptation and his attainment of splendid character, rather than his success, immortalize him. Moses' career was a romance, but his sterling points are his choice of the unseen above the seen and his identification of himself with the suffering people of God.

The prophets were statesmen and forceful writers, but spiritual vision and fellowship with the eternal give them their permanent worth. The psalmists were poets of high rank, but they seized the heart of humanity because they sang the epic of the soul. "As you travel down Old Testament history you may find yourself in strange by-ways, but sooner or later you are brought face to face with God. Righteousness is what the writers demand and God is the one person they ever seek. There is upward progress; from the valley the path climbs the hillside until it reaches the finer air of the gospel uplands. The details of the book are only the body; the living soul of the book is religion, the fellowship of man with God." "One purpose governs and illuminates, invigorates and glorifies the Bible, and that purpose is spiritual. It is the supreme book of religion."

Would that we knew how to use and teach this Book! It is in the interest of larger, more intelligent use that these articles are written. A finer collection of pedagogical material for teaching religion and morals cannot be found. Here we see action, good and bad, bringing forth its logical results. There is some chaff, but there is far more wheat, and the wheat may become for us and for our children the very bread of life.

F. M. SHELDON.

THE HOUR OF PRAYER

Calling to Remembrance: An Hour of Praise

Comment on the Midweek Prayer Meeting Topic for Dec. 26–Jan. 1 1921

BY ISAAC OGDEN RANKIN

Scripture Passage. Ps. 103.

The Mercies of the Ended Year. There was a woman who persisted in wearing a garment wrong side out! There are Christians who cannot review their experiences with God in a time just past without *showing* a pattern of grumbling and complaining. The thought of what God has given is hidden behind an aching opinion of what they think God has denied. The thing to insist on in this hour of praise is that thanksgiving should have the right of way. It might be a good plan to stir up the minds of the brethren by a special invitation and a request for some one ground of personal thanksgiving. It will be well for us all to seek praise first and let the disappointments wait their turn for expression.

The Light of Experience. We make our own lamps as we go along through life, though the sacred fire that lights them is of God. A Christian should be able to recount experiences parallel to those of the old Hebrew singer: "Bless the Lord, O my soul—who forgiveth all thine iniquities—who redeemeth thy life from destruction, who satisfieth thy mouth with good things." Perhaps the trouble is that we take most of what we call our ordinary blessings for granted and complain that God has not given us the unusual and exceptional gifts about which we dream. So a child might say, "My father is obliged to provide bread and butter and a place to sleep and a roof, and to send me to school, but he is a poor and worthless father because he has not given me an unlimited credit at the movie show and the candy booth nor a pony or a motor car."

The Guiding Hand of God. I suppose a good many of us are so anchored here with the anchor of circumstance that we find it hard to give thanks that we are going on. We might add, then, the real thought that makes change and journeying and the flying years all joyful, the thought that we are going on with God. If we are journeying through strange countries, at least we are personally conducted and are safe. It is a wonderful thing in our experience to feel grateful every day for the loving care of God. It takes the fear out of both life and death. For it speaks to us in the words of the Good Shepherd: "Fear not, little flock, for it is our Father's good pleasure to give you the Kingdom."

The Open Door of Opportunity. While we remember the blessings of the ended year we must not forget the opportunity which the new days offer. Thanksgiving ought to be an incentive to activity. It should lift us over the threshold of our listlessness and laziness and set our feet in the way of living so that our whole lives shall be alight with joy and gratitude. "Ye are the light of the world." Is there nothing in that for which we should give thanks?

Closet and Altar

THE COMING OF THE CHILD

His name shall be called Emmanuel, which, being interpreted is, God with us.—Matt. 1:23.

This is, indeed, the true Advent; the realization of the Incarnate One in the soul.—*W. L. Watkinson.*

In Christ God gives us himself. Perfect love can never stop short of that. It must give and give until the giver has exhausted his treasure, and finally gives Himself. And what shall we give back? One thing only we have to offer—one thing only he will accept. It is the best that is in us—good will.—*William Henry O'Connell.*

Enough of dreams! No longer mock
  The burdened hearts of men!
Not on the cloud, but on the rock,
  Build thou thy faith again.
Oh, range no more the realms of air,
  Stoop to the glen-bound streams.
Thy hope was all too like despair:
  Enough, enough of dreams.

An earth-born creed? We may not praise
  The Eternal's lowly house:
Yet through the rude beams may we gaze,
  And the interwoven boughs,
If on the little Child thou shine,
  Whom, though we dream no more,
Here, in the heart's hushed Palestine,
  The magi still adore.

A lowly creed, a wayside inn
  For wayfarers! Oh, come,
Now that the long dark hours begin,
  Lead thou the nations home!
Shine on the little roof, fair star,
  The thatch in silver steep,
That kings may come to it from afar,
  And the shepherds from their sheep.

—*Alfred Noyes.*

We cannot rise to it; but we have the capacity for the revelation; Christ can so inpour himself to our being, can so quicken our diviner selves into life, that it may truly be said the miraculous birth of Bethlehem takes place anew in every soul that welcomes the holy advent.—*R. J. Campbell.*

Blessed Lord, who having all things to bestow didst choose the best for man, we thank thee for the joy of Christ's appearing, for the advent of peace, the blessing of good will. We come rejoicing with a child's serenity of trust in thy beloved Son, whom thou hast not refused for our redemption. Let us have sweet thoughts this Christmas Day of the humility which stooped to want and despised not the manger. Let all childlike hearts be glad together in the remembrance of their Lord who was a child. May the joy of giving and receiving which we have made the sign of thy great gift be perfect in our hearts; and where we cannot give or help remember thou to bless. Give us the peace of which thine angels sang. Hasten the glory of thy Kingdom and let our love of thee bring forth good fruit in every heart. In the name of him who came to Bethlehem and died on Calvary and ever lives to be our Saviour and our hope. Amen.

—*Isaac Ogden Rankin.*

The Kingdom in Human Hearts

Comment on the Christian Endeavor Prayer Meeting Topic for Jan. 2–8

BY CHARLES ERNEST WHITE

Topic: Thy Kingdom Come. 1. In my heart. Matt. 6:7-15. (Consecration Meeting.)

Light from the Bible Passage

The whole "talk on the hill" is centered on the thought of the Kingdom. It starts out with a characterization of the *subjects* of the Kingdom (5:1-16). It touches on the *laws* of the Kingdom (vs. 17-48) not in a complete way, of course. Then certain economic phases are mentioned (6:1-14). Following that are given some suggestions for the deeper religious life of the "citizen." Prayer, for instance, must not be ostentatious, but humble and with a sense of talking with the Father and not talking before others. Empty formulas and phrases mean nothing. We do not pray so much to tell God certain things (v. 8) as to get in touch with him. The heart of the model prayer Jesus gave us seems to be in the phrase: "Thy Kingdom come." If our hearts are in the prayer, our whole activity will be to help to bring its askings to pass within our hearts.

Leads for the Leader

For the next six months our consecration meetings will have the phrase, "Thy Kingdom Come" as their central thought. This is a fine plan and the forcibleness with which leaders present it will condition the intensity of our feelings of loyalty to the King and his Kingdom. Various outreachings of the subject are to be: Thy Kingdom Come—In my Heart; in my Home; in my Church; in my Community; in my Country; in the World.

How much does the coming of the Kingdom depend upon our prayers? Does the daily repetition of the phrase, "Thy Kingdom come," deepen our longing to have it take a greater hold on our thought?

How does the yearning for the Kingdom in our own lives keep us from being self-centered and self-satisfied? How greatly is this desirable?

Can you have a Kingdom without a King? Must we not give greater thought to him, if we are to catch the kingdom-thought?

Thoughts for Members

The Kingdom of the Lord—
  It cometh not with show;
Nor throne, nor crown, nor sword,
  Proclaim its might below:
Though dimly scanned through mists of sin,
The Lord's true Kingdom is within.

—*W. W. How.*

Where in life's common ways
  With cheerful feet we go,
When in his steps we tread
  Who trod the way of woe,
Where he is in the heart,
City of God, thou art.

—*F. T. Palgrave.*

A Moment of Prayer

O God, who art the King of all the earth and who willeth to have all its people thy subjects, show us, O Father, the beauty of that Kingdom and its worth when we and all thy children shall own its sway and serve its weal. Amen.

AMONG THE NEW BOOKS

Spoon River Again

Domesday Book, by Edgar Lee Masters (Macmillan). "Poet fiction" is the publisher's name for this study of a group of people in the region where the Spoon River flows. It centers about the suicide of a woman and brings out her history, told, each according to his acquaintance with her character and affairs by the witnesses at the coroner's inquest. The story overlaps the war and tells of the woman's activities in France and her relations with soldiers and others in that work. The technique of the poem is that short-lined blank verse which Mr. Masters has made familiar to us in "The Spoon River Anthology," which is used without variation through the 396 pages of the poem. Such a novel in verse suggests comparison with the Brownings, with "The Ring and the Book" more especially in method than with "Aurora Leigh." But the differences are more striking than the resemblances. Browning took the mystery of his plot from old and obscure romantic days of Italy. Mrs. Browning came nearer to Masters in choosing the history of a woman of her own day. What romance there is in Domesday Book is entirely the innate mystery of human nature in its varying aspects, the romance of a fully seen and pictured reality of human nature. For Masters believes that his own neighbors are the proper subject of poetic sight and diction. These neighbors, family friends and foes and lovers of Elenor Murrey are as much the kind of everyday people of the Middle West as Chaucer's Pilgrims were the people Chaucer met on London streets or on the country roads of England. And there is every reason to approve the poetic theory, not as the only one for the poetic art but as sound and true for a department of it. The one question is whether the artist has the insight into human nature and is complete master of his tools of expression. About this in the case of Mr. Master's poem there may be wide differences of opinion. But his qualities of sincerity, directness, insight and a sense of form which too often, however, fails to be a sense of charm or music, make this ambitious psychological and sociological study notable.

Recent Fiction

The Noon Mark, by Mary S. Watts (Macmillan). A delightful story of the plain people, rich and poor, boys and girls who grow up together and fall in love and out again, who presently take their place among the workers and experience the comedies and tragedies of real life. The plot is slight, but the interest is maintained from beginning to the end. Somewhere near the middle of the story America enters the war and its varied results are indicated—but it is not a war story. It is in the main, perhaps, a study in democracy, in contrasted ambitions and standards and habits and careers. And it seems quite real, as if the author was describing what she had observed in the development of a group of people whom she has known.

Mehitable, by Katharine Adams (Macmillan). Cooped up in a small Vermont town, the dreamy, imaginative girl with the quaint name longs for adventure. When she is sixteen there comes a chance to attend a boarding school in Paris. She enjoys everything ardently, not least the memories of her home town. Her adventures sound most interesting in the telling and the end in 1914 seems to indicate further news from this vivid young heroine.

The Sleuth of St. James Square, by Melville Davison Post (Appleton). Sixteen mystery stories of marked distinction, with a method unlike the general run of such stories. The scenes are laid in many lands and English, American and Oriental play varied parts, though the central figure is generally Sir Henry Marquis of Scotland Yard. In two or three of the tales the skill of women as detective agents is the theme. Sometimes the whole mystery is unrevealed till the closing sentence of the tale turns on the light.

Macmillan From *The Noon Mark*

Resurrection Rock, by Edwin Balmer (Little, Brown). The simple and effective formula that "dead men tell no tales" no longer holds true! At least that is the case in this story. Witnesses cannot be disposed of by drowning or shooting them. The new spiritism opens up a new possibility for the story writer. This is one of the advance guard of a fresh field of fiction. The man whose birth is shrouded with mystery gains information through friendly spirits, and the villain of the story—but the reader will wish to discover this for himself. It is an exceptional tale.

The Beauty and the Bolshevist, by Alice Duer Miller (Harper). If you are "a tired business man" and wish for a first-class short story, read this. It is full of fun and withal of wisdom, and deals with the present-day clash between radicals and conservatives, neither ones understanding the others very well. It is also a good love story with a delightful heroine.

Puritan and Pagan, by Elizabeth Corbett (Holt). 'Twixt Puritan and Pagan, impersonated respectively by Nancy and Mary, Roger Green's love affairs gathered a somewhat stormy aspect. The last sentence of the book calls attention to his hair "which was beginning to be sprinkled with gray." One does not wonder at it. Everything is quite in accordance with the layman's ideas of life in the artist colony of Greenwich Village.

A Library for Youth

Under the general title "The King's Treasuries of Literature," E. P. Dutton & Co. are publishing a series of classics for children and youth, similar to the famous Everyman's Library, though smaller in page. Twenty-two volumes have been issued. Two of these are poetry, The Lay of the Last Minstrel, and Modern Poetry, an admirable collection. Seven volumes are devoted to fairy tales and legends, Hawthorne's Wonder Book, Andersen's Fairy Tales, Adventures of Odysseus, The Heroes, by Charles Kingsley, Evergreen Stories, Child's Book of Saints and Bee, by Anatole France. Three are fiction, A Tale of Two Cities, Black Beauty and Tales from Tolstoi. Four are essays, De Coverley Papers, Macaulay's Essay on Clive, Alpha of the Plough, and The Lore of the Wanderer. Four deal with drama, Lamb and Shakespeare, Richard the Second, A Shakespeare Progress, Form-Room Plays. And one, Faraday's History of a Candle, is an introduction to Chemistry. These are attractive little volumes, many of them will be read by adults as eagerly as by the younger folk. It is an admirable undertaking. Children provided with such works as these will soon cultivate a taste for the best in literature which will stay with them through life. It will be a pleasure to call attention to this series as further issues appear.

Books Received

The following important books recently received will be reviewed later:

Social Scandinavia in the Viking Age, by Mary W. Williams (Macmillan).

The Outline of History, by H. G. Wells (Macmillan).

New England in France, by E. G. Taylor (Houghton Mifflin).

Last Days of the Romanovs, by George G. Telberg and Robert Wilton (Doran).

Venizelos, by Herbert Adams Gibbons (Houghton Mifflin).

Steeplejack, by James Gibbons Huneker (Scribners).

The Hyphen, 2 vols., by Lida C. Schem (Dutton).

The Influence of Puritanism, by J. S. Flynn (Dutton).

George Tyrrell's Letters (Dutton).

My Three Years in America, by Count Bernstoff (Scribners).

The Book of Job, by Morris Jastrow, Jr. (Lippincott).

The International Critical Commentary: The Revelation of St. John, 2 vols., by R. H. Charles. The Epistles to the Galatians, by Ernest DeWitt Burton (Scribners).

The Religious Consciousness, by James B. Pratt (Macmillan).

The Beginnings of Christianity, Part I. The Acts of the Apostles, Vol. 1., by Foakes Jackson and Kirsopp Lake (Macmillan).

The Power of Prayer (Macmillan).

The Philosophy of Faith and the Fourth Gospel, by Canon Scott-Holland (Dutton).

Ambassadors of God, by S. Parkes Cadman (Macmillan).

The Heroes of Early Israel, by Irving F. Wood (Macmillan).

East and West, by Prof. E. C. Moore (Scribners).

CONTRIBUTIONS

... TO ...

Congregational Benevolences

THROUGH THE EMERGENCY FUND

CHURCH TREASURERS! PLEASE TAKE NOTICE!

THE BOOKS OF THE CONGREGATIONAL WORLD MOVEMENT will be kept open until January 10th for the crediting of remittances on account of the denominational benevolences through the Emergency Fund.

CHURCHES WILL BE CREDITED IN THE YEAR BOOK to be issued soon after January 1st with any amounts received up to and including the date named.

THE MISSIONARY SOCIETIES AND EVERY CAUSE AIDED BY THE FUNDS OF THE CONGREGATIONAL WORLD MOVEMENT ARE IN GREAT NEED OF MONEY TO MEET THEIR NECESSARY EXPENSES

EVERY DOLLAR RECEIVED will be distributed to the Missionary Societies and participating organizations according to the percentages agreed upon and previously announced.

WILL PASTORS and other officers of churches PLEASE REMIND THEIR BENEVOLENCE TREASURERS of the facts as stated above and urge them to SEND ALL MONEY COLLECTED FOR THE EMERGENCY FUND either to State Conference headquarters or to the

CONGREGATIONAL WORLD MOVEMENT

287 Fourth Avenue, New York, N. Y.

WITH THE CHILDREN

Charley Willy Helps Santa Claus

By Gene Burns

It was Christmas morning at Charley Willy's home. He and his brothers had emptied their stockings, eaten all they could comfortably hold of candy, nuts and fruit. Running to the Christmas tree, they peeked at the mysterious packages secured to the branches.

When their father awoke, permission was given to open the bundles on the tree. There was a scramble, followed by the rustling of paper, and then shouts of joy.

"Hurrah!" cried Fred, aged twelve, as he held aloft a shining Boy Scouts' hatchet. "I'll make use of this, all right!"

"Hurrah!" cried Bennie, two years younger, as he displayed a glistening pocket-knife on the end of a silvered chain.

And, "Hurrah!" chimed in Charley Willy, as he held up for examination two brightly painted picture books.

Their father came in then, and was happy to behold the beaming faces of the boys. They crowded around him, boasted of the merits of their particular gift. Charley Willy listened to his brothers explaining what they could do with hatchet or knife to help about the farm, but said nothing.

"Well, boys," said the father, when the boys had finished of their boastings, "we'll see at the end of the day whose gift has been the greatest help. I shall give a silver dollar to the one that does the most good with his present."

A shout of still greater joy rose from the older boys' lips, they dashed out of the house to search about the farmyard for a task requiring knife or hatchet for its execution. But the father's words only tended to cause Charley Willy's spirits to lower still more. The flaring pictures before him seemed to cry out and mock him. He had asked for picture-books, gotten them; but of what use were they other than to afford pleasure for himself only?

Charley Willy was not a selfish boy. The thought that the books were of no value but to himself took away his happiness. He brushed aside the tears that gathered in his eyes, pulled on his hat, coat and mittens, left the farmhouse.

Thinking to himself, the small boy trudged down the road. He had no object in view except to hide himself until he could calm his emotions. He stopped in front of the farmhouse of Jean Blanchard, watched the good-natured Frenchman splitting logs into stove lengths. The lad walked slowly into the yard, fascinated by the crashing of the axe on the wood and the flying of chips.

"Merry Christmas!" he called to the chopper, and smiled, forgetful of his troubles.

The Frenchman glanced up, nodded recognition to the boy before him.

"Yep, it's Christmas," he admitted, "but dunno's it's a very 'merry' one."

"Why," Charley Willy cried in surprise, "didn't Santa Claus come to your house last night?"

The man shook his head.

"Mrs. Blanchard and little Peter and Nell are sick in bed; today the youngsters sat up for the first time in a week. I clean forgot it was Christmas, an' they never said a word."

Charley Willy's eyes opened wide. No Santa Claus! No Christmas! No presents! His heart went out to the little sick children, the tears started again from his eyes. He turned from the chopper, stumbled homeward.

When he reached the barnyard, heard the yelling and shouting of his brothers, the hack of a hatchet, his own troubles of the morning came back with a rush. He stopped short, gazed blankly ahead of him, a new thought in his mind. For a few moments, the emotions of evil and good struggled in the lines of his face, he remained motionless. Then the light of goodly triumph suffused his tearful countenance, he dashed into the house. A few minutes later he burst from the doorway, a parcel under his arm, and raced down the roadway. He was soon a speck in the distance.

After supper that evening, the Charley Willy family gathered in the front room of the farmhouse. The two older boys whispered and chuckled among themselves in the enjoyment of a secret. Charley Willy sat upon a low stool near the fireplace, his father beside him.

"Well, boys," began the father, after he had squirmed his feet into the slippers Charley Willy held for him, "who gets the silver dollar? Who has put his present to the most use?" He looked at his oldest son. "Show what you have done, Fred."

The lad spoken to dived out of the room, to return a moment later with a huge basket.

"Firewood!" he cried boastfully, as he set the receptacle on the floor. "By the help of my trusty axe!" He waved the gleaming hatchet above his head majestically while he spoke these words.

His father smiled.

"Now Bennie!" he said, nodding to the next younger of the boys, "What have you accomplished with your knife?"

From a large card-board box, Bennie proudly displayed a number of articles carved from wood: a small bread-board, a crumber and tray, a match-box, and a little bank. He held each piece singly in his hand; explained the uses of all. Triumph gleamed in his eyes.

"Well done," his father praised. Then placing his hand upon Charley Willy's curly head, he said: "Now, what did sonny do with his gift?"

There was no cry of exultation this time. The little lad at his father's feet sat very still, gazing soberly, rather sadly, into the blazing fireplace. His parent looked down at the boy, jostled his frowsy head. He was about to urge the lad to speak when his mind recalled the nature of Charley Willy's Christmas present. He started to change the trend of the matter when the small boy spoke.

"I gave my things away—" Charley Willy began, then choked. "And I ain't sorry, either," he added, as the tears coursed down his cheeks.

"Eh? What's that?" his father spoke up eagerly. He had caught the meaning of the lad's words. Reaching down, he lifted the small boy to his knees, coaxed the story from him.

A hush settled over the room as Charley Willy stammered out how he had made a Christmas-less home happy with his two bright picture-books, and two stockings of candies.

That night, a small lad of a certain farmhouse dropped into slumberland with something clutched tightly in his little fingers. Who do you suppose he was? And what was that something he clutched in his hand?

The Comrades' Corner

Dear Comrades:

I have quite an accumulation of odd names and will give a few now.

Comrade Eleanor Knight of Newburyport thinks some fine names have been given but wishes to add these: "B. Little and B. I. Smart." (This latter sounds very ungrammatical, doesn't it?) Alvan B. Le Porte, Mountain View, N. J., says: "There is a girl at school named Mary Christmas. (Sure it isn't "Merry"? —*Mr. A.*) And another, Dorothy Mitton, also Elmer Boob (pretty tough!).

Prescott Dennett of Bangor, Me., sends a newspaper clipping from a paper published in his city which states that "Mr. Fish is auditor of the East Coast Fisheries Co." (That is what I call "fitness to purpose."—*Mr. A.*)

Mrs. Luella C. Perry of Boston has been particularly interested in the letters containing queer names and wishes to say: "We have North, South, East and West—a whole family of Footes that we might naturally think would be Feet—a family of Bones who have Leggs for cousins, a Ham and a Hammer. No Hand but several who are Handy, a Star, a Starbird and a Starbuck. We have some metals: Silver, Golden, Brassey (that's almost golf.—*Mr. A.*) and Steele. A few Woods, such as Appel, Apple, Appleyard, Birch, Oakes, Achorn and Pine; both Tarr and a Feather. Some drinks: Water, Beer and Coffey. Lambs, Foxes and Bullocks. And some Jolly girls."

Now for a list of those who have sent in contributions to our *Lunch Fund:* Ovil I. Brown, "Young Cornerers and Old Comrades," Mrs. M. P. Farrington, Frances Louise Peck, G. S. and M. A. Aldrich, Mrs. C. A. Skinner, Marjorie W. Brown, Miss Maria A. Barlow, Anon ("from one who has enjoyed *The Congregationalist* over fifty years"), Mrs. Charles H. White, Miss Charlotte E. Alden, Everard Webster, Edicott, Muriel and Horace Hanson, Eleanor Knight, Prescott Dennett, Miss Jessie Barlow, Mrs. Helen G. Rice, Miss "Do-not-quote-my-name." Mrs. M. W. Mather and Paul and Richard, Mrs. Carmeline Ledoux.

I will close with a letter which pleases me, and at the same time perplexes me.

"*Dear Mr. Alden:*

We want to tell you how much we enjoy your talks to the *Comrades*. We are very glad that you started the 'hot lunch' fund and are enclosing a 'small contribution.'"

Now listen to this part of the letter: "Our church is considered the most beautiful for situation of any in New England. Can you guess in what town we live?"

They did not sign any name, give any address, and the letter was post-marked at Boston. Could anything be more blind? Now how am I going to be able to tell where that church is? I see no other way than to put it up to the editors of *The Congregationalist.* Perhaps they will not dare say. It might get them into trouble. If any of you feel sure *you* know, let *me* know.

Comradely yours,

Mr Alden

The New Year Opens a New Era for the Ministry

The Annuity Fund for Congregational Ministers

endowed by

The Pilgrim Memorial Fund

Will make provision for an Old Age Annuity for the Minister.

Provided that:

1. Subscriptions to the Pilgrim Memorial Fund are paid promptly;
2. The minister becomes a member of the Annuity Fund
3. And each year pays the requisite annual dues
4. With the co-operation of the church he serves.

The Part of the Churches

The National Council, October, 1917, looking forward to January 1, 1921, when the Expanded Plan goes into effect, recommended that the minister's annual dues in the Annuity Fund *should be divided between the minister and the church he serves; and that churches be urged to regard this as one of the regular items of their budgets.*

This is not an item for the benevolent offerings. It is as much a matter of business as the pastor's salary. Trustees, or any other responsible officers, are requested to see that it is put in the budget. Several churches have already taken the following action:

VOTED—*"To assume as part of the regular annual budget and to instruct the Treasurer to pay annually one-half of the dues on the Pastor's membership in the Annuity Fund for Congregational Ministers, this action to apply to any Pastor regularly settled over this parish."*

How much does this involve for the Church?

The Original Plan, which offers the greater advantage, in most cases, for men over fifty years of age, is based upon dues rated according to the age of the member on his entrance to the Fund, and which, for men over fifty years of age, range from $71.77 upwards for annuities at sixty-five years of age, and less if the annuity goes into effect at sixty-eight, or seventy years of age. Nine hundred ministers are already members under the Original Plan and have paid nearly $300,000 in annual dues. For many the payment has been a severe ordeal. *The Church is asked to share the burden.*

The Expanded Plan will be found ordinarily to offer the greater advantage to men under fifty years of age. Annual dues are an amount equivalent to 6% of the total salary, cash and parsonage, the rental value of the parsonage being taken as uniformly equivalent to an addition of 15% of the cash salary. The first year the entire dues are paid by the minister and the church he serves. After the first year the minister receives a credit of his share in the distributable income of the Pilgrim Memorial Fund and the minister and the church share equally in the remainder.

Examples of payments after the first year:

Cash Salary	Parsonage	Total Salary	Annual Dues	Pilgrim Fund (approximate)	Payment by minister	Payment by Church
$1,000	$150	$1,150	$ 69.00	$50	$ 9.50	$ 9.50
1,500	225	1,725	103.50	50	26.75	26.75
2,000	300	2,300	138.00	50	44.00	44.00
3,000	450	3,450	207.00	50	78.50	78.50

If these payments begin when the minister is thirty years of age and continue until he is sixty-five, they will provide an annuity of approximately one-half the average salary which the minister has received for the period. A proportionate annuity will be available for any one whose payments cover a shorter period.

EVENTUALLY

Every self-respecting church will surely do its share in providing for the old age of its pastor through the Annuity Fund.

WHY NOT NOW?

Further information for Trustees, or other church officers and application blanks for membership under either plan may be obtained by addressing

CHARLES S. MILLS, D. D., General Secretary
The Annuity Fund for Congregational Ministers
375 Lexington Avenue, New York

IN THE CONGREGATIONAL CIRCLE

Another Leader Fallen

Another one of our leaders has fallen!

After a brief illness, not without previous warnings, Rev. Reuben L. Breed, D. D., Superintendent of the Chicago Missionary and Extension Society, passed away at his home Nov. 30. With Drs. Herring, Sanderson and Breed gone, men who were working untiringly here together nine months ago on the C. W. M., our losses are heavy! Dr. Breed's illness dated back to childhood days when an attack of inflammatory rheumatism probably permanently affected his heart and health. Born in 1874 in Utica, Mich., graduating from Olivet College in 1894 and from Chicago Seminary in 1899, he has been active in service alway. He served our churches at Moline, Ill., Wabasha, Minn., Menominee, Wis., and Fort Dodge, Io., and was then called to the national work with the Home Missionary Society of New York. In 1915 he began his important leadership in Chicago where he has exerted a strong and ever-growing influence.

Dr. Breed was greatly beloved and respected among his colleagues and friends for his unselfish fidelity and broad statesmanlike grasp of the great problems before the Christian forces all over the great city. He was irenic in spirit and gave himself with sacrificial loyalty to his task. Like many another minister he did not work on "a union schedule" but put in all the hours of every day in the week in arduous service. As "pastor-at-large" among the more than 100 Congregational churches in the Chicago area, he has endeared himself to his brethren by an understanding of their tasks and problems and given them every encouragement. Not the least of his varied labors lay in his contribution to the settlement of problems of Christian unity and service. On various interdenominational boards his counsel was much sought and respected. He saw that the problems of the city today must be met by the united forces of the Christian Church. "With charity toward all" he wrought with fine fervor and helpfulness in meeting the big task of the church in our city.

The funeral services were held in Pilgrim Church, Oak Park, and were conducted by Dr. Breed's pastor (both in college and in Austin), Dr. C. T. Brown. They were marked by an impressive earnestness, and the floral tributes gave evidence of the widespread esteem in which Dr. Breed was held. Brief addresses were made by Dr. Brown, for the home and church; by Dr. J. R. Nichols, of Rogers Park, for the Missionary Society; and by Dr. Ernest Bourner Allen, his college-mate and friend. A large number of personal friends, all the Directors of the City Missionary Society, and many pastors were present at the services. They gave glad assent to the tributes paid "the happy warrior" who has gone on! "He was always helpful in his wise counsel, always inspiring in his cordial fellowship and brotherhood, always heartening in his steadfast faith and his unfailing spirit of service. . . . He was a tireless worker in the vineyard of his Master. He fell fighting for righteousness, for truth, for the churches, for the Kingdom of God, for the great Christian ideals. . . . While he was not unaware of the danger signals flashing across his pathway, he never spared himself or sought an easier place as he might have done."

Besides his many friends, Dr. Breed leaves to mourn his loss and cherish his memory, his bereaved wife, two daughters, Eleanor and Clara, his father, Rev. Dwight P. Breed, D. D., and mother, two brothers—Mr. Dwight Breed, of Austin, Tex., and Rev. Noel J. Breed, of Wisconsin Rapids, Wis.

Ernest Bourner Allen.

Ministries in Provincetown

The Congregational church in Provincetown, Mass., known as the Church of the Pilgrims, was organized in 1714, when the town was a little village of fishermen's homes. For approximately 100 years it was the only church in the community. The changes of the last century, including the development of four other Protestant churches and one Roman Catholic church, left this oldest church, at the approach of the Pilgrim Tercentenary, depleted in numbers and without a pastor. It has had no resident pastor since the autumn of 1917. Services had been held for brief periods only, in the summers of 1918 and 1919.

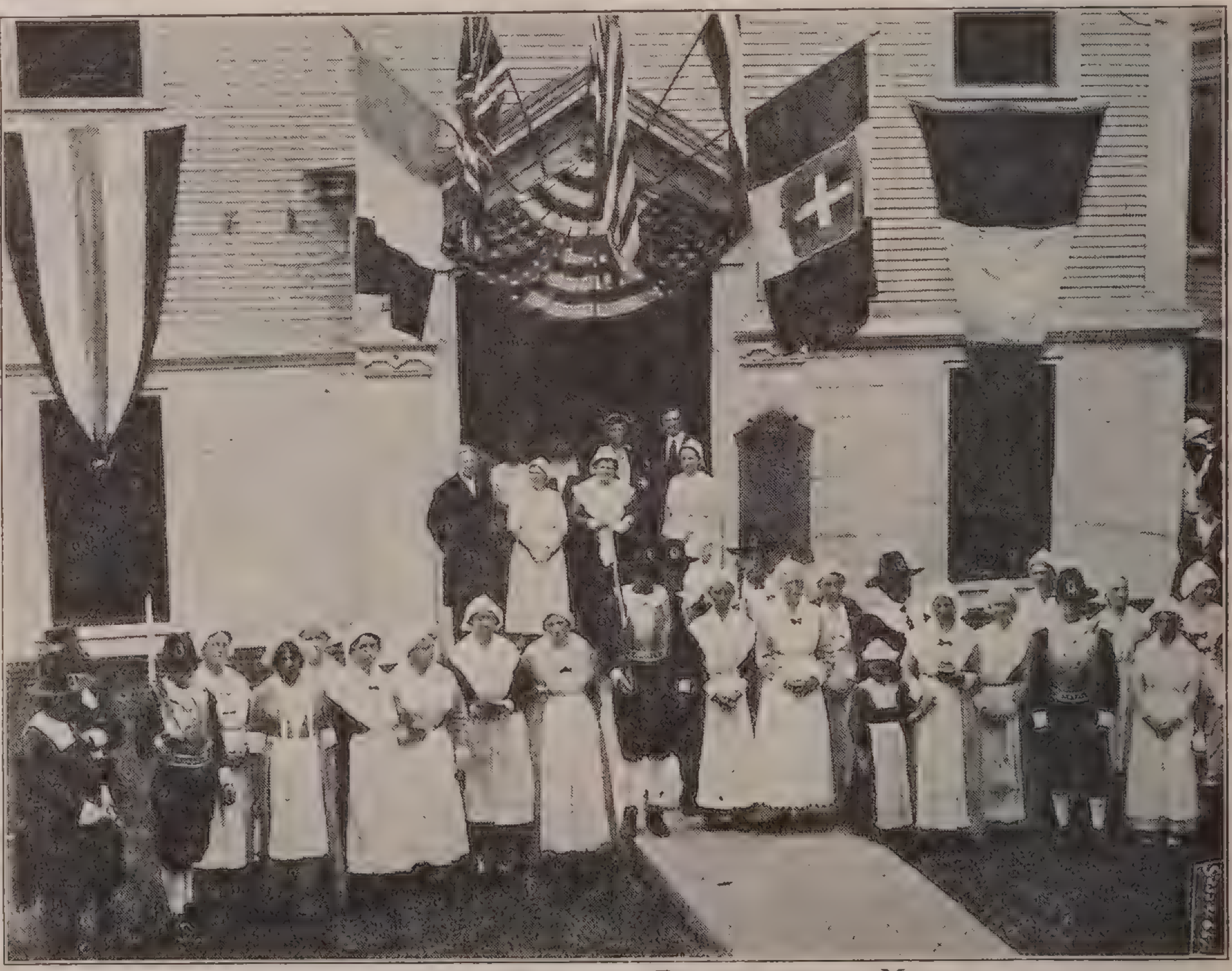
With the Tercentenary celebrations planned for 1920 and the turning of many travelers toward Provincetown, it seemed important that this old church of the Pilgrim fellowship, with its meeting-house a close neighbor to the Town House, should open its doors and renew its ministry. Rev. J. L. Sewall, now of Lake Helen, Fla., was commissioned by the Massachusetts Home Missionary Society, with the concurrence of the church, to serve as its pastor.

Mr. Sewall, by spirit and experience, was the man for such a service. He rallied the church forces, perfected the reorganization of the ecclesiastical society (which had almost lapsed), and laid out a program of work that would have seemed too ambitious for many a church of larger resources. The church building was repaired and its equipment improved; its interior was given an old-fashioned house-cleaning. On July 1 of the past summer it opened its doors and daily thereafter it offered its hospitality as a place of rest and comfort for the visitors in Provincetown. Approximately 5,000 responded to its invitation, representing all parts of the United States, and the entire English-speaking world.

It was due to Mr. Sewall's initiative that a session of our International Council was held in Provincetown on July 4, in conjunction with a community celebration, with addresses by Chaplain Bridger of New Zealand and Secretary Emrich of Massachusetts. A picturesque part of this celebration was the visit to the Pilgrims' spring in North Truro. A later event which received much notice in the newspapers was the special service in the Church of the Pilgrims on Aug. 29, when participants in the North Truro pageant, in their Pilgrim garb, attended the service.

These were among the outward and visible ministries. More important, however, was the renewal of the witness to the Pilgrim faith, civic and religious, a ministry effective throughout the whole community and upon many summer guests. It counted not so much for the rebuilding of this church as an institution—little could be hoped for in that—but it was the

(*Continued on page 832*)



Church of the Pilgrims, Provincetown, Mass.

Rev. J. L. Sewall stands at left of door. The people, in Pilgrim costume are participants in the North Truro pageant who attended a special service at the Provincetown church on Aug. 29

A College of Ideals in a Land of Opportunity

WHERE IS THIS LAND OF OPPORTUNITY?

It is the great Southwest—a region larger in area than the original thirteen colonies; a region of great potential wealth and marvelous resources and rapidly increasing in population.

In this region of vari-colored races there is among the white people as large or a larger proportion of pure Anglo-Saxons than in any state North of the Mason and Dixon line.

There are no finer types of sincere-minded youth in the world than are to be found here. None to whom the message of Christian education appeals more strongly. None who will furnish more or better leadership for the church at home or abroad, if properly trained.

WHAT IS THIS COLLEGE OF IDEALS?

Kingfisher College at Kingfisher, Oklahoma.

Kingfisher College stands for all that is best in education and religion. If Congregationalists care to possess this wonderful land of charm, and marvel and almost infinite possibilities, a strong college is the key to the situation. A college realizing in itself the best we know—thoroughly Christian and a hundred per cent. loyal to Christ.

This College must be adequately equipped and endowed. When this is done the people of the region will appreciate and maintain it.

These larger things must be secured as soon as the return of normal conditions permits.

WHY THIS STORY?

NOW THIS YEAR IN ORDER TO LIVE THE COLLEGE MUST SECURE AT LEAST TWENTY THOUSAND DOLLARS.

$5,000 of this would have been covered by the last year's World Movement had it been fully subscribed.

$15,000 is to pay this year's bills which are not otherwise provided for.

Next year will be cared for by the next year's allotment of $15,000 from next year's Congregational World Movement, in case it is all secured.

This should make it unnecessary for further appeals for current expenses after this year.

We read that "SAUL WAS CONSENTING UNTO STEPHEN'S DEATH." That was before Saul was awakened. *People who can give must be awakened in time or this and other institutions similarly placed will perish.*

These are the hard times of readjustment after the war. We are therefore not now appealing for large sums though there is no place better than the Southwest in which to invest large sums in Christian education.

We are only asking for the opportunity to live.

We appeal to awakened men and women that they be not consenting unto our death but consent that we live.

Will you who read so consent? If so please send your consent with your check to

KINGFISHER STUDENT VOLUNTEERS
One of whom is now in Africa and one now in Boston doing post-graduate work in preparation for the foreign field

President HENRY W. TUTTLE, College Hill, Kingfisher, Oklahoma.

(*Continued from page 830*)

renewed ministry of the church of the *Mayflower* to the inner life of the community.

After Mr. Sewall's return to his Florida pastorate the services of worship were continued until the end of October. Local conditions did not warrant an attempt to maintain them through the winter; but it is to be hoped that in the later spring of 1921 the doors will be opened again and the ministries renewed.

Dr. Boynton's Resignation

On Sunday, Dec. 12, Dr. Nehemiah Boynton, for 15 years pastor of CLINTON AVE., BROOKLYN, N. Y., read his resignation. The letter was prepared to be read on Nov. 21, Dr. Boynton's 64th birthday, but was withheld for a few weeks at the request of the church board. The letter follows:

Nov. 21, 1920.

To the Clinton Avenue Congregational Church and Society: My Very Dear People—Birthdays are human indicators, especially as they increasingly bear witness that "we spend our years as a tale that is told."

At 64 the tale is twice told and the minister, whose hearing is unimpaired, recognizes the surprising and shrill command of the captain with his scythe and hour-glass announcing "it is time to take in sail."

Today I enter upon my 65th year, and by age limitation am discharged—honorably let me hasten to say—from my military service as chaplain of the 13th Regiment of Brooklyn, whose colonels, like Davis, Thurston and Grant, and whose chaplains, like Beecher, Talmage, Behrends and Rhoades, have given our regiment as great distinction in her official personnel as her soldiers in the field of war, in bravery, loyalty and service.

I count it the crowning honor of my life to have been a soldier, a comrade and a chaplain in the service of my country, beneath the Stars and Stripes. This rare privilege, however, could not have been mine but for the good fortune which brought me by your invitation to Brooklyn to become the minister of the Clinton Avenue Congregational Church in the year 1905.

I came to you at the beautiful Easter time, 15 years ago, bringing with me rugged health, buoyant spirit and a will to fulfill an earnest and a faithful ministry. All these, thank God, still abide with me.

We have worked busily and fraternally together, keeping our mutual faith in the sunshine and the shadow of these swift-footed years. Your great patience, your royal comradeship, your unquivering fidelity, have made my years as your minister, like Jacob's in his love quest: "They seemed unto him but a few days for the love he had for her."

Every sensible minister, however, knows that it is time and past—when the golden fingers upon the exact chronometer of years point suspiciously to 65, for him gratefully and lovingly to commit his parochial tasks to others and himself turn to those more representative services which are the doorkeepers of the later goals affording an anticipated relief together with dignified and leisurely opportunities.

As I came to you at Easter time, it seems proper that at Easter I should take my leave, returning to you with profound affection and gratitude the trust you committed to my humble keeping, and therefore I ask that my official relation as your proud minister may conclude on March 27, 1921.

I am very confident that the coming months will afford abundant opportunity for the confirming of any judgments regarding the future of our church and that freedom from embarrassment regarding the ministerial office and a definiteness of understanding will contribute positively to the greatly-to-be-desired adjustment. It does not need to be said that any service I can render at any time will be as freely yours as a member of the church as in my official relation to this choice flock of God's own.

It is my expectation to give myself to the representative ministry and to fulfill a long-cherished desire to become a minister-at-large in the City of New York, which holds for me the abiding affection of one who has seen not alone her shortcomings, her problems and her sins, but also the genuineness of her enlarging and benevolent purpose of soul, together with her prophetic significance.

Let me express my thanks for the trust reposed in me, my joy unalloyed and pride almost sinful in the honor of having been your minister, and as well my grateful confessions of faith.

"I thank my God upon every remembrance of you" and also "I thank Jesus Christ our Lord, who hath enabled me for that he counted me worthy, putting me into the ministry."

Commending you to the grace of God, I am, forever, your minister,

NEHEMIAH BOYNTON.

While there will be universal sorrow among both the church people and the general public in the thought that Dr. Boynton is leaving the active pastorate, there will be comfort in the fact that he will not leave the city. He says that he will now be known as "Nehemiah Boynton, Minister-at-Large," and his hosts of friends, national and international, will wish for him long years of fruitful ministry in the larger field which he has chosen. B. A.

Juvenile Chautauqua

WAVELAND AVE., CHICAGO, ILL., is in the seventh year of an especially successful work for children. A meeting is held each Wednesday afternoon from 3.30 to 5, and this year the average attendance has been over 90. All children in the community between the ages of five and fifteen, irrespective of creed, are invited.

HOW ONE CHICAGO CHURCH INSTRUCTS ITS CHILDREN
Juvenile Chautauqua at Waveland Ave., Chicago

The plan began during the fall of 1913 with a simple religious meeting, at which was present a group of 25 children. The hour was spent in devotional service with a short object talk. The purpose was to help the children to become acquainted with the pastor and to train them for the work of the church. The interest and regular attendance during the year encouraged the pastor, Rev. E. L. Reiner, to continue the plan and the work has been growing steadily ever since. Various new features have been added from time to time as the needs of the situation seemed to call for them. The earnest desire was to meet the real needs of the growing children, and the program was molded with this in view. It was hoped that these meetings would make the children good neighbors, true friends and useful citizens.

Story-telling by a trained worker was soon introduced and with striking effect, for interest and attendance increased immediately. It was thought that Jesus, the Master story-teller, was the vital sanction for this part of the work. It was soon felt that the physical welfare of the children should be considered. With this in mind various games and contests were added to the program.

As the work has grown, its purposes and methods have become steadily clearer. In the beginning of the fifth year a more definite program was outlined. Its purpose was to inculcate kindliness, generosity, fairness, courage and justice. The plans for the year were based upon the 13th chapter of 1st Corinthians. At each meeting, through text, story, song and object talk, some lesson from this chapter was taught. With the beginning of the sixth year the plan of making the object talks in story form was tried. The rapt attention of the children immediately approved this innovation.

The seventh consecutive year began this fall with a regular program—singing, object talks, stories and games. The program is planned for character building and has been well termed steps in character building. During the early years partial programs were printed. It is now deemed best to print the complete program for the year and to follow it carefully.

The work has proved tremendously rewarding. The pastor, Rev. E. L. Reiner, says there has been no finer experience in the 20 years of his ministry. The interest of the children was shown again this year when 97 appeared for the opening meeting of the fall. As we look into the eager faces of the children, we feel that the most important question in the world today is, "What will become of the children?" We are trying to help answer that question for as Longfellow says:

What would the world be to us
  If the children were no more?
We should dread the desert behind us
  Worse than the dark before.

For what are all our contrivings,
  And the wisdom of our books,
When compared with their caresses,
  And the gladness of their looks?

Surely there is great need for more activity of this kind today.

MAYME R. LEONARD.

Careful Study of the Bible

In the belief that much good may be gained from a simple reading of the "Book," Rev. C. C. Rowlison, pastor of FIRST, LA CROSSE, WIS., is devoting the hour of the midweek service to such reading. These are Bible readings, not sermons, expositions, or criticism; but literary forms and archaic usages will be briefly explained. The following topics indicate some of the proposed readings:

Creation Stories.
Israel a Chosen People.
Moses and the Deliverance of Israel from Egypt.
Primitive Days in Palestine.
Israel becomes a Nation.
Israel's Failure and Fall.
Israel Redeemed.
The Poetry of Redemption.
The Drama of Job.
Love Stories.
The Poetry of Worship.
Jesus the Prophet of Galilee.
The Teachings of Jesus.
The Parables of Jesus.
The Death of Jesus.
Early Days of the Church.
The Apostle Paul.
The Epistles of Paul.
Other Epistles.
Apocalypses.

Thanksgiving for "Away-from-Homes"

Would you be sorry for yourself if business or the high cost of railroad tickets kept you in a city far distant from your family and old-time friends on Thanksgiving day? Perhaps. But it would be your own fault if you were in a city which, like Portsmouth, Va., had a church where the pastor and his wife and the congregation opened the doors of the parish house for a real family dinner party, and let you know through the daily paper and other natural means that you, and others like you, were truly wanted; also that it was not "charity" but that each one was to be allowed to share in the expense. This actually happened in the above named city, Nov. 25, 1920, at First Church.

The parish house has been made one with the parsonage by the recent building (a gift by the pastor and his wife) of a homey little reception room which has the cheeriness of warmth, good lighting and a mass of lovely ferns. Large double doors are no barrier, for when not open they always are unlocked.

In response to invitations that could be felt only as personal, there were 51 guests—men and women, boys and girls—who sat down to the best possible home-cooked dinner, in a room made festive with greens and large branches of red berries.

The kitchen conveniences, the best table linen, silver, china and glass were some of the things used to prove still further the oneness of the parsonage with the parish house.

The tables were set U-shape with a small one at the opening. In the center of one was the *Mayflower* sailing in the troughs of a heavy sea (of green tissue paper) toward Plymouth with its sandy beach, pines and tepees (center of another table) where an Indian warrior in his birch-bark canoe, sailing on the quiet waters of the bay (a mirror), awaited the white sailor visitors who, in a small rowboat, approached (from another table). At each guest's place was a small walnut shell boat with a full sail of white paper held in place by a toothpick mast. Names written on the sails indicated where the guests were to sit. The realism was further carried out by the individual bon-bon dishes covered with sea-green paper and hold-

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Then let children revel in them, morning, noon and night. There is nothing better for them, nothing that they love so well.

100 million steam explosions

Each Puffed Grain has been created by a hundred million steam explosions. Every food cell has been blasted. Digestion of the whole grain is made easy and complete.

These are Prof. Anderson's inventions—the best-cooked cereals in existence. Serve them any hour.

Some folks treat Puffed Grains as tidbits—as food confections for some extra-dainty meal. But one is whole wheat, remember, and one whole rice. All are scientific grain foods. What better food can children get from morning until bedtime?

These are flimsy dainties, flaky and flavory, puffed to eight times normal size. Yet the supreme food for children is a dish of Puffed Wheat in milk.

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ing small green mints, making safe seas on which the place-card boats might ride.

Then came the dinner. The Doxology was sung and a prayer of Thanksgiving was offered by the father of this big family, Rev. M. S. Poulson. A Thanksgiving hymn was sung as a solo by one of the guests. In a few minutes all were served to turkey with dressing and gravy, fried oysters, candied sweet potatoes, white potatoes, macaroni *au gratin*, cranberry sauce, celery, jelly and hot rolls from the parsonage oven. Then came stories, jokes and games. In due time also appeared the pudding, pie, cheese, apples and coffee, and then a happy talk from Mother Poulson which caused much merriment.

Dinner was over but the fun barely begun. A member of the National Community Service staff was a guest and at the request of Mr. Poulson, directed a round of games and stunts which provided an afternoon of laughter and frolic. All went away with songs in their hearts because a church could be a home in reality.

Mr. and Mrs. Poulson say that a spirit of good-fellowship, hospitality and genuine Christian democracy existed in this church when they arrived two years ago, but we see in the teamwork of these two leaders of a church organization the joy of whole-hearted, nothing-withholding service.

EDNA G. MEEKER.

From West to East

OREGON

Splendid New Church for Forest Grove

One of the triumphs in the church life of Oregon occurred when the beautiful new church building at FOREST GROVE was dedicated last summer. The pastorate of Rev. W. W. Blair with Forest Grove began on June 1, 1919. Just 50 days after his coming to the field a fire, which destroyed quite a section of the city, totally devoured the church building. Within less than 11 months of the disastrous fire, the fine new church edifice was completed and dedicated amid great rejoicings on the part of the congregation and the city in which the church stands.

The new building is one of the best equipped churches in the state. First Church, being at the seat of Pacific University, has a large place to fill, and this new enterprise was carried through with a view to large service for the city and the college. The architecture is splendidly adaptable to the use of every inch of the space within the walls. The auditorium has a seating capacity of 300 on the main floor and two balconies in addition seating another hundred. Beside the auditorium on the main floor there is an ideal Sunday school department with 14 classrooms, all so arranged that they may be made into one room, which upon opening into the main building gives a seating capacity of 800, with every person in full view of the pulpit. There is also a church office, choir room, ladies' and men's parlors on the main floor. The basement contains a large social room, boys' and girls' rooms, amusement room, dining-room, kitchen and lavatories. Every department through the building is fully equipped. The two large main entrances are so arranged that an equal invitation is suggested to both the religious and social features of the church's life. The building is finished throughout in slashed native Oregon fir, exceedingly attractive in its color and beauty. The interior color effect has been wonderfully harmonized from the carpeted floors to the ceilings. The acoustics are faultless in every section of the building. On Oct. 3 a fine new pipe organ, built for the church by the Hinners Organ Company, was dedicated, completing the entire plant for efficient and modern service to the life of the entire community. The entire project, furnished, has cost a little over $42,000, and has only a slight debt, covered by a loan from the Church Building Society. This is the eighth church building Mr. Blair has assisted in building during his ministry.

This church entertained the State Conference Oct. 12-14, and in conjunction therewith celebrated its 75th anniversary, the organization being the oldest strictly Congregational church organization west of the mountains. Backed by a loyal membership the church in addition to its wonderful record of building, has, during the same year, contributed $1.500 to the Pilgrim Fund; $700 to the C. W. M.; overpaid on all its benevolent apportionments to quite an extent, and advanced the pastor's income $200, paying $500 more for the pastor's salary than ever before in the church's history. About 50 have united with the church during the present year, and with the strongly increasing attend-

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New First Church, Forest Grove, Ore.

ance at the services, the prospects are bright for a splendid growth during the coming months. Three young people's societies have been organized during the past year, each of which is doing a great work, with large memberships. The Bible school is enjoying a growth surpassing any record for many years.

MINNESOTA

New Member for Each Mayflower Passenger

Olivet, St. Paul, received 14 new members at the November Communion service, making 102 for the year. The pastor, Rev. G. M. Miller, announced it as "one new member in the Tercentenary year, 1920, for each passenger who came over in the *Mayflower* in 1620." There have been many losses during the year by death and removals, but the large net increase puts the present membership of Olivet at 658.

WISCONSIN

Around the State

Randolph, Rev. Thomas Hoffman, pastor, on Nov. 14 dedicated the new basement of the church building, Rev. Robert Allingham assisting in the celebration. On Rally Sunday, Nov. 7, with snow six inches deep, the report of the Sunday school of Solon Springs, Rev. C. J. Jenson, pastor, showed an average attendance of 34 and a total attendance for the year of 1,800. One hundred dollars was raised for supplies and gifts. Clothing sent for dstribution by the pastor and his wife has brought great relief to the needy families in this developing pioneer region.

Mineral Point, Rev. A. H. Schoenfeld, pastor, was given a legacy of $200 in the will of the late James Jackson, for many years a leader in all uplift activities. All departments of the church are alive and active. The 1920 apportionment has been paid in full.

ILLINOIS

Increased Program at Granville

Granville, Rev. W. C. Barber, pastor, is planning an enlarged program for the future and has decided to increase its benevolence program. The people met their apportionment during the year and gave over $3,200 to the Pilgrim Fund. The church is comparatively alone in a parish of 5,000 people, a Swedish Lutheran church of 70 members and a small Catholic church being the only other churches in action within a radius of seven miles. To allow the pastor more time for his parish work Granville has secured the services of Mr. Henry M. Ward as assistant. Mr. Ward will have charge of the music in addition to the more general work of the parish. He began his services Dec. 1.

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New Members for Stillman Valley

Since the beginning of the pastorate of Rev. George Milne, a few months ago, Stillman Valley has taken on new life. At the last communion service nine children were baptized and 12 adults received into the fellowship of the church, 11 of these by letter and one (man) baptized and received on confession. It was a day of encouragement to both church and pastor.

MASSACHUSETTS

"Why I Entered the Ministry"

In these days of a scarcity of theological students, the attendants at the Boston Ministers' Meeting, Dec. 13, were keenly interested to hear two theologues, Charles D. Kepner, Jr., of Andover Seminary, and Oscar T. Green, of the Episcopal Theological Seminary, tell what led them to choose the profession of the ministry. The former had planned from childhood to be a minister but, growing older, humanitarian interests and the lack of consecration in the church led him to question whether he might not better serve in other ways than in the ministry. His experience in France in the war raised many doubts. Finally he decided that the fundamental need of humanity is the Spirit of Christ. That is what generates reforms. He says he was led by love for man to love for God.

The other student made his decision for the ministry while in army service abroad. A neighbor upon hearing of his decision asked, "Has he got shell shock?" Among the influences that led him to this decision, he named the influences of his Christian home, a college professor who valued above money his opportunity to influence the best young men in the land, a clergyman who showed that a man could be intellectually honest and still be a Christian, and another minister who showed what kindness is.

When Sunday Comes

By John Andrew Holmes

When a man tells me that he can learn more of God beside a brook on Sunday morning than the minister can teach him from the pulpit, and I find that his name is not Wordsworth, neither Coleridge nor Tennyson, I break it gently to him that I am not impressed.

Stirring Sermons at Highland, Lowell

At Highland, Lowell, the pastor, Rev. A. S. Beale, has been delivering some stirring messages on "The Sermon on the Mount and Our American Problems." At a recent Sunday morning service the response to the pastoral prayer consisted of a poem, "My Upper Room," written by the pastor's wife, Ethel Merrill Beale, and set to music for organ and violin by the church organist, Miss Clara Heal Fenton. At a recent midweek service, all the music used, aside from the hymns, was composed by Miss Fenton. There were two instrumental selections, a most appropriate musical setting of Tennyson's "Crossing the Bar," for a quartet, and a cheery little song entitled, "Through the Rain," the words as well as the music by Miss Fenton.

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Notable Recognition of Dr. Bradley's Service

Dr. H. S. Bradley closed his 11 years' pastorate of Piedmont, Worcester, Nov. 14, his last public service being marked by preaching the ordination sermon for his junior colleague, Rev. C. J. Wood, educational director. The closing days of Dr. Bradley's stay in Worcester were full of tokens of love and esteem and of great regret at his departure.

Monday evening, Nov. 8, the Chamber of Commerce arranged a dinner in his honor in the banquet hall of the Bancroft Hotel, which was attended by 200 men from all departments of the city's life and by many ladies in the gallery seats. Pres. I. N. Hollis of Worcester Polytechnic Institute was toastmaster, and the speakers included Mayor P. F. Sullivan, George A. Gaskill, President of the People's Savings Bank, Dr. V. E. Tomlinson of the First Universalist Church and former Congressman C. G. Washburn.

A farewell reception was given by the church and parish Nov. 15 and the attendance filled the social rooms of the church to overflowing. It required nearly two hours for those present to pass in line before Dr. and Mrs. Bradley and say their farewells. Addresses were given by Dr. L. A. Nies of Trinity M. E. Church, Rev. W. R. MacNutt of First Baptist, and Rev. F. T. Rouse of Pilgrim who spoke for the Congregationalists of the city. Rev. Dr. Leavitt H. Hallock, a member of State Street, Portland, Me., was present and unannounced took the platform to promise the loyalty of State Street to Piedmont's retiring pastor.

A large hall clock with three sets of chimes and a magnificent tea and coffee service with tray were presented to Dr. and Mrs. Bradley, and from within the clock the traditional gift of a pair of hand-wrought slippers was brought forth for Dr. Bradley. After a tender response and the singing of "Blest Be the Tie," the gathering received the benediction from Dr. Bradley and adjourned at the midnight hour. F. D. T.

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Church and Ministerial Record

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Achenbach, S. T., Fryeburg, Me., to Bethel. Accepts.

Bissell, H. M., Gallup, N. M., to Columbia, S. D. At work.

Claris, C. C., Quechee, Vt., to Pittsford and Florence. At work.

Clark, W. C., Wilmington, Vt., to Bakersfield. At work.

Lynch, H. C., Bethlehem, St. Louis, Mo., to Isabel and Firesteel, S. D. Accepts to begin Jan. 1.

Lyon, E. S., Enfield, N. H., to Second, West Newbury, Mass. Accepts to begin Jan. 1.

Machatton, B. R., Great Falls, Mont., to Plymouth, Des Moines, Io. Accepts to begin about Jan. 1.

Poor, W. G., Upton, Mass., to West Parish, Haverhill.

Rollason, H. D., Hanover, Ct., to South, Middletown. Accepts to begin Jan. 15.

Ross, G. G., recently of Hutchinson, Kan., to South Hero, Vt. Accepts.

Street, Thomas, Ashland, Mass., to Winthrop. At work.

Tuttle, G. A., Second, Amherst, Mass., to Darien, Ct.

Young, E. V., New Haven, Vt., to North Troy. At work.

Resignations

Boynton, Nehemiah, Clinton Ave., Brooklyn, N. Y.

Merchant, I. K., Mt. Zion, Cleveland, O., to enter social service department of settlement house operated by Northern Baptist Home Missionary Society at Pittsburgh, Pa.

Tuttle, G. A., Second, Amherst, Mass.

Ordinations

Lewis, A. M., *o.*, Vienna, S. D., Oct. 26. Sermon by Dr. L. L. Sowles; other parts by Rev. Messrs. J. D. Whitelaw, Robert Hall and H. C. Juell.

Schriver, L. O., formerly acting pastor of South, Middletown, Ct., *o.*, at South, Middletown, Dec. 13. Sermon by Rev. Douglas Horton; other parts by Rev. Messrs. J. K. Thomson, C. H. Peck, A. W. Hazen, D. D., A. J. W. Myers, Ph.D., E. E. Lewis and S. E. Evans.

Siegle, S. C., Osborne, Kan., *o.*, at Northwestern Association Meeting, Oct. 13. Sermon by Rev. T. B. Smith; other parts by Rev. Messrs. F. R. Bush, C. D. Shoemaker and J. B. Gonzales.

Thomson, M. K., Portland, Ct., *o.*, at South, Middletown, Dec. 13. Sermon by Rev. Douglas Horton; other parts by Rev. Messrs. J. K. Thomson, C. H. Peck, A. W. Hazen, D. D., A. J. W. Myers, Ph.D., E. E. Lewis and S. E. Evans.

Recognition

Lytle, J. A., *r.*, Bradford, Vt., Dec. 7. Parts by Rev. Messrs. W. J. McNeill, F. W. Bates, O. J. Anderson, T. P. Frost, D. D., Donald Fraser, C. W. Carvell and C. C. Merrill.

Accessions

	Conf.	*Total*
IDAHO		
Grandview, First	17	31
MASSACHUSETTS		
Boston, Old South	1	6
MINNESOTA		
Minneapolis, First	18	55
NEW JERSEY		
Hackensack		12
VERMONT		
Bennington, First	11	11
Ludlow	1	3
Newfane	3	6
St. Johnsbury, North	3	9
Tyson	1	1
Weybridge	10	10
WYOMING		
Green River	4	21

Personals

Longenecker, G. W., Neillsville, Wis., was happily honored upon his recent birthday by a large church social gathering. He was presented with a generous sum of money and there were other expressions of high regard for himself and family. Mr. Longenecker was pastor here for eight years some time ago, and this second pastorate of four years makes a total of 12 years' service which he has given the Neillsville parish.

Parkhurst, C. H., who is serving Manhattan, New York, N. Y., as acting pastor until next June, was for many years pastor of the Madison Square Presbyterian Church. Since the Madison Square Church entered into consolidation with

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Superintendent A. J. Sullens, of Oregon and Idaho, leaves Portland for Chicago Jan. 1. Wishes enroute to interview pastors considering Pacific Coast pulpits. Write him for appointment, P. O. Box 905, Portland, Ore.

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the First Presbyterian and with the University Place Church, Dr. Parkhurst has been pastor *emeritus* in the resulting foundation. In the work at Manhattan he will be assisted by Mr. W. H. Bartlett, Harvard 1917, who is still pursuing his studies in Union Seminary after serving as a Second Lieutenant in France.

PARRY, J. B., Hope, Springfield, Mass., is at the Chapin Memorial Hospital, Springfield, to which he was taken suffering from a sudden attack of appendicitis. The pulpit is being supplied by Drs. Reed and Strycker of Springfield. Dr. Swartz attended the Every Member Canvass banquet and spoke on Apportionate Giving to an attendance of over 400. It is expected that Mr. Parry will resume his work in January.

Events to Come

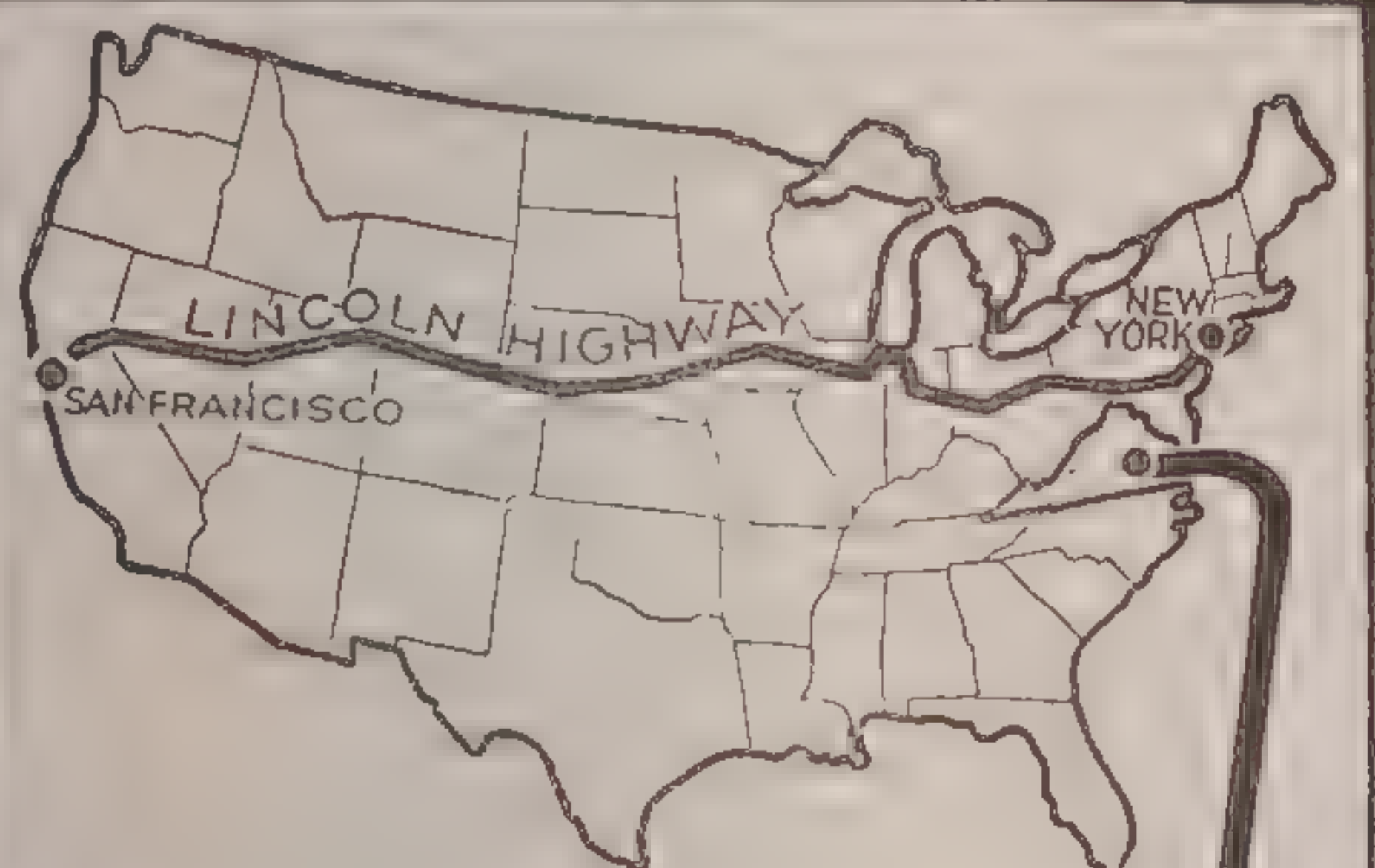
National Congregational Council, Los Angeles, Cal., July 1-8.

WOMAN'S BOARD OF MISSIONS, Monthly Meeting, Pilgrim Hall, Jan. 7, 10.30 A. M. Speakers: Dr. John E. Merrill, Aintab, Turkey; Mrs. Murray Frame. New Year's Prayer Service.

DAY OF PRAYER FOR MISSIONS, Feb. 18, 1921.

BOSTON MINISTERS' MEETING. Congregational ministers will omit their regular meeting in Pilgrim Hall and will unite with other denominations in a meeting in the Church of the New Jerusalem on Bowdoin St., at 10.30 A. M., to hear Bishop Lawrence speak on the Lambeth Conference.

WOMAN'S HOME MISSIONARY ASSOCIATION, New Year's meeting for field reports and prayer, Pilgrim Hall, Boston, Jan. 14, 10.30 A. M.



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Deaths

MRS. AUGUSTA STOREY THURSTON

Mrs. Augusta Storey Thurston, widow of Rev. John R. Thurston, died in Worcester, Mass., Nov. 29.

She was born in Newburyport, Mass., in 1835. She was educated in private schools in that city and in Miss Catherine Beecher's seminary in Hartford, Ct. She was married to Mr. Thurston in 1871 at the beginning of his forty years' pastorate in Whitinsville, Mass., where she shared with him the respect and affection of the parish and the community.

Five children were born to her, two of whom died in early childhood. Rev. J. Lawrence Thurston, pioneer of the Yale Mission in China, died in 1904. The two remaining are Charles Storey Thurston, a lawyer in Saranac Lake, N. Y., and Isabel Storey Thurston of Worcester.

Her retentive memory, her appreciation of the beautiful, her keen sense of humor, which found quick and apt expression in words, combined with her love of home life, fitted her to be the center of a bright and happy household. During the years of college and professional study, the friends of the two daughters who were hers by marriage and of her own children received hospitable welcome into this home. Many leaders in the active life of the present day cherish their memories of the Whitinsville parsonage.

When separation and sorrow came they were bravely borne with added thoughtfulness for those who remained. At the close of the Whitinsville pastorate the family removed to Worcester to a home whose wide western outlook with its sunset glories was typical of well-earned rest.

After Mr. Thurston's death in 1916, failing physical strength restricted activity but not the manifestation of interest in all that had made life rich and beautiful. The work of her hands, still quick and skillful, went into many homes. Her greatest happiness was found in giving. Her generous thought was extended to little children as well as to active workers and there was tender consideration for those who had borne the heat and burden of the day and who were not receiving the affectionate care and generous provision which were crowning her days.

There was only an interval of a few days between the quiet enjoyment of this life and the entrance into the larger life of which she had loved to think and read. "So he giveth his beloved sleep."

Clergy Rates for 1921

Official announcement has been made by Western railroads that a clergy rate, based on two-thirds of the regular one-way fares will be authorized for 1921. Certificates to be limited to the calendar year 1921. A Clergy Bureau will be established in St. Louis, Mo., for issuance of Certificates to applicants living in Missouri, Arkansas, Louisiana, Oklahoma and Texas; the present Bureau at Chicago will be operated next year and will serve the states west of and including Illinois and the Mississippi River, except the states in the Southwestern territory enumerated above. Application blanks are available and can be secured from ticket agents.

Certificates in hand will be good for the period for which they are issued and those holding unexpired certificates should not apply for new ones until two weeks previous to the expiration of the old certificate.

In the Eastern and Southern states ticket agents should be able to render similar service wherever clergy rates are granted, but the New England railroads are not inclined to grant such rates the coming year, chiefly on the ground that they are heavily in debt and cannot afford to do so.

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What then of the men who are devoting part or full time to the profession of religious education? Can those in charge of religious education in the church expect the best results if they are unaware of what the rest of the world is doing in this field? This is where THE CHURCH SCHOOL fits in. It is the trade journal of religious education. It is a New Magazine for a New Day. No progressive Church-school worker, no one interested in religious education as an effective agency for the building of Christian character can afford to be without this publication.

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Two Honored Laymen

Two of the leading Congregational laymen of Massachusetts have just died; both were successful business men in a large way; both were loyal and devoted members of the churches to which they belonged and both were generous and strong supporters of our denominational causes. George Marston Whitin of Whitinsville, Mass., died Dec. 7, and George Eldon Keith, of Brockton, died Dec. 8. Both had passed the allotted four score years and ten.

Mr. Whitin began business with his father in the Whitin Machine Works and came to be prominent in the textile industry being connected with many mills scattered throughout the country. He never held public office but was a strong and influential figure in the public affairs of his home town, and took a deep interest in the church of which he was a member, his pastor being Rev. Walter Commons.

In the death of Mr. Keith, Brockton loses its best loved citizen. He was the founder and president of the George E. Keith Company, shoe manufacturers, and had built up a large and successful industry; he was also interested in other important business enterprises. He was prominent in Y. M. C. A. work and a general supporter of it, and one of the most generous supporters of the Brockton Hospital. In the South Church of Brockton he was always ready to serve and modestly and faithfully supported the work of the church and pastor in every possible way. For ten years he was superintendent of the Sunday school. His gifts have added to the church a fine Sunday school building and an excellent athletic field, which is a memorial to his son Eldon B. Keith, who died two years ago, in London, while serving the Industrial Board for the government. Mr. Keith was chairman of the Brockton School Board for many years, and had served as alderman and park commissioner.

A Minister's Son

E. Cornelius Benedict, the New York yachtman and one-time noted stock broker who died recently, was the son of a Congregational clergyman. The father was Rev. Henry Benedict, Connecticut born, a graduate of Yale, whose ministry began at Waterbury. In 1840 he was stated supply at Westport, a service continued for twelve years. During this pastorate the Commodore was born. The son never forgot that ministry and in 1907, on the occasion of the seventy-fifth anniversary of the church, he responded to a request for his father's portrait to complete the pastoral group, and accompanied the gift with a check for $1,000.

The Religion of the Pilgrims

Emigration nowadays is seldom an act of religious protest, still more seldom an endeavor to found a more perfect state. Man emigrates now to obtain greater personal opportunity, or in tacit confession of incompetence. . . . A generation fond of pleasure, disinclined toward serious thought and shrinking from hardship will find it difficult to imagine the temper, courage and manliness of the emigrants who made the first Christian settlement of New England. For a man to give up all things and fare forth into savagery in order to escape from the responsibilities of life . . . is common. Giving up all things in order to serve God is a sternness for which prosperity has unfitted us. . . . They were plain men of moderate abilities, who, giving up all things, went to live in the wilds at unknown cost to themselves in order to preserve to their children a life in the soul.—*John Masefield, Preface to "The Pilgrim Fathers."*

Benevolent Societies

Massachusetts Home Missionary Society, a constituent of the Congregational Home Missionary Society, represents the churches of Massachusetts in their home missionary work. The Society solicits bequests, pays annuities on conditional gifts, administers trust funds for churches. Frederick E. Emrich, D. D., *Secretary;* Rev. John J. Walker, *Associate Secretary;* Rev. Oliver D. Sewall, *Treasurer*, 609 Congregational House, Boston.

Congregational Board of Pastoral Supply, maintained by the Congregational Conferences of the six New England States, offers aid to churches desiring pastors or pulpit supplies in New England and elsewhere. Congregational House, Boston, Rev. Arthur J. Covell, *Secretary,* Rev. Watson L. Phillips, D. D., *Chairman.*

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Women's Organizations

Woman's Board of Missions, 503 Congregational House, Mrs. Frank Gaylord Cook, Treas.; Miss Helen B. Calder, Secretary.

Woman's Board of Missions of the Interior, 19 S. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas., Friday Meeting, 10 a. m.

Woman's Board of Missions for the Pacific, 760 Market St., Room 421, San Francisco. Mrs. Ernest A. Evans, President; Mrs. W. W. Ferrier, Treasurer; Miss E. S. Benton, Secretary.

Congregational Woman's Home Missionary Federation, 289 Fourth Ave., N. Y. Mrs. P. S. Suffern, Treas.; Miss Miriam F. Choate, Sec.

Woman's Home Missionary Association (of Massachusetts and Rhode Island), Mrs. Amos L. Hatheway, Treasurer; Mrs. Mabel S. Badger, Sec., 607 Congregational House, Boston.

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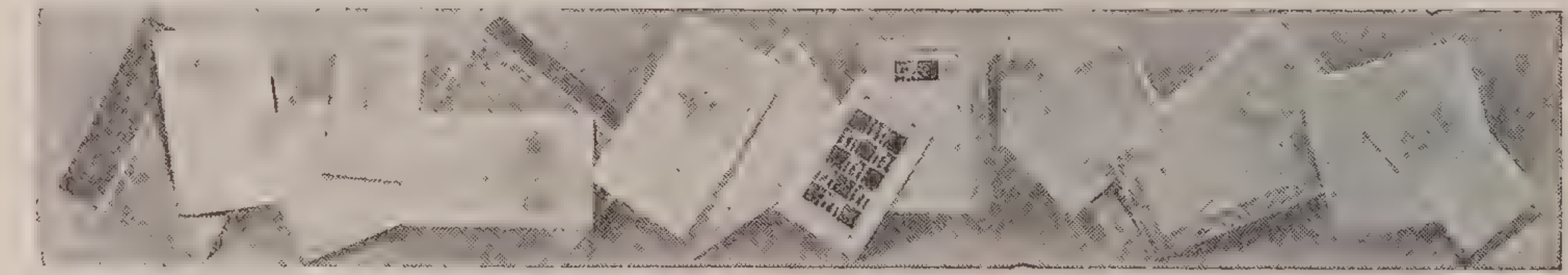

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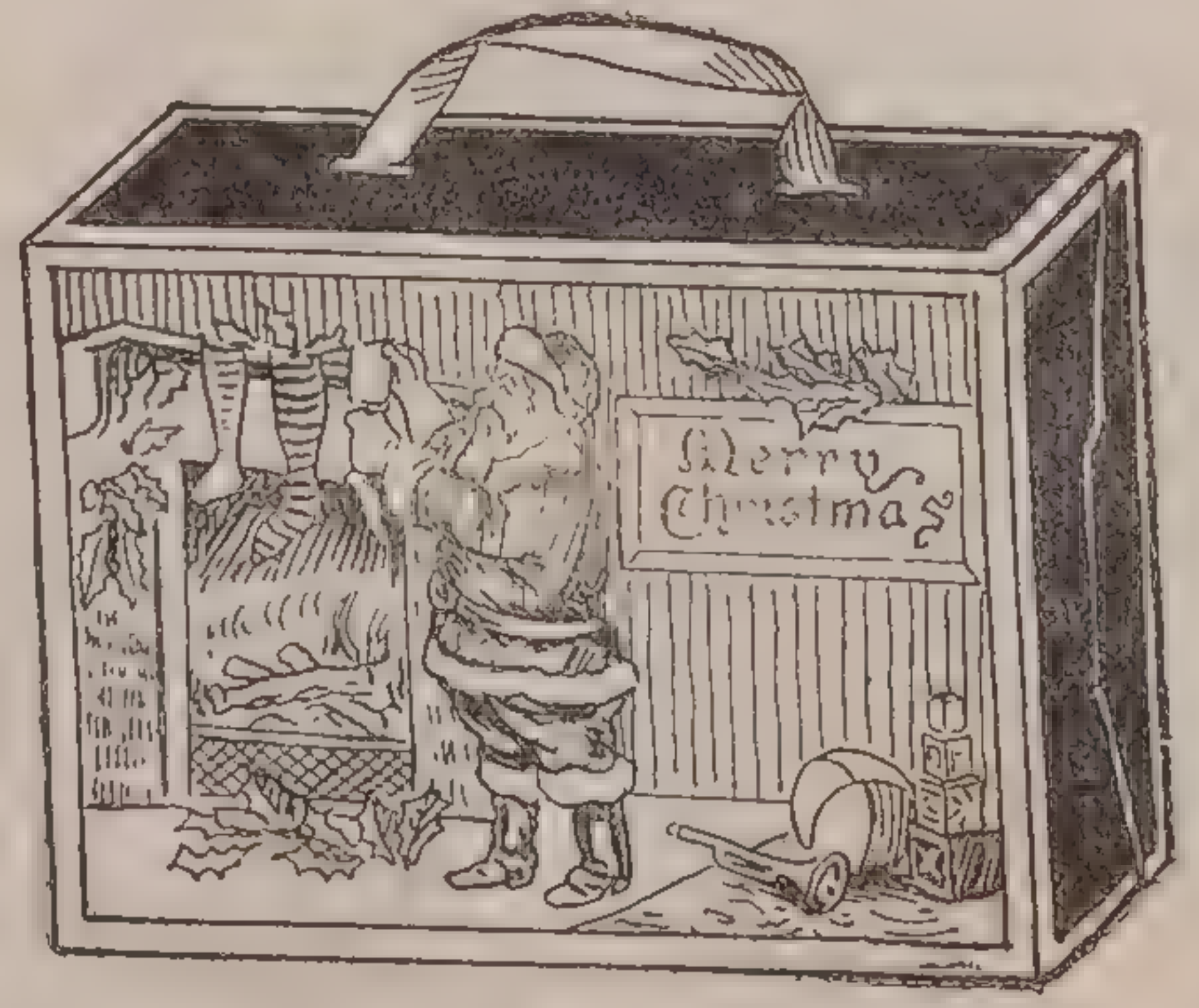

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The Congregationalist and Advance

Vol. CV. No. 53

December 30, 1920

CENTRAL CONGREGATIONAL CHURCH, DALLAS, TEX.
Dedicated October 31, 1920
In our series of Notable Church Edifices

THE GREAT DAY AT PLYMOUTH, by Charles P. Marshall

SNAGS AND SUNRISE, A New Year's Story, by Kathryn Culver Bradley

THE GREAT NEEDS OF A GREAT RACE

Twelve Millions of People Cry for Opportunity

Have you read the two preceding issues of
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HOWARD UNIVERSITY

HOWARD is not a Government School. Unclé Sam gives a small donation each year. Uncle Sam owes the colored race millions. He pays the Indians many millions each year. He ought to do so. But he should pay at least a part of his debt to the colored people. I think he is coming to the mental and spiritual attitude which demands educational justice to this race. But white philanthropy must now give at least a portion of its gifts to this great colored race.

Give it to their School of the Prophets; their University, where the future leaders are being trained; their University that now must turn away hungry, eager, ambitious young men and women, for lack of means, while great white schools have their millions and live in plenty.

Did you ask if the race is capable of receiving higher education?	*Did you ask if the students are ambitious and have real stamina?*
One visit to Howard and never would you ask such a question again.	I could tell you stories by the hour of their heroic struggles.

A young man came to the President asking for assistance in securing a job at the Government Printing Office. After a little sympathetic approach, this was the need. The young man was supporting a mother and family of five little children while he was putting himself through the college of liberal arts at Howard University. He is finishing this year with all that awful load upon his shoulders and on his heart.

Is that stamina?

A position was offered from one of the hotels of the city. It was night work, answering telephone, blacking shoes of guests, etc., etc. The prize man in our School of Religion said—"Give me that job, please. It will help me earn my way through." Will those who listen to that young man preach the Gospel dream of the price he has paid for an education?

Is that consecration?

A young man was taken to the hospital from the Medical School. He died. An investigation was made. It was found that he had been living for months on stale bread that he might succeed in finishing his course. Another student said—"But he was not careful of his diet. I had pork and beans for dinner, beans and pork for supper, and next morning I had bean soup for I washed out the can."

Is that pluck?

Howard felt the woe and weight of the war. One of her girls is a war widow. She receives so much per month from the Government. She uses that money to put herself and her sister through college.

These stories are told in a word, but they represent the struggle, the striving, the hunger of uncounted thousands of the colored race.

Yes, they have stamina. They put to shame vast numbers of white students.

Have I stated my case clearly? Do you hear the voiceless pleading? Can you see the yearning faces?

Can you hear the Master say—"Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me"?

If so, send gifts (and tell how you would have those gifts used) to

J. STANLEY DURKEE, President, or to EMMETT J. SCOTT, Secretary-Treasurer,
Howard University, Washington, D. C.

The Congregationalist and Advance

December 30, 1920

Volume CV. Number 53

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The Talk of the Sanctum

"An Outstanding New Book"

Under this title it is our purpose, from time to time, to review at some length a current book which in our judgment is of special moment to our particular household of readers. The inexorable space limitations of our distinctively Literary Department, which necessarily ranges over a wide field, usually prevents extended notice of any one book. In order to supplement this page which we have reason to know our readers find helpful in their choice of new books, we institute this new feature, starting out this week with a review of Dr. Cadman's "Ambassadors of God."

A Correction

Unintentionally in our editorial comment last week on the article by William E. Sweet of Denver on Why I Gave Up Business, we misrepresented Mr. Sweet's partner, Mr. Causey, when we said that he also had retired from business, influenced by similar considerations. Naturally the firm to which they both belong is undergoing some change, but Mr. Causey is still to remain in business, and it should be understood that he and Mr. Sweet are in thorough accord as to the general principles on which they believe modern business should be done.

We again express the hope that this unusual article by Mr. Sweet will call forth comment of other men who have been or are concerned with setting standards of modern business.

In Our Circulation Department—

We wish you a Happy New Year. And we are going to do our part to make the New Year a happy and helpful one for our ever growing and goodly fellowship of readers. We have a strong and attractive array of features for the immediate future and we hope to make *The Congregationalist* better and more helpful than ever in 1921. We hope to help to deepen the spiritual life, to inspire and give practical help in the life of the home and church and community. Loyal friends among the gifted writers are coming forward with their best efforts for us all.

Be sure to renew your subscription promptly that you may not lose a single issue, and remember that Uncle Sam makes us stop papers as soon as the time for which they are paid is up. And pass along the word to your neighbors and friends that now is the time to subscribe. You and they need *The Congregationalist* and we need you and them.

The New Year will be happier for all of us if we are all helping each other.

From Far-Away Australia

I should like to take this opportunity of paying a tribute to that great religious organ, your *Congregationalist.* I am a subscriber to the paper and regularly read it through each week. We in Australia are no strangers to it. A copy is always on the table of our largely frequented Congregational Reading Room in Melbourne.

Melbourne, Australia. REV. A. R. STEPHENSON.

From Our Mail Bag

I cannot too highly commend your editorial in *The Congregationalist* of Nov. 4, "The Layman's Witness." It ought to do good. Our Committee on Evangelism is conducting a campaign which endeavors to interest laymen by direct appeals. Of course we do it in co-operation with the ministers. I also commend, "Is Preaching Futile?" It has the right ring and I shall mark it for future reference. C. T. P.

Concord, N. H.

BEGINNING THE NEW YEAR

The Congregationalist and Advance

will have features of special interest to our readers. They comprise the best thoughts of men and women who have inspiring, informing and interesting stories to tell us.

We mention here but a few to suggest the variety and general character of the good things that are coming in the near future. Many more are to follow through the year.

The Church That Walks Like a Business Man	George Lawrence Parker
Being a Minister's Wife	Mrs. J. R. Wilkie
British Industry	Sherwood Eddy
The Unchanging Unit	The late Hubert C. Herring
Our Infirmities in Prayer	Dr. J. H. Jowett
Unique Community Work	Frank T. Lee
Italy and the Social Revolution	Henry A. Atkinson
Ye Shall Dwell in the Land (A Pageant)	Wm. E. Barton

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The Year of Our Lord, 1920

The year ends, and the New Year opens, in a time of trouble and uncertainty, of "distress of nations, with perplexity—men's hearts failing them for fear, and for looking after those things which are coming on the earth." It is the time of the inevitable aftermath of a great war, the bringing home of trouble, the demand for the payment of debts, of temptation to greed and profiteering, of the collapse of speculation, of too often distressful readjustment, of the apparent eclipse of hopes for good which were cherished through the unchaining here and there of the worst features of human nature, as in the waves of crime which at the moment seem to be sweeping over our great cities, the shambles in Ireland, the world-wide passion of unrest. It is a time, that is, for faith and work and good will among all those who are assured that God reigns and that his plans for the future both demand our assistance and cannot in the long run fail.

Some of the great events or signs of the times in the past year are these:

1. The Real Beginning of Social and Economical Rehabilitation After the Strain of War.

Everywhere in the nations that took part in the war the enormous expenses of modern scientific fighting were largely met by the inflation of the currency. We who in proportion to our strength did perhaps least of this enforced borrowing see the effects of it in a more than double cost of everything we buy and a vast increase not only in taxes but in governmental extravagance. Our legislators have largely lost the sense of the value and the source of money and talk in sums of billions, or at least of tens and hundreds of millions. The legislator forgets that he is planning for the paying out of other people's money. The ear and eye are wonted to reckless extravagance and we all suffer together. Men have bought goods and entered into contracts at prices which they can no longer recover at the prices for which they must sell the goods. Farmers have stored their crops in the hope of a better return than the market now affords. There is a clamor for measures of relief by shifting the load to the shoulders of the taxpayer through governmental intervention, so postponing the day of reckoning and retaining the complaint of high prices to the consumer. The period in which the year ends will be known in history as the period of cutting down of debts and prices, a time of unemployment, which might be vastly worse than it is, and of financial strain for everybody which might easily have ended in panic and widespread ruin, followed by despairing and unconsidered social changes.

If we feel the pinch of this process of cutting down of inflated values in the United States, it is immeasurably worse in many other lands. Measured by the value of the gold dollar of our currency, the British paper pound sterling, the French franc and vastly more the German mark and Austrian krone, have tumbled down toward worthlessness. The Austrian coin of standard is nominally the equivalent of twenty cents, but in Vienna nowadays one buys a breakfast with thousands of kronen. In Russia the printing press has been used so constantly that the paper currency has ceased to be current except in great nominal sums for petty and local exchanges. The process of getting back to a gold basis which older readers will remember after our War for the Union is one which engages all the nations of the world at present. It is painful but salutary and there are hopeful signs of progress in most of the nations even in the war-afflicted zone.

2. A New Experiment of Co-operative Internationalism in the Assembling of the League of Nations.

The first session of the League adjourned Dec. 18. That it could meet and organize and debate and act, both in special cases and for the general regulation of the relations of its members, is in itself a new mark of attainment in world history. The preliminary arrangements proved efficient. There was a healthy expression of differences of opinion in debate. The clashing and discordant claims of legislative and executive authority in the Council, which was meant to express the authority of the constituting Powers, and the Assembly, in which spoke the voice of all the leagued nations, did not pass the limits of claim and counter-claim and was met by a wise refusal to act upon proposals of amendment at the initial session. The replacement in the Council of Greece by China, Dr. Wellington Koo taking the place which Venizelos had left open, still further emphasizes the world-wide jurisdiction which the League claims for itself. The withdrawal of the representative of Argentina, already partly repented of, represents the policy of an autocratic president rather than the action of the Argentine people.

In international relations, then, as the new year opens, the initially successful existence of the League is the important fact which must be reckoned with. The nine points of possession are in the hands of the existing

League. We do not see how any program of a fresh start can displace that start in international relations which has been already made. And this is all the more true because not only have such enemy Powers as Austria and Bulgaria been admitted as members of the League, but also because the membership of the League is already world wide and the small peoples have found it a satisfactory medium of self-expression. The part taken in the meetings of the Assembly at Geneva by representatives from South America, South Africa, Canada, and the smaller European states shows that the lesser nations are not only articulate but also capable of coalitions and will demand a hearing. Leadership, but not domination, seems to be the part reserved in the practical working of the League for the Great Powers. This first meeting of the League and its manifested achievement and hopeful tendencies must make the ended year a landmark in the story of humanity.

3. The Final Decision of the World that Russia Must be Allowed to Work Out Her Own Problems in Her Own Way.

For the first time since August, 1914, the head of the army in Russia is able to proclaim at the close of the year that there is peace on all the borders. Had it not been for the declared and reiterated purpose of the leaders of the Russian government to incite revolution all over the world, the withdrawal of aid for Russian revolt would have come long ago. The world has learned, we think, that outside meddling only confirms the government in authority in its control. For Russians soon become a unit in refusal of outside dictation. What form the reconstruction of Russia will ultimately take it is impossible to guess at this stage of the game. Russia, broadly speaking, is a nation of peasants and is even more so by the reduction to obedience or exile of what is left of its educated classes. The most that can now be said is that Russia seems likely for a long time to be outside the European circle of nations. The total collapse of its finances, the lack of value for its inflated currency, the isolation of the peasant communities are not elements conducive to trade or confidence. But the world has made up its mind, barring the bursting forth of Russian armies over the borders of Poland and Roumania next spring, to let the Russians alone. That is one of the great events or conclusions of 1920. Its result in history 1921 may at least begin to show.

4. The Revivification of Turkey and the Ruin of Armenia.

At the time of the armistice Turkey was the one completely and utterly defeated nation. It would then have been possible by quick and decisive action to settle the Turkish question once for all and to give new life to the Armenian people. At the end of the present year the leader of the Turkish Nationalists is demanding as the price of peace the retrocession, subject to a popular vote, of Thrace to Turkey, and the departure, bag and baggage, of Greece from Smyrna and its neighborhood. European selfishness, shortsightedness and lack of decision seem to have reawakened the fallen Turkish pride and self-consciousness. Great Britain is occupied elsewhere. France is eager to secure her dominance in Syria by giving the Turkish Nationalists what they want. The Greek army is weary of war, the Greek finances exhausted, Venizelos, their one capable and trusted statesman, is in exile. Can Constantine hold back the Turkish forces and rescue the threatened Greek communities around Smyrna? For the triumph of the Turkish Nationalists will mean the massacre of the Asiatic Greeks, as it has meant a renewed massacre of the Armenians. Divided, selfish, and dilatory counsels have put this burden back upon the neck of the world.

5. Continued Unsettlement in Industrial Relations.

In Great Britain, in France, and Italy, in the United States, and other countries the process of adjustment involving the relations of owners, employees and the general public has gone on, but is far from having reached its termination. In England the coal strike seemed to come close to the verge of revolution, so that the government made full plans to guard against public suffering and starvation in case of a strike which would seek to stop the wheels of all industry. In Italy the striking workmen took possession of the factories until a compromise was reached. In Germany there have been strikes put down by the strong hand. In Ireland, until recently railroad men in a large part of the island refused to do their work with trains that carried either munitions or soldiers and police in the direct interest of the revolution. In the United States that economic and industrial debate has run through the year, while the demand for better pay has only died down as the slowing down of factories through refusal or cancellation of orders has raised the menacing specter of wide unemployment. The great coal strike in England turned at last on a question of an increase of pay proportionate to larger production. On the whole the experiences of the year, involving voluntary acceptance of reduction in pay in many cases to keep the factories at work, have brought to the front the common interest of all the people in continuous production and the necessity of considering the risks of management and of unemployment.

6. The Decision on Governmental Method and Responsibility in the United States.

All the world was in an unusual degree attentive to the great debate of the presidential election in the United States. But as the smoke clears away it becomes increasingly evident that the real issue decided by the voters of the United States was not that of the League of Nations—much less of the promises the President may have made or hinted at in the Peace Conference of direct help by military assistance or financial allowance to our allies—but of a redetermination and settlement of theory and practice in our governmental system. The President's theory was that the executive head of our government is also to a certain extent a dictator as well as counselor in legislative action, and also a premier and party leader. He had expressed that theory in print before he came to the presidency. He acted upon it consistently, taking the gravest steps of committal without consulting either the people or their representatives. It was this theory of presidential authority which the people passed upon, and it stands condemned by a great popular majority.

The ended year becomes, therefore, an epoch in the constitutional history of the United States and also in the history of our foreign relations. It is, we are sure, the will and purpose of our people to be helpful in their dealings with all the world and to do their full part in an effective association of the nations. A larger majority than was given to the Republican candidates, we are sure, is of that mind. But we have no single man, not even the executive head of our state, who can commit us by his single voice to any definite course of international action. Our constitutional processes, with their clear distinction of functions and points of shared responsibility and co-operation, must be taken into account abroad as well as at home. This may slow down our international efficiency, but at least we shall get somewhere and not be stalled upon the road.

These are a part of the happenings and tendencies of the time. We might speak of other tendencies which are showing. In the sphere of morals, like all the rest of the world, we are suffering from a wave of crime, a laxity of conscience, an insensitive allowance of violence which is one of the teachings of war. In the sphere of religion the year has seen certain great movements which tend toward the recognition of our common responsibility as members of the Holy Universal Church of Christ. Such an overture of appeal as that put forth by the assembled bishops of the Anglican Church and its daughters at Lambeth has caused heart searchings in many quarters. There are movements of church reunion or coming together in Scotland, in India, in Canada, in Australia, as well as in America, some of which promise important results. In this matter the atmosphere is changed. In place of criticism and controversy we have desire and effort and consideration for the beliefs of others. Our communions are getting together and working together. The vast endeavors for the feeding of the children of stricken Europe, the hungry of the Near East, the starving provinces of China, have turned our thoughts from debate to co-operation. There is a growing sense that the Church must show itself a body of people with a message for the needs of the world, a call to repentance and a life of justice, mercy, and brotherhood. May God raise up leaders for us who shall show the forward way and that there may be long steps forward in the days of the coming year!

A Word for Our Times

The little band of humble men, who landed in wintry weather on the bleak Plymouth coast, planted among you those principles of ordered freedom and self-government which have spread from ocean to ocean and become a beacon light to the nations of two worlds. Your whole history is a witness to their powers. The common faith of the American and the English peoples in those principles—I speak of peoples not of governments, for governments sometimes misrepresent their peoples and make them misjudged—the common devotion of these peoples to the same ideals of justice and liberty as the foundation of peace, mark them out as specially called to stand side by side in trying to rescue the world from the abyss of calamity into which the war has plunged it. In the cordial co-operation of these two peoples, animated by the same high traditions, lies the best hope for the future peace of the world. —VISCOUNT JAMES BRYCE.

In response to an invitation from the Colonial Society of Massachusetts to attend the Tercentenary.

Lodge *versus* Webster

It was fitting that Senator Lodge should have been the orator of the day at the celebration in Plymouth of the Tercentenary. He is New England born and combines, as perhaps does no other living New Englander, the gifts of the orator with the tastes and achievements of the scholar. At Plymouth last week he did not disappoint popular expectations. In the vividness with which the oration delineated pivotal events connected with the Pilgrim migration, in the freshness of its point of view, in the aptness of its literary allusions, in its keen analyses of present-day conditions and in the charm and finish of its style it justified the speaker's right to stand in the great succession of Plymouth orators which has included such men as Robert C. Winthrop, Charles Sumner, and Daniel Webster.

It was the latter's address at the two hundredth anniversary of the Landing around which Mr. Lodge built the later portions of his address. He paid high tribute to it and quoted extensively from its famous peroration, but went on to say that Webster, representing the dominant optimism of the nineteenth century, failed to draw a distinction between the general recognition of the historic fact of progress and the idea of progress as a law governing humanity and constantly operating. Mr. Lodge admitted that material progress in the nineteenth century went far beyond anything which Webster predicted, along with a movement of altruism, the beneficence of which was far reaching, uprooting slavery, liberating Italy, and bringing constitutional government to many countries. But Senator Lodge would deprecate too great reliance on progress as a constantly operating law. He does not think it is clear that we surpass our ancestors in brains, though we do in knowledge. The war shattered many hopes and dreams and revealed primitive man "lurking behind the demure figure of nineteenth century respectability," and particularly active in that country—Germany—which carried her materialistic conceptions to the highest point of perfection.

As he neared his peroration Senator Lodge declared that our exhausted and prostrate world breeds pessimism over a wide area, and in its trouble and desolation needs to recall the men of the *Mayflower*, their unfailing courage when the clouds hung low, their active sense of public duty, their willingness to sacrifice each a part of his own liberty that all might be free, and the primary object of their quest, which was religious freedom.

To the Pilgrims Webster's idea of the law of progress was unknown. They faced the world as they found it, and did their best. That would seem to be, according to Senator Lodge, the best point of approach to our imitation of the fathers, maintaining also their clear discrimination between moral and economic values and always, like them, setting character first.

Senator Lodge paused at this point, just when some of us wish he might have struck a more decided note of cheer and leadership. Undoubtedly he went as far as he conscientiously could. The difference between the Webster commemorative address and that of Mr. Lodge is partly a difference in the age of the respective orators. Webster was thirty-eight; Mr. Lodge is seventy. Another difference arises from the lapse of one hundred years, and the production during that period of an entirely new situation in the life of the world. Perhaps, also, the absence from Senator Lodge's address of the confident, forward-looking note so marked in all that Webster said, may be due to some extent to their differing temperaments and religious outlook. Webster was allied with the standing orthodox order of New England and accepted, probably without much questioning, the doctrine of the steadily working and ultimately triumphant purposes of God. Mr. Lodge, like many a thoughtful man, viewing a world "wracked with war and crime," to quote one of President Briggs' effective lines at Plymouth, shrinks from dogmatic affirmations that tomorrow is sure to be better than today. To do that requires an ardent and deep-going Christian faith.

There will be many who will sympathize with Senator Lodge's reticence on this point. Many others will rejoice that two of the orators at Plymouth last week, Governor Coolidge in his wonderful tribute to the spiritual vision of the Pilgrims, and Dr. J. L. Barton, in his sermon emphasizing the broader internationalism that must come to pass unless the Pilgrims lived in vain, fixed public thought upon those eternal verities which lie at the center of God's moral government of the universe and of God's gracious purposes in Jesus Christ for our human race.

* *

All this combination for special and hidden profits in building and building materials took place in a time when rents were coming down and there were vacant houses in every street! Not a bit of it! It went on just at the time when hundreds of families could not find a roof to shelter them for love or money. For that is the nature of the profiteering beast.

Save the Starving

Never in modern times have so many people been starving as at the present time. Unless the favored people come forward quickly and generously millions of men, women, and children are sure to die of hunger this winter.

Three great areas are in extreme distress—Europe, the Near East, and China. Separate organizations are engaged in relief work for these three areas. Our hearts are sure to be touched and our purses will open to the urgent appeals of Herbert Hoover, who is in charge of the work of saving the children of Europe. It is estimated that between three and four million children must be cared for this winter by charity, and that charity must come largely from the United States, if these children are to be saved. Mr. Hoover is trying to raise $23,000,000 for this work. Contributions may be sent to American Relief Administration, 42 Broadway, New York city.

A large part of what was formerly known as Asiatic Turkey is still in extreme distress and hundreds of thousands are threatened with starvation this winter. The territory affected includes all Asia Minor, with Koordistan, and both Turkish and Russian Armenia. The only relief organization operating there is the Near East Relief, of which Dr. James L. Barton of our American Board is chairman. Over a hundred thousand orphans are under its care, more than half of whom are absolutely depending upon the Near East Relief for food, clothing, and care. The care of these orphans and the hospital relief and welfare work imperatively needed in the Near East will, at the very lowest estimate, cost between fourteen and fifteen million dollars. These sufferers include the Armenians who still survive the persistent attempts of the Turks to exterminate the whole race, and other Christians who have nowhere else to turn for help except the Near East Relief. Its ministrations have been wonderfully effective and will continue up to the limit of the resources which come to it from generous Americans. Contributions to this cause may be sent to Cleveland H. Dodge, 1 Madison Ave., New York city.

In far off China a large area of the northern part of the country is stricken with famine. Between thirty and forty millions of people are literally starving to death at the present time. Following two years of floods and a drought year in which the crops were almost a failure has come this second year of drought, with an absolute failure of crops in the extensive and thickly populated districts where distress is greatest.

Many millions of dollars will be required to give the help that China needs this winter. America is the one country in all the world that is able to save the starving Chinese. However quickly and generously we act, we are already too late to save many thousands who have died and are now dying. For this cause we may give through our American Board of Foreign Missions and all money sent to the Board for this purpose will be sent directly to China, to be used by the Board's own missionaries, who are working in the famine districts.

Whatever other causes may command our generosity, we can hardly fail to respond to the great need of these stricken peoples. Even though our gifts may have to be small, we should remember that every dollar is a substantial help. To be most effective our money should be given quickly.

The Parables of Safed the Sage

The Parable of the Man Who Had Plenty of Time

A certain man essayed to go unto New Orleans; for he said, It is now Winter, and I prefer to take my exercise with the Fishing Pole and the Golf Club and not with the Snow Shovel.

So he arranged his Business, which was not very Brisk just then; and he bought for himself a Ticket and a Berth upon a Sleeping Car. And he said unto all his friends,

Me for the Balmy Breezes of the Gulf, with Tarpon Fishing and Magnolia Blossoms and a side trip to Cuba, and maybe a Look-in at the Big Ditch at Panama. Now, therefore, this Wintry Clime shall know me no more until after the Mardi Gras, and I will return with the Flowers that Bloom in the Spring, tra-la.

And on the Appointed Day he arrived early at the Station with his Ticket in his Pocket; for he said, I like to have Plenty of Time.

And his Train, which was called the Panama Limited, had not yet Backed In to the Station; for it was more than the half of an hour before the time of the Train to leave.

And he said, I will buy a Magazine, and I will sit and read; for it is Great to have Plenty of Time.

Now about the time he got going in his Magazine, a Man shouted through a Megaphone, saying:

E-e-e-e-elinois Central, Panama Limited Train for Cairo, Paducah, Memphis, Vicksburg and N'Orleans, now ready on Track Number Six.

And the Man with the Magazine looked up from his Magazine to the Clock, and said, I have my Reservations, and I have my Tickets, and the Light here is good, and this story is a Corker, and I will not hurry. I have Plenty of Time.

And the Man with the Megaphone called a second time, and said the same words. But the Man with the Magazine said within himself,

It is a Long Ride to New Orleans, and I shall weary of the Train. I will remain here for a Little Space. I have Plenty of Time.

And the Man with the Megaphone called yet a third time. But the Man with the Magazine was at an Interesting Place in his Story, and he had grown accustomed to the Noises of the Station, and he looked not up, neither did he hear. And the Great Big Clock was moving slowly but surely on.

And he came to the end of his Story, and he rolled his Magazine and put it in the Pocket of his Overcoat. And he said,

I may as well go on board.

And he picked up his Bag and moved toward the Gate. And as he walked he glanced up at the Clock. And the Cold Sweat started upon him. And he rushed to the Gate in time to behold the Tail Lights of the Panama Limited disappearing in the Dim Distance.

And he Swore at the Man at the Gate; and he said,

Let me through, for I must catch the Panama Limited.

And the Man at the Gate answered him, saying,

Thou mayest catch the Panama Limited tomorrow or the day thereafter. Swear not, for thou hast Plenty of Time.

Now when I beheld this, I considered the case of certain men whom I know as I meet them on the Journey of Life. For they behold the Arrival and Departure of Opportunity, and it disturbeth them not. And there are kind words which they ought to say, and loving deeds they ought to do, and noble habits they ought to begin. And the Angel of Time shouteth through the Megaphone of the Passing Years. And they say, Behold, this I should do, but I have Plenty of Time.

Now I fear for some of them lest there be a Day when they shall Hammer at the Gate of Heaven, and Fume and Swear because they find it shut. And I sometimes think I hear the Angel that Keepeth the Gate answering them, and saying,

Use not thy Language so Wastefully, lest thou need it in the Ages to come. For behold, thou hast Plenty of Time.

In Brief

Carry courage as the companion of faith, whatever else you leave behind, into the responsible days of the New Year.

* * *

Another judicial decision under the Sherman Act requires the Lehigh Valley Railroad to divorce its coal mining from its train running. But will the householder pay any less for coal because two companies are concerned in getting it toward the bin where there was only one before?

* * *

The sudden death of Bishop Burch, of the Protestant Episcopal diocese of New York, brings a note of sadness into the Advent time for many friends. He was a man of affairs, an unusual executive as well as a strong Christian. The choice of a successor will be difficult and must engage the earnest attention of the leaders of his communion.

* * *

The Governor of Jerusalem, Roland Storrs, by name, has refused to let the open bar come into the Holy City. Sir Samuel Montagu, British High Commissioner, immediately extended this prohibition to the whole of Palestine. Governor Storrs calls himself the successor of Pontius Pilate. He declares that the first section of a rail line to Bethlehem or the Mount of Olives would have to be laid over his body. It is evident, therefore, that Jerusalem is not to be made a feeble copy of Paris—or East St. Louis—so long as he is governor.

* * *

The investigation of our marine force in Hayti has resulted in a report of no real grounds of complaint. The killings of bandits ran up to considerable figures, but, with about two cases which are disputable, they were all in active war against the bandit nests where the old African rites with their attendant, if only occasional, cannibalism were carried on and from which there was always a threat for peaceable inhabitants. But from all that was testified this bandit war and other police duty must have been a sore strain upon the patience and self-restraint of the constabulary and the marines. The American marine can fight, but he is by nature neither cruel nor bloodthirsty.

* * *

We call special attention to the program and the needs of Howard University at Washington. This institution leads in the higher education of the Negro, and its location at the national capital gives it commanding influence, which is being considerably strengthened under the presidency of Dr. J. Stanley Durkee. It greatly needs and fully deserves generous support. Congregationalists, especially, should come to the front to provide adequate resources for its School of Religion. An imperative need of the colored people is a well educated ministry, and more and more they are turning to Howard for its service in that field. Read "The Great Needs of a Great Race," as set forth on the second page of this issue and the two preceding issues of *The Congregationalist.*

* * *

In reading the Pilgrim chronicles one is struck by the winning and assimilating qualities of the leaders and the members of the transported church. Edward Winslow happened into Leyden and was never afterwards able to get away from the charm of the Pilgrim life. Miles Standish was a soldier and had had a different history from that of any of the rest. But he ended up as an enthusiastic Pilgrim. They hired a cooper at Southampton, John Alden by name, and by the time the voyage was ended he was as good a brother of the people as any of them. The Indians who got to know them, like Samoset, believed in them. The real question for today is whether the Congregational churches, which are the lineal successors of the Scrooby Church, have retained enough of these genial and winning qualities to make them as much a leaven of faith and confidence in their several localities as the Pilgrims were in Holland and America.

ALONG OUR STREAM OF FREEDOM

(Ps. 126)

The year before the Pilgrims came to Plymouth the first cargo of African slaves arrived at Jamestown, and on this three hundredth anniversary of the landing of the Pilgrims there is observed among these ante-Pilgrims an emigration movement not unlike the one that brought the Pilgrim Fathers to these shores.

There are three reasons behind the movement which has transferred a million Negro Americans from the South of the Mason and Dixon line to the North of it within the last four years. The first is the repression measures of the South; notwithstanding the progress made toward the better treatment of the Negro by the better element of Southern whites it has not kept pace with the need of the case. The second is the industrial call of the North in view of the vacuum made by the world war, the Negro being the only available source of unskilled labor open to the North. The third is the desire of the Negro for his self-realization in a democracy; under the new impulse for larger liberty all over the world the Negro, too, seeks for similar self-expression.

Clearly, this movement has been a good thing for all involved. It has been good for the South, where the Negro labor had become a drug on the market; blessings brighten as they pass. It has been good for the North; who would have done the heavy tasks necessary for the prosecution of the war had not the Negro come? It has been good for the Negro himself; held back as he has been from participation in the privileges of the democracy he is at last getting the chance for which he has been striving all his lifetime.

It is not strange, however, that in a great center like the Metropolis there should be observed the beginnings of radicalism among Negroes. A stroll through Harlem any pleasant evening will reveal knots of agitators appealing to Negro auditors, detailing every type of doctrine within the limits of the law. One of these agitators is advocating a back-to-Africa movement, making the appeal on the basis of wrongs to the Negro in America. The appeals made reek with hatred and ill-will. This should certainly be met with a specific.

The best cure I know is in the hands of the churches of the Pilgrims. The present conditions among this population that is drifting northward can best be improved by a chain of modern churches stretching from the Statue of Liberty to the Golden Gate. Already little churches are springing up all along the links of such a possible chain. But these churches should be well equipped for larger service to this people who need an all-round training for life. This would also be a mighty fine chance for Congregationalism to get more of the rich red blood it needs.

The fact that our Home Missionary Society has sensed this need and opportunity is evidenced by the fact that it has made the Rev. Harold M. Kingsley, a talented young colored man, superintendent of church work among colored people in the North. Mr. Kingsley is now located at Detroit where he is working on one of the links in this chain across the continent. His next point is Buffalo. This new work accentuates the need for the A. M. A. schools in the South, for just as leaders for the white churches of the East must come from the West even so leaders of our colored churches here must come from the South, where they are trained in the atmosphere of racial passion.

One of the causes for the overwhelming vote in favor of the Republican party in the recent election was the "scatteration" of the colored people throughout the nation. This vote of the "dispersion" went almost solidly for the winning party. This is the secret of the breaking of the solid South. Now that the Grand Old Party is in power again in all branches of the government, Negroes are expecting certain remedial legislation, such as the making of lynching a national offense, the securing to every man the right to vote in any part of the land and the breaking up of such disloyal organizations as the disreputable Ku Klux Klan recently revived. Failure to do this will mean the breaking up of the solid Negro vote in the next election.

* *

A new interest in the Negro question is noticed in progressive circles in the North. The writer recently had the privilege of presenting a view of the new racial situation before the Men's Forum of Binghamton, N. Y., the largest forum in the state, Rev. J. L. Halliday, president. The volley of questions that followed indicated a new type of interest in this perennial question.

* *

The recent burning of Plymouth Church has fired anew the interest of the people of the city in burning questions for which this historic church stood in the stormy days of the Republic. Particularly, it has stirred a new sense of gratitude in the colored people for Mr. Beecher. There is an aged colored man who never fails to hang a wreath on the monument of the great preacher which stands in front of Burrough Hall. It is gratifying to know that the successors of the great clergyman have preserved his spirit in this regard. An ocular demonstration of this is found in the memorial windows put in under the ministry of Dr. Hillis. Prominent among these is that in memory of Lincoln, partially destroyed in the recent fire.

H. H. P.

Brooklyn, N. Y.

The Status of Our Ministry

To the Constituency of the Congregational Churches of America:

The Commission on The Status of the Ministry was created by the National Council at Grand Rapids, as a laymen's movement to bring to the churches of our order the imperative need for a substantial increase in the pay of ministers and religious workers.

By communications to the churches and by co-operation with the Home Missionary Society and other agencies the Commission has done what it could to stimulate interest and action. Information has come to the Commission of increase in salaries by nearly 2,300 churches. Doubtless many have made increases that did not report.

This we feel is cause for satisfaction. It is a movement of material proportions in the right direction, but it has not gone far enough and it should be continued and pressed until every pastor and religious worker is receiving adequate financial compensation.

Through *The Congregationalist* the Commission earnestly urges keeping prominently in mind this important question in preparing for the year 1921. Do not be content till it has been faced and *dealt with by your church.*

The members of the Commission stand ready to give all possible assistance.

M. A. Myers, *Chairman* (19 S. La Salle St., Chicago, Ill.), H. M. Beardsley, Carl Kimball, Frank Kimball, William W. Mills, Charles F. Pettyjohn, William E. Sweet, Ernest N. Warner, Franklin H. Warner, *Commission on the Status of the Ministry.*

Dec. 15, 1920.

From Our Golden Gate Window

It is the function of the fellow who is set to look out of this wonderful window to remark when notable things hereabouts come to view. He observes concerning a recent event in Berkeley that it was unique and very significant.

The Earl Lectureship in the Pacific School of Religion is widely known. The greatest men are brought here for this service. This year two courses are given. The first was a course of three lectures, Nov. 16, 17, and 18, by Rev. Richard Roberts, pastor of the Church of the Pilgrims, Brooklyn, N. Y., upon the general theme, "Jesus and Our Times." The particular topics were: "Life and Things," "Right and Wrong" and "The Son of Man."

Dr. Roberts was known here as University preacher at Leland Stanford. We anticipated much and were in no respect disappointed. Dr. Roberts is a preacher of unusual eloquence, having a wonderful command of pure English. In these lectures he also displayed his profound grasp of the economic and religious problems of our times. In a masterful way he analyzed the principles which are operative in world affairs now and set over against them the principles which obtain in the teachings and practice of Jesus. On three consecutive nights a capacity audience in the First Congregational Church of Berkeley was held spell-bound by the eloquent preacher as he laid bare the sin of the world and set forth the redemption of men and nations which God is seeking to achieve through the person of Jesus Christ.

But the unique feature of this occasion was in the fact that these notable lectures were made a part of an Interdenominational Pastors' Conference. The Pacific School of Religion became the host of 150 ministers of 12 denominations, who for three days spent morning and afternoon in a conference which each day climaxed in the evening lecture.

How vital, grasping, instructive, inspiring these conference sessions were will be at once evident if I name some of the topics considered and the speakers.

"The Inner Life of the Minister" was presented by Dr. James M. Campbell, well-known author of devotional and other books, still young at eighty. His presence was a benediction.

Prof. G. A. Johnston Ross of Union Seminary chanced to be here on his way to the Orient. He gave a brilliant, unforgetable address on "The Minister and the Bible."

"The Minister and His Message" was the theme of Prof. J. W. Johnson of the Berkeley Baptist Divinity School.

Dr. Roberts spoke twice in the conference upon "The Intellectual Life of the Minister" and "The Minister and the Conduct of Public Worship." Other similar themes were presented by ministers of the region and professors of the seminary. All the topics were related to the intimate life of the minister and their consideration was broken by periods of silent meditation and prayer.

These were three days of intense intellectual quickening and equally helpful uplift and inspiration of the spiritual life.

The occasion was notable in many respects. The enthusiastic response of every man, the unity of spirit as together we sought to connect ourselves afresh with the sources of Life and Power evidence the increasing desire in the churches for spiritual reality, the experience of the life that is in Christ and the Christianizing of the life of the world.

Henry H. Kelsey.

San Francisco.

An Outstanding New Book

A Master Preacher on Preaching and Preachers

The volume just issued by the Macmillan Company from the pen of Dr. S. Parkes Cadman and entitled AMBASSADORS OF GOD will take a prominent place beside the classic books wherein the task and missions of the preacher are adequately set forth by men who themselves illustrated the great potentialities of the Christian pulpit—Dale, Beecher, Brooks, Simpson, Burton, Horne and one or two others. Even the most sanguine admirers of Dr. Cadman, who have been carried along with the force and charm of his spoken words, will find their expectations more than met in this embodiment of his convictions, touching the background, material, form and purpose of present-day preaching. The cumulative strength of the book, its orderly movement, its range, poise, its abundant evidences of scholarship, the warmth and richness of its style, the keen analyses of situation and of men, together with its practical serviceability to the preachers of today and tomorrow, make it one of the great books of the year.

It explains Dr. Cadman himself, his popularity and power as a preacher, his acceptability alike to the simple minded and those who want in the sermons to which they listen a body of solid and consistent thought. It reveals him as a modern thinker, deeply rooted in the evangelical tradition, never having altogether discarded the accent and even the point of view of the followers of Wesley, with whom he was associated ecclesiastically until he came into the Congregational fellowship. At the same time he shows himself to be deeply appreciative of the best contributions that science and criticism have made to an understanding both of the world and of the sacred writings. Neither liberalism nor radicalism in theology, sociology or in matters ecclesiastical can claim Dr. Cadman as its devotee. He keeps to the main highway, but travels with his eyes wide open to what is going on about him and around him.

The book is almost too opulent, too packed with crystallizations from the alembic of a remarkably active and fertile mind. It holds and feeds one on the first reading, but he who returns to it a second and a third time will be doubly and triply rewarded.

Dr. Cadman devotes his first chapter to a vindication and clarification of the scriptural basis for preaching. His second chapter on prophets and preachers of the Christian Church deserves to be printed by itself as a characterization of the great preachers of the past from Chrysostom and Augustine down to Phillips Brooks and Beecher. In few but luminous words he sets forth the salient qualities of scores of men who in their day made the Christian pulpit their throne of power. One may dissent here and there but on the whole his analyses seem as just as they are keen.

In the middle portion of the book where Dr. Cadman describes the modern attitude toward preaching, cross currents which affect it and present-day intellectualism, there is also room for divergences from certain conclusions. Yet here, too, one is impressed with his insight into historic and current theological, scientific, literary and practical tendencies as well as with his understanding of that rather indefinable entity called the spirit of the age.

The later chapters which deal respectively with the Nature and Ideals of the Christian ministry, Preaching, its Preparation and Practice, and the Relation of Preaching to Worship are a rich mine of suggestion. This section of the book must have been peculiarly helpful to the students at Bangor, Hartford and Drew Theological Seminaries, for whom the material was originally prepared. Back of all counsel is the exemplification of his own advice in the author's long and laborious hours in his study, in his faithful round of pastoral visitation, in omnivorous reading and in frequent reconsecration of himself as a herald of the old gospel of the incarnation and the atonement, set in its right relations to the thinking world of today. The method of preaching which he commends on the whole as most satisfactory is that of writing carefully and *in extenso* the sermon, then delivering it not *memoriter* but in substance as written but with the fresh suggestions afforded by the immediate situation.

For the minister who would become a skilled workman and a successful ambassador of God and for the thoughtful layman who would see more deeply and with spiritual eyes into the tendencies of our age, this book has no superior among the books of the year. To fortify this judgment the reviewer ventures to quote with his permission Dr. George A. Gordon's estimate:

"'Ambassadors of God' is an extraordinary book. It goes to the right source for the preacher's ideal, the Bible. It expounds that ideal with vital insight, wide learning and great wealth of historical illustration. Its characterizations of famous preachers, ancient and modern, are true to living, full of insight, breadth of treatment, and they make instructive and admirable reading.

"The environment of the preachers of today is described by one who knows it well. The call for an ampler equipment of intellect and spirit, in the modern prophet, is a trumpet call to this intellectual and spiritual conscience of all young men in preparation for the Christian ministry. In Milton's great words, this book is 'the precious life-blood of a Master' preacher; it is a rich and valuable addition to the literature of its subject."

"I rejoice in the book, in the vast service it is fitted to render to the rising generation of preachers."

It Will Pay You to Read

PALESTINE, by MRS. ROSITA FORBES (*Fortnightly Review, November*). An interesting and informing overlook of the history and geographical features of the Holy Land as the meeting place of nations and that history's result in the Palestine of today.

WHY THE TSAR WAS MURDERED, by JOHN POLLOCK (*Fortnightly Review, November*). A study of the situation after the treaty with Germany at Brest-Litovsk, and an attempt to show that the murder of Nicholas and his family was the direct result of German intrigue in order to support and insure that treaty.

BIBLE STORIES THROUGH CHINESE EYES (*Asia, December*). Paintings of Bible stories in the Chinese manner and settings, reproduced with explanations.

MARCUS GARVEY—THE NEGRO MOSES, by TRUMAN HUGHES TALLEY (*World's Work, December*). A sketch of a great leader and of the movement for independent self-expression of Negroes in the United States in its relations to the Africanization movement.

WHAT DOES BUSINESS WANT FROM THE GOVERNMENT? by CHARLES M. SCHWAB (*Collier's for December 11*). A clean-cut statement of the case for the big corporation and of the impossibility that, if run as a monopoly, it can succeed.

The Interpreter

A Godless People

Over at the meeting of the Federal Council the other morning Prof. Samuel G. Inman quoted a song which he says is known by practically every schoolboy in Latin America, blaming the pride and greed of the United States, the "future foe of Latin America," and ending: "And though you count on all, one thing thou lackest—God."

It is a lamentable thought that we are thus regarded by so many of the peoples south of the Rio Grande. It was not so in the days of Bolivar and San Martin. It will not be so, we hope and pray, a few years hence as intercourse grows and we all come to understand one another. But it is no pharisaic self-laudation to be glad at least that such a song of suspicion and dislike seems quite impossible for our own North American schoolboys. You may say that this is because they are quite too much taken up with baseball and football and the colorful life of school; or that Latin America is far less important to them than the United States seems to be to the boys of Latin America. But the real fact is, I am sure, that schoolboys of the United States are not very capable either of abstract hates and grudges, or of religious bigotry in particular.

Perhaps some of the Latin American peoples will feel that this lack of the habit, or even capacity of religious hate is proof of the charge that "one thing thou lackest—God." Godlessness is indeed a peril that threatens every nation. Especially the prosperous are tempted to forget and forfeit the presence of God. But we do not think this is at bottom true, even of our North American schoolboys. Their manners are not all that we might wish. They are not as reverent as they should be, nor as regardful of hallowed places and the sacred associations of others. They do not, a majority of them, think of God as residing on the altars of the churches. But the right appeal of word or of occasion still finds reverence and good will in the hearts of the boys and girls of North America.

But what a proof of a lack of generous charity toward others such a sweeping charge of godlessness implies! Think of thus lightly challenging a hundred millions of people! It is a lesson to us that we guard—yes, and improve—our own international manners and our manners one toward another. And it is well for us to be reminded of the real and imminent perils of forgetting God. The fact is that men are often more divided by their manners and their jealousies than by their morals or their aims in life. The people of Latin America have been educated in a different school of expression from ours. They think us brusque and cold and selfish. They like to bargain. We like a settled price. The language of courtesy, the pulse of action are different. We call our nearest neighbors among them "Dagoes" and naturally they do not like it. They tell us we are godless, and I am afraid we laugh.

The fact is that we and they are both far too provincial in our thought. We both too often value our own ways more than courtesy and consideration or even understanding. It is time we both reformed. But we, as the older democrats, and in our own opinion the more advanced people, though in our hearts we are neither proud, disdainful nor godless, certainly ought to do a little outlooking and reforming first. If our manners were more genial and our thoughts more considerate all round, good neighborhood on the big American continent ought easily to be within reach.—*R.*

WHAT THE CHRISTIAN WORLD IS DOING

An International Christmas Gift

SINCE Dec. 1 the Joint Committee for Union Colleges for Women of the Orient have been working to secure one million dollars for the equipment and upkeep of the seven colleges for women in the East. The movement was timed to culminate on Christmas Day, when the committee hoped to cable the million dollars as an international Christmas gift. The seven colleges, two of which are medical schools, are Peking Medical and Medical College at Vellore, India, Peking College, Ginling College at Nanking, Tokyo College, Lucknow College for Women and the Women's Christian College at Madras. Each is in desperate need, overcrowded, underequipped and facing a large enrollment. Most of the schools are interdenominational in character, the Woman's Christian College, for example, combining in the Board of Governors six mission boards in Great Britain, five in the United States and one in Canada. Under existing arrangements Mission Boards cannot appeal to churches or missionary societies for funds not included in denominational budgets, so that the Joint Committee is putting the situation straight to the general public. Great Britain is giving about a quarter of a million to the medical school at Vellore and the college at Madras, on condition that American women match this sum, dollar for dollar. Rev. James L. Barton is at the head of the Joint Committee, and Mrs. Henry W. Peabody was the director of the work.

A Boston Preacher in England

DR. THOMAS SIMS, recently pastor in Melrose, has been making a very favorable impression on English audiences. He preached on a November Sunday at Marylebone for Dr. R. C. Gillie, who has been for some weeks in the United States, speaking at Tercentenary meetings under the auspices of the American Mayflower Council. He gave a brief address to the children in the congregation, and told them the origin of the American Thanksgiving. He said that "Remember your manners" was always a good maxim, and that he had been delighted by the politeness everywhere shown in English shops and restaurants. The *British Weekly* speaks of Dr. Sims as "in the front rank of the many able preachers who have visited us in recent years from the other side of the Atlantic," and reports his sermon at length.

Features of the Tercentenary

OUR news columns this week give a hint of the quality and extent of celebrations held last week in honor of the Pilgrims. Not only in Plymouth itself but in every English-speaking land there was recognition of this pivotal event in history. Sons of New England scattered abroad met in reverent groups in New York, Chicago, St. Louis, Minneapolis and up and down the Pacific Coast. They responded to the same deep emotions, the same high sentiment which moved in the breast of those who at Plymouth thronged to listen to Senator Lodge and President Briggs. If we could visualize in one composite picture these numerous assemblages, if we could blend in one grand symphony these individual choruses, they would constitute an impressive witness to the fact that our age, however materialistic it may seem, however absorbed in things of today and tomorrow, has not totally lost the desire or the ability to praise famous men of yore. A demonstration it was on a nation-wide scale that the spirit of the Pilgrims live and will live.

Prolonging the Tercentenary

AT Boston last week Congregationalists and Unitarians affiliated to their mutual pleasure and profit and Dr. Boynton, the representative of the Trinitarian branch did not hesitate to express his hope that these two streams from an original common fountain might again come together. At Hartford Prof. Williston Walker of Yale was the orator. At other gatherings within and without New England men competent to estimate the Pilgrim migration and its bearing on the nation and the world gave of their best to appreciative listeners. Naturally many ministers keyed their sermons to the same general thought. Not too much has been made of an anniversary the like of which we now living shall not see again. Current celebrations do not by any means bring to a close the Tercentenary period. It will come to a second and its most spectacular climax in Plymouth next summer, when Professor Baker's pageant will be a leading feature. The six months between now and then offer an excellent opportunity for continued commemoration in many localities throughout the country.

English Baptists Increasing Stipends

THE united drive has evidently not spent its force in Great Britain, where Baptists are rejoicing over the success of their united effort during "Victory Week," Nov. 21-28. The objective was the sum of $1,250,000, half to be used for increasing ministerial stipends in Great Britain and the other half to be added to the allowances of missionaries in foreign fields. Evidently both ministers and laymen joined heartily in the undertaking, for it seems certain that the total has been reached and almost all the money has been paid in, few people taking advantage of the promise to pay in 1921. The women of the country were responsible for $250,000, and that sum will be reached. There has been everywhere an intense interest on the part of the public and the generosity of small churches, in response to the six months' campaign, has been surprising, some of them more than doubling their assessment.

The Status of the Baptist New World Movement

THE Northern Baptists have undertaken to raise one hundred million dollars by May, 1921, for missionary, educational, and other denominational purposes. This is the largest *per capita* giving ever asked of any large religious body in the history of the Christian Church. This goal was fixed not because it was a big round sum, but because it was the total asked for by the various enterprises of Northern Baptists. The General and State Boards of Promotion are the agencies held responsible for getting the money. Each state makes its own plan, but West Virginia will serve as an example of the general method. The State Board has appointed in each association a "Victory Committee" of ten. Conferences are being held so that laymen will meet these associational committees. A special committee of two is appointed for each church, to see it through, and they are expected to enlist the church to which they are assigned. Pastoral conferences will be held where "Doubting Thomas" may ask his questions, and where the fullest information is given as to fact and method. Then, and perhaps most important, there are Women's Conferences, where Mary and Martha may learn just how each may use her gifts to further the work.

Prospects for the Coming Year

THE amount to be raised is so large that success must be planned on the basis of the co-operation of every church and every member. Last year 4,500 churches reported some participation in the campaign. The task, therefore, is to lead those who have not completed their campaign to "perform the doing of it," and persuade the other four thousand churches to take their part in the world program. A half million persons have made pledges, and excluding single gifts of more than forty thousand dollars, these pledges average more than ninety dollars each. More than half the fund has been raised and the appeal is to be brought to the nine hundred thousand Baptists who have given nothing.

The Sunday School Council

THE annual meeting of the Sunday School Council of Evangelical Denominations will be held in the Hotel Severn, Indianapolis, Ind., Jan. 18 to 21. This meeting is the first since the Council was reorganized to include the officers of the Territorial organizations, and is therefore of more than usual importance. The membership of the Council is made up of all the editorial, education and publication officers of the Associated Evangelical Denominations, and the employed officers of the International, State and Provincial Sunday School Associations of the United States and Canada.

Snags and Sunrise

A Story of the Turn of the Year

By Kathryn Culver Bradley

As the time for the Annual Meeting of the Church drew near, a pronounced gloom seemed to settle over Rev. Thomas Keith. To be sure, he was young, and young ministers, although given to periods of elation, seem also to be marked for moments of most profound dejection. But this was no ordinary mood of depression with Rev. Thomas Keith. It was the gloomiest gloom that he had ever known. And Mrs. Keith, being a good little wife, and being like her husband, young, shared with him the murky shadows.

They faced each other now across the blue and white breakfast table, and Rev. Tom solemnly buttered his toast. "It's been going on for weeks," he remarked, "this general slumping off. Attendance much lower than a year ago." He consulted a card at his plate and read off a series of figures. "You see? The average is lower. And why? It baffles me."

Mrs. Tom spoke valiantly. "Well, your sermons, Tom, are *much* better than they were last year. Lots more interesting and more worth while. People ought to come out—"

"Well they don't, Sally. And then strangers come, and there aren't enough members of the congregation there to welcome them. So of course they never return."

Mrs. Keith tried a crumb of consolation. "Of course, the cold weather, Tom—"

"Oh, the weather!" cried Mr. Keith, suddenly rising to pace the floor. "That isn't the reason. People will go out in a blizzard, you know, if they think it's worth while."

"Well, more calling, perhaps—" suggested Sally.

"Calling? You know I call, my dear. None of the people I called on last week were present Sunday," he added grimly. "No, I ask myself this question," continued Tom, taking another turn across the room, "Is it really counting for anything?"

"I wonder—" mused Mrs. Tom.

Mr. Keith came to an abrupt halt. "What? Sally? Do you ever feel that way too?"

"Oh, often, often. Why there are times when I ask myself—is it really worth while after all?" She gave him a scared little glance with the confession. "And sometimes, Tom, I almost think it isn't."

"We mustn't think that, dear, because of course it is worth while. But the thing is this —without more enthusiasm on the part of the members, can we go on? And now we come up to the Annual Meeting when things ought to be at their highest pitch, and instead, here's this slump."

"Oh, Tom! I don't know what to think. But it *is* discouraging, isn't it?" And Mrs. Keith rose to start the daily routine of dishes and dusting. But before she left the room her husband had fought through a layer of gloom and reached a decision.

"I think I'll write a letter," he announced. "I must send one out anyway in regard to the meeting. I'll just add a few remarks about the situation as I see it."

He went to his study, and presently the typewriter began its staccato clackety-clack. Sally, in the kitchen, attacked the dishes in a rather dreamy fashion, a small frown puckering her forehead. Somehow, nothing seemed just right this morning, and she felt depressed. She cut her finger on a can and burned her arm on the electric iron. The beans burned dry, giving out a scorched, discouraging odor; and the baby, as if sensing the prevailing atmosphere of gloom, wailed miserably with colic, and would not be comforted. Through it all the typewriter clattered, and Sally plodded doggedly about her tasks, thinking over and over in circles the same indigo thoughts.

In an hour the study door opened, and Rev. Tom emerged. "Well, see what you think of this," he said, leaning against the window to read a closely written sheet.

"Why, Tom, it's really fierce, for you!"

"I know it is, but I feel fierce. Great guns! I've been mild enough in the past—too mild. Perhaps that's the trouble. Maybe this will make them see the situation."

Sally ruminated. "Well, something has to be done," she admitted, "and this may be just what is needed to stir folks up."

"I'll take it right down to the multigrapher's now," said Mr. Keith, folding the letter and slipping it into his pocket. Action had provided an outlet for his mood, and he went off to town with almost his old-time briskness.

At four o'clock the letters were finished, and he made the trip again to get them. A driving wind had come up, snow was falling, and indoors and out a bitter, insidious cold crept over things. Sally wrapped the baby in extra blankets, then pulling the collar of her faithful old sweater close around her neck, she went to the window to watch for her husband's return. He came stamping through the snow, head down, hands in pockets, with the great square package under his arm. She saw, as if for the first time, that his overcoat had lost the debonair look of honeymoon days, that his hat brim sagged and he needed a new muffler. Disheartening discoveries, these, for any wife to make; but for Sally, at this time, most cruel of all! She let him in with a smile that masked a feeling of complete rebellion.

"Now I must sign and address these letters," said Rev. Tom.

"All right—I'll help with the folding," volunteered Sally.

They seated themselves at the desk and fell to work. Tom affixed his signature with a flourish to each sheet, while Sally monotonously folded the letters and thumped the stamps into place.

"What are we going to have for dinner?" Rev. Tom asked, presently, sniffing the air.

"Oh—beans!" was the laconic answer. "Just nothing but beans. Burnt ones, too. I wish I had something awfully good to eat, Tom. It would help to lighten the gloom."

"By gravy, a mince pie would," Tom said fervently.

"Don't! There isn't any, and it makes it worse to talk about it," Sally reminded him severely. "We'll just eat our little beans and get back to work on these letters."

Again, as at breakfast, they faced each other across the blue and white table—a rather subdued Rev. Tom, after a day of depression—a rather worried looking Sally, with the pucker still in her forehead.

"Oh, I *do* hope they'll come out to the Annual Meeting, Tom. Surely they will, after that letter of yours."

"Well, I think myself it ought to stir 'em up a bit. I put things pretty strongly, but it's the way I felt. I—listen! Some one is coming."

There were honkings from an automobile, voices, scufflings and bumpings on the porch.

Mr. Keith and his wife dropped their napkins and pushed back their chairs. "You go, Tom—my hair—"

Sally dashed to the bedroom and hastily patted an imaginary stray lock into place. She heard Tom at the front door with a tone of genuine surprise and welcome in his voice.

"Why, Mrs. Chisholm, this is good of you—'way over here in all this snow—"

"Oh, Mrs. Chisholm—" Sally was out in the living-room, both hands outstretched in greeting—"you dear, to come on such a night!"

Mrs. Chisholm, smiling and crisp with cold, slipped a holly wreath from her arm and laid it on the mantle. "We can't stay a minute, Mrs. Keith—the children are alone and we've got to get right back. But we just came out to wish you a Happy New Year. We've been trying to get over for weeks now, but Mr. Chisholm's been short of men at the store, and you know what that means."

"Well, I haven't been to church, either, parson," Mr. Chisholm boomed in his big wholesome voice. "I sure have missed those A1 sermons of yours, too. Guess I can make it pretty regular though, now."

"We just wanted to bring you something for the New Year," Mrs. Chisholm added breathlessly—"things from the farm that you can tuck away on your shelves. She nodded her head over her shoulder at a box just inside the door. "Mr. Chisholm would put them in that awful old soap box. So I brought the wreath along to make it more festive."

"Why—but—" Mr. Keith and his wife stood open-mouthed—"are all those things for *us?*" Sally asked.

Mr. Chisholm chuckled delightedly. "Sure they are, Mrs. Keith, including the soap box. Hope you'll like 'em."

"Now we've got to run right along, dear," cried Mrs. Chisholm. "Don't come to the door, it's so cold. Good-night, and Happy New Year! We'll see you at the Annual Meeting."

They were off almost before the Keiths could thank them. The machine rumbled and puffed for awhile in the snow, then leaped forward with a snort and was gone. Sally and Tom were left standing by their fireplace, very much dazed, staring down at the box.

"Did you ever see anything so surprising? There never were such people! Think of coming 'way over here in a storm like this!"

"Why, it's wonderful!" cried Sally. "It did me good just to look at Mrs. Chisholm. She simply sparkled with good cheer."

"Let's see what's in the box," said Rev. Tom, kneeling to pry off the cover. Sally dropped down beside him. "O-ooh! Look at the canned asparagus! And peas—and marmalade! And pickles!"

"And what's this? A bottle of grape juice!"

"And that thing in the corner—what's that?"

"Why, Sally, I do believe it is—"

"Is it? Yes, it is—"

"A mince pice!"

They began to laugh like children, rocking back and forth on their heels—then facing each other across the pile of jars and cans, suddenly grew sober.

"This makes my letter seem like poor stuff," Mr. Keith said slowly.

"Yes, it really does, doesn't it, Tom?"

"I—I wish I hadn't written it. The more I think of it, the less I want to send it!"

"That's the way I feel," cried Sally. "Oh, Tom, *don't* send it!"

"What'll I do then? Something must go out tomorrow about the Annual Meeting." He opened a drawer and began to rummage. "Here you are! A bunch of postals! Not so good as a letter—but better than that letter anyway."

"I'll help you," volunteered Sally as before. "It's a lot of work, but what do we care?"

Again they seated themselves at the desk, but this time the mood had changed and their pens fairly danced.

"What are you going to say, Tom? Give me a card to copy."

"Say whatever you like. They're all different. I'm making each one personal," he added.

There was a long interval of silence while they both worked like beavers. Then Sally asked—"And what'll you do with the letters?"

"I'll use the backs to write sermons on," Rev. Tom answered. "They'll be better sermons, too—it will be good discipline for me."

"And I'll steam the stamps off of the envelopes. That'll be good discipline for me. Tom, it just makes my hair stand on end to think what we almost did!"

"Ouch! Me too! Wouldn't it have been ghastly? The trouble with us was that we let a mood get hold of us, and it carried us clear to the brink—"

"—where we were rescued by the Chisholms in the very nick of time," added Sally. She stuck her pen over one ear and thought awhile. "Do you know, Tom, it's just as the wise man said—'pass through a fit of the blues, and when it's over, nothing will have changed except yourself.' This morning everything was all wrong—tonight everything is all right; and yet really things are exactly the same. There's still that slumping off, you know."

Rev. Tom finished the last card and closed the ink-well with a snap. "That slump doesn't worry me now," he said. "Somehow, I feel sure that things are going to pick up. It's so clear, I wonder why we didn't see it before. To quote Shakespeare—'The fault, dear Sally, is not in our church, but in ourselves—' "

"Well, if you're not worried, neither am I," cried Sally, the typical wife. She went to the fireplace and hung Mrs. Chisholm's wreath above it. Then, from her perch on the rush-bottomed chair, she smiled down at Rev. Thomas Keith.

"Tom, it's wonderful, isn't it, to climb over snags together—and then get a hint of the sunrise!"

* * * * * * *

The Sunday following the Annual Meeting, Mrs. Chisholm gave Sally's hand a squeeze as she passed her in the vestibule.

"My dear, that was the best meeting I ever attended. I never saw such enthusiasm in my life, and every one is saying the same thing—it was those personal messages on the postals that brought them out. Where did you get that inspiration?"

Sally hesitated, drew back with a little flush, and then she laughed.

"I'm coming over to return your pie plate tomorrow," she answered, "and then perhaps I'll tell you all about it."

Meeting the 1921 Apportionment

The Every Member Canvass as Thus Far Conducted

By Rev. James E. McConnell, D.D.

The Congregational World Movement has been kept guessing regarding the plans of the churches for their Every Member Canvass. At a meeting of the Commission in Boston last summer, the advice was given to the churches to conduct their canvass in the spring but it then appeared that many of them would prefer the December date. As December has approached, however, many of the churches which had determined to put on their canvass in December, for one reason and another, decided to postpone it until a later date. It is therefore not unlikely that the canvass will be made in some churches during the winter while others, and perhaps most, will defer it until the spring date.

As far as the churches that have made their canvass in December are concerned, there comes to us the uniform feeling and conviction that the financial depression has been a handicap and a hindrance in the carrying out of their plans. From all over the country come reports of financial stringency, and that leads many people to be cautious in the making of pledges for the ensuing year.

However, the news from many churches and indeed from large areas, sometimes including whole states, is distinctly encouraging.

It will not be amiss to note, first of all, that of the 59 conferences and districts, large and small, concerned in the apportionment for 1921, 42 have accepted their full share of the $5,000,000 amount as originally suggested to them, eight of the 42 having adopted sums considerably in advance of those which were suggested.

The 11 conferences and districts which decreased the amounts did so by the percentages varying all the way from 13 per cent. to one-half per cent. Six districts including Hawaii, the other five covering only small areas and including but few churches, have not reported any action. All of which is distinctly encouraging from the standpoint of the apportionment; but it must be understood that the action represents only the mind of the state and association apportionment committees. The final verdict rests, as always, with the churches themselves.

Referring to states and regions, Dr. Kenngott reports for Southern California: "Most of our churches made their Every Member Canvass Dec. 5, with more or less thoroughness. I shall be unable to tell the results until the first of the year." Dr. Kenngott goes on to say that the Conference set a standard of 15 cents per week *per capita* at its annual meeting last year.

The following churches have adopted a standard of 20 cents per week *per capita:* Los Angeles, Long Beach, Redlands, and several others.

Dr. Kenngott says they are hopeful of raising the 15 cents per week *per capita* for all of their more than 18,000 members, although the amount may fall a little short of that.

Southern California accepted as it apportionment $140,000.

For Northern California, Dr. Kelsey reports that the canvass was taken in 31 churches and that the estimated amount secured was $32,500, 25 churches having postponed their canvass until spring, while 49 of the smaller churches have not yet done anything. The outlook in Northern California, Dr. Kelsey says, is for $70,000 and that state accepted $108,000. With the right kind of follow-up work, it would seem as though the $70,000 might be considerably increased, if it did not even reach the goal of $108,000.

Montana's Methods

From Montana, Rev. E. H. Johnson, Regional Director, reports as follows, although the canvass in that state for benevolence will not be made until spring:

> We have gone from church to church and urged that the first concern of the C. W. M. was to serve the local church and show the way to highest efficiency there—"Beginning first at Jerusalem." We have said that, through the C. W. M., the stronger churches wish to help the weaker. The C. W. M. is not primarily a program of money raising, but of service that involves money raising. What help is needed to bring your church up to the highest standard of service in its parish? We are urging each church to use the book, "Serving the Neighborhood," as a text for study classes.
>
> When we have pressed home the needs of the work of the local parish we will shift the emphasis to Home Missionary, and then Foreign Missionary education. The material is splendid in the courses prepared by the Interchurch. "Frank Higgins, Trail Blazer," beat me out of dinner. I became so interested in it that I forgot to eat until it was too late to get dinner. "Shepard of Aintab" is quite as fascinating.
>
> The C. W. M. Institutes helped greatly in completing the work of canvassing for the 1920 Apportionment and E. F., and also helped set in motion the machinery for the ingathering of the funds pledged.
>
> Some churches have greeted us with the triumphant announcement, "We have already sent in the last dollar for our apportionment and E. F.!"
>
> At Custer a pastor has been settled and a church building project launched as a direct result of the C. W. M. Institute.
>
> The churches appreciate the fact that we have come to them with our offers to help especially with the development of the local work, and have asked for no money.

Coming farther East, Superintendent Sutherland of Michigan telegraphs as follows:

> About 75 churches report $70,000. Very few complete returns have been received. The canvass is progressing rather slowly on account of industrial conditions. Many churches both large and small will postpone canvass until after the New Year. A disposition to do the best possible is manifest.

Churches That Lead

Some of the more notable reports that have come from individual churches are as follows:

Glen Ridge, N. J., with $17,000 apportionment as against $4,500 under the old $2,000,000 apportionment, made its canvass several weeks ago and went over the top.

Appleton, Wis., oversubscribed its apportionment 50 per cent. and has enrolled 151 stewardship members, using the Congregational World Movement card.

Naugatuck, Ct., refused its apportionment on the ground that it was not enough. That church expects to go well beyond the amount which was named to it.

The High Street Church, Auburn, Me., conducted its canvass Dec. 12, going out for a budget of $14,000 which included the church's full apportionment. The first day they raised $12,138 and had yet to see about 75 people. Their budget will be met in full, including the apportionment.

Newport, N. H., and Nashua, N. H., Pilgrim, have not yet met their full apportionment but have doubled their pledges of last year.

Concord First, Nashua First and Manchester First have made substantial advances over last year.

Brattleboro, with its canvass not completed, has subscribed $4,000 of the $5,400 asked. Their old apportionment was $2,000.

Ansonia, Ct., has raised its apportionment of $3,030, the former apportionment of that church being $1,210.

Dr. Hodgdon narrates the following story:

Three weeks before they were to make their canvass for an apportionment of $1,237, a Massachusetts church, which had been slow on the Pilgrim Memorial Fund, suddenly waked up and asked me to come and get $1,300 to complete their P. M. F. quota. I put up the P. M. F. as persuasively as I could. Then paused—asked them to forget it for the time being. Then I put up the C. W. M. just as frankly and persuasively. Then I pleaded with them not to give a dollar to the P. M. F. unless they were sure of meeting their apportionment.

I asked for the P. M. F., $1,300. It is still coming in but is now $1,565.

The apportionment is $1,237. The canvass last Sunday yielded $1,650, with several more to see. I am persuaded that this is the psychology with victory in it.

To sum up, using the words of one of the Regional Directors in making his report to the New York office: "The situation seems to us full of promise. *Congregationalists can if they will and will if they know.* That is my creed. We are doing all we can to furnish that information which stirs the soul in a man, if he has one. This is not a matter, as you know, of financial ability but merely of a right state of mind."

The Great Day at Plymouth

Tercentenary Anniversary Celebration

By Charles P. Marshall

One hundred years ago Webster said, at Plymouth Rock, that the voice of acclaim raised here should be heard across the continent and lose itself in the murmurings of the Pacific. While Senator Lodge was giving the Anniversary address, as Daniel Webster gave it one hundred years ago, the telephone bell rang and Governor Coolidge of Massachusetts and Governor Stevens of California spoke together. Governor Coolidge sat in the chair of Governor Carver of *Mayflower* days and sent to California the greetings of Massachusetts. "Massachusetts and Plymouth Rock greet California and the Golden Gate. The sons of the Pilgrims, according to the prophecy, send the voice to you that it may be lost in the waves and the roar of the Pacific Ocean." This was about the most striking incident of the whole celebration.

The Speakers

It was a great day for Plymouth. All summer long outsiders have been among us, enthusiastic and wondering. They have felt that Plymouth itself cared little for these things. We have felt so ourselves at times, but we awoke. Not simply by putting on bunting and declaring the day a holiday, but we got into the spirit. We listened to Senator Lodge's great, though somewhat pessimistic, speech. We heard Dean Briggs read his fine poem, in which he brings the spirit of the Pilgrim down to this day, the day of the World War, and shows it at work among our contemporaries. We shall hear for days to come and read again and again the great, simple, and dignified words of the Governor as he reached down into the heart and spirit of the Pilgrim and in words that fit all time he tells us that the Pilgrim was a revelation. We heard all this, and in the afternoon at the Town Community Meeting we got more. Dr. Ashley Leavitt, of Brookline, spoke of our heritage, of the meaning of Plymouth Rock in the lives of the Pilgrims themselves, while Vittori Orlandini, of Boston, in English that shows plainly that it is not his native tongue, pleads for a place in this heritage for the foreigner. He pleads that we give up speaking of two kinds of Americans, the new and the old. Not so thought the boys who went overseas. There is only one kind of American. Dr. Thompson, Superintendent of Schools of Boston, asked the new-comers for but one thing—to be as true to the ideals that brought them here as were the Pilgrims to theirs.

Altogether, it was a great day for Plymouth. It was great so far as the weather was concerned. No breaking waves dashed high on her coast. Even the surf on Brown's Bar was lacking. The bay was calm and flat and the air clear and warm. One can hope that the Pilgrims had as good a day when they came. People flocked from everywhere. A special train brought state and national dignitaries, Governor Coolidge, Senator Lodge, the Belgian minister, Congressional Commissioners, *Mayflower* Descendants, and others.

The Old Pilgrims and the New

Plymouth is a cross section of this big land of ours. The Pilgrims were common folk. They were from the workers of that day. Plymouth is today a working town—a typical New England factory town. The summer tripper who rushes in and out again does not always realize that. About half of the town are descendants of the Pilgrims and the other half are themselves Pilgrims. For this reason the Town Committee in planning their community program thought of the relation of the old Pilgrims to those of later arrival. Thus the place on the program of an Italian.

In spite of Governor Coolidge's speech of faith on those "who sailed out of the infinite" seeking "a city . . . whose builder and maker is God," and of Dean Briggs' poem of courage, the morning celebration left one with a depression due to a somewhat pessimistic tone in Senator Lodge's oration. But the afternoon meeting, that touched the greatest problem before us as a nation today, the immigrant, lifted one up on its optimism. "Daughter of Truth and Mother of Courage," Dean Briggs says. Mr. Johnson, speaking to the Masonic body on Sunday afternoon (the most enthusiastic group of all) said, "Ideals are worth more than all possessions, and the Pilgrims, who were idealists, thus will never die."

One hundred years ago Daniel Webster pictured the glorious future ahead of the nation founded on Plymouth Rock and wondered with what thoughts and emotions we would be celebrating it today. One cannot but try to think the same thoughts for the next hundred years. As I sat waiting for Senator Lodge to arrive I talked with a woman and child from Virginia and an older man passed who was telling the usher that he had come all the way from Wisconsin. He had enlisted in the Civil War and gone West and this was his first time back. I talked with two men from Alaska. Across the hall was an Italian woman, bareheaded and in a red sweater. Near me was a Portuguese boy in an army overcoat, and all about were sons of Pilgrims and those who came in later boats. Any pessimism that I may have had vanished after the meetings were all over and I thought on these things. All these came to drink of the Pilgrim spring, the fountain of democracy, to breathe the air of liberty. Their words for liberty may not be the same any more than their name for God, but their ideals will fit into the ideals of the Pilgrim. And one hundred years from now when the ideals of all these who have fought for liberty on a hundred battlefields mingle with those of that little company of Englishmen who landed on Plymouth Rock, then shall we have a larger, broader, and more abiding freedom.

From Senator Lodge's Address

What meaning have the Pilgrims to us who have one and all been bred up in the nineteenth century spirit, who, carried away by the vast material progress of the past century, for the most part looking no farther than the physical effects and thinking too little of the higher meanings, now find ourselves beset by doubts, surrounded by dangers, and with the theory of life which seemed so fixed and permanent trembling in the balance? What has the foundation of New Plymouth, so full of the inspiration of hope to Webster and his time, to say to us as we look about us in this troubled and desolated world?

Their Stern Sense of Duty

As the little group of men and women who gathered here in 1620 stand out before us very luminous in the pages of history they have a stern, an austere, look, due perhaps in a measure to our own consciousness of what they believed and what they suffered and did. No doubt they lived and toiled and loved and married and were given in marriage and met the little events, hurrying on from day to day, much as human nature in all ages has commanded. But it is to be feared that they did not face all these daily incidents of life with a smile. To them life was very serious, perhaps a safer conception than the other extreme, which finds money and amusement and restless movement the most desirable objects of existence. But whether light-hearted or grave, the Pilgrims encountered the demands of life with unfailing courage, a quality always essential, never more so than when the clouds hang low and the minds of men are filled with apprehension. They had a very strong and active sense of public duty. It is possible that by their example they can on this point teach us something. Just at present there seems a great deal of concern about rights, and a tendency to forget the duties which rights must always bring with them, and without which rights become worthless and cannot be maintained. They were never so absorbed in their personal affairs as to forget those which concerned the public—the public meaning to them the entire body of men and women who had come to the New World together.

In this spirit, before they founded and established their little state, they drew up and signed the famous compact of the *Mayflower*—a very memorable deed, this voluntary act. They combined themselves into "a civil body politick," and agreed to make laws in accordance therewith, and to those laws and "offices" they promised "all due submission and obedience." It was a very simple little statement expressed in very few words. It is quite true that all that is vital in the compact may be found in Robinson's farewell letter received at Southampton, or in the patent itself. The Pilgrims may not have originated either the words or the principles of the compact, although the principles embodied were few and the words not many. But the fact remains that they had thought enough about government to agree upon these principles and be guided by them. It was only an agreement, if you please, but they made it. The act was theirs. They gave life to the thought. After all deductions made, here was a Constitution of government which is in its essence an agreement among those who accept it, made by the people themselves—an idea which has traveled far and wide, even to the ends of the earth and around the habitable globe since the *Mayflower* lay at anchor off Provincetown. Here, too, written in this same small paper was the proclamation of democracy, something which had quite faded away in Europe, and had never before been declared in the American hemisphere. The election of municipal officers was common enough in England, familiar no doubt to all the signers of the compact.

What was of vital importance and entire novelty was that the signers of the compact arranged for their rulers and representatives in a new and unoccupied country. In an unknown land, with no surrounding pressure from an established society and an old civilization, when each man could easily have broken away and sought for license and opportunity to do his own will, especially as they had founded their settlement outside the territorial limits of the patent, they promised to obey the laws made and accepted by the community. Each and every man of them sacrificed a part of his own liberty that all might be free. "Liberty," said Georges Clemenceau, a great man of our own time, "liberty is the power to discipline oneself," and this was the spirit which inspired the Englishmen who signed the *Mayflower* compact. No greater principle than this could have been established, for it is the corner-stone of democracy and civilization. They knew that there could be no organized society unless laws made by the state were obeyed by all, and this mighty principle they planted definitely in the soil of their new country, where it has found its latest champion in a successor of Bradford and Winslow, the present Governor of Massachusetts. It was their palladium and it must be ours, also, for when it is reft from any state or nation the end of civilization in any form conceivable by us is at hand. . . .

Doers of a Mighty Work

In these days of celebration, when public attention is strongly drawn to the Pilgrims, the voice of detraction is not stilled. There are always people, few happily in number, but very vocal, who cannot bear to acknowledge greatness, and to whom genius seems an offense. They seek in literature and in history to bring those whom men reverence and celebrate down to their own level. They search for the flaws, the errors, the shortcomings, and forget that those are not what concern us. No one regards the Pilgrims as perfect. They themselves had no such conception. They had a very deep and intimate conviction of sin. But what matters is their greatness, not their littleness. They did a great deed; there it stands, ineffaceable and beyond forgetfulness. They fought a good fight; they made mistakes and some other things besides. They had strong characters and unyielding courage. They had deep convictions. They were close kin to Macaulay's Puritan. "He prostrated himself in the dust before his Maker; but he set his foot upon the neck of his king." Whatever their failings, however simple, uneducated and undistinguished the mass of them may have been, they did a mighty work and their work lives after them. . . .

Examples of Great Principles

These Pilgrims of Plymouth stand forth exemplars of certain great principles which never can grow old and which can never be of better service than in days of doubt and trouble such as now beset the world. On one great point they made their meaning clear. They never confused moral and economic values; they never set material advance above the higher qualities of heart and mind. They never for a moment thought that life and its mysteries could be expressed in economic terms, which seems, if not actually avowed, to be the tendency among all classes today. They set character first. They reverenced learning and did homage to intellectual achievement. They succeeded marvelously. As we look at the world today, at what it seeks and what it apparently longs to be, is there not a great lesson to be learned and followed by us as it shines forth in the aspirations and deeds of these plain people whom here we celebrate? The wild new land, the unconquered wilderness which gave them the freedom they sought, seized with surprising quickness upon the deepest affections of their heart. It seems as if they said that here and not elsewhere will we live and strive—

Striking Sentences from Senator Lodge

Nations which neglect their past are not worthy of a future and those which live exclusively upon their past have the marks of decadence stamped upon them.

The inalienable companion of the spirit of progress is optimism, which is not a system of philosophy, but a state of mind.

The earth was all they had, and brief life was here their portion as it is with us. Yet they did not live in vain.

Until at last this love of earth reveals
A soul beside our own, to quicken, quell,
Irradiate, and through ruinous floods uplift.

A noble aspiration always, and when the "ruinous floods" came, as they did, these Pilgrims still pressed on, won through, and lifted up the cause for which they came, in the land they had made their own.

In all probability they still held to the belief of the Ancient World and of the Middle Ages that our minute planet was the center of the universe, to which, if I am not mistaken, Francis Bacon, regardless of Copernicus, Kepler and Galileo, still adhered. The earth was all they had, and brief life was here their portion as it is with us. Yet they did not live in vain. They strove to do their best on earth and to make it, so far as they could in their short existence, a better place for their fellow men. They were not slothful in business, working hard and toiling in their fields and on the stormy northern seas. They sought to give men freedom both in body and mind. They tried to reduce the sum of human misery, the suffering inseparable from human existence. Whatever our faith, whatever our belief in progress, there can be no nobler purposes for man than thus to deal with the only earth he knows and the fragment of time awarded him for his existence here. As we think of them in this the only true way, our reverence and our admiration alike grow ever stronger. We turn to them in gratitude, and we commend what they did and their example to those who come after us. While the great republic is true in heart and deed to the memory of the Pilgrims of Plymouth it will take no detriment even from the hand of Time.

The Pilgrims as Freedom Bringers

The conquerors of untrodden continents, the founders of great nations, are not so common as unduly to crowd the highways of history, and when we meet with them it is wiser, more wholesome, to venerate them for what they did than to belittle them because they were not perfect in all the details of life demanded by their critics in the much-abused name of the truth of history which the Pilgrims would have been the last to fear. Yet the greatest of all still remains behind. The founders of New Plymouth came here to find freedom to worship God in their own way. They sought to preserve their race, their allegiance to their native country and their language, but their religious freedom was the primary object to which all material purposes, all hope of bettering their worldly condition, were entirely subordinate. . . . When the Pilgrims achieved their purpose through much sacrifice and suffering they opened the door to the coming of freedom of conscience, and freedom of conscience meant freedom of thought upon everything within the mental range of humanity. Of all the possessions painfully won by the race of men throughout the centuries nothing approaches either in value or meaning the right of each and every man and woman to think their own thoughts in their own way. Can we longer wonder that the coming of the Pilgrims to these shores towers ever higher as a decisive event in history, for the battles won in the fields of thought make all other battles look small indeed, as the procession of the centuries moves slowly by.

Governor Coolidge's Tribute

Governor Coolidge delivered this tribute to the Pilgrims at the opening exercises of the Tercentenary celebration at Plymouth:

"Three centuries ago today the Pilgrims of the *Mayflower* made final landing at Plymouth Rock. They came not merely from the shores of the Old World. It will be in vain to search among recorded maps and history for their origin. They sailed up out of the infinite.

"There was among them small trace of the vanities of life. They came undecked with orders of nobility. They were not children of fortune but of tribulation. Persecution, not preference, brought them hither. But it was a persecution in which they found a stern satisfaction. They cared little for titles, still less for the goods of this earth, but for an idea they would die.

"Measured by the standards of men of their time they were the humble of the earth. Measured by later accomplishments they were the mighty. In appearance weak and persecuted they came, rejected, despised, an insignificant band, in reality strong and independent, a mighty host, of whom the world was not worthy, destined to free mankind. No captain ever led his forces to such a conquest. Oblivious to rank, yet men trace to them their lineage as to a royal house.

"Forces not ruled by man had laid their unwilling course. As they landed, a sentinel of Providence, humbler, nearer to nature than themselves, welcomed them in their own tongue. They came seeking an abiding place only on earth, 'but lifted up their eyes to heaven, their dearest country,' says Governor Bradford, 'where God hath prepared for them a city.' On that abiding faith has been reared an empire magnificent beyond their dreams of paradise.

"Amid the solitude they set up hearthstone and altar; the home and the church. With arms in their hands they wrung from the soil their bread. With arms they gathered in the congregation to worship Almighty God. But they were armed that, in peace, they might seek divine guidance in righteousness, not that they might prevail by force, but that they might do right though they perished.

"What an increase, material and spiritual, 300 years has brought that little company is known to all the earth. No like body ever cast so great an influence on human history. Civilization has made of their landing place a shrine. Unto the Commonwealth of Massachusetts has been intrusted the keeping of that shrine. To her has come the precious heritage. It will be kept as it was created, or it will perish, not with an earthly pride, but with a heavenly vision.

"Plymouth Rock does not mark a beginning or an end. It marks a revelation of that which is without beginning and without end, a purpose, shining through eternity with a resplendent light, undimmed even by the imperfections of men, and a response, an answering purpose, from those who, oblivious, disdainful of all else, sailed hither seeking only for an avenue for the immortal soul."

From the Forefathers' Day Ode

Following are extracts from the ode written for the Plymouth celebration by Professor Briggs of Harvard:

Land of our fathers, when the tempest rages,
When the wide earth is racked with war and crime,
Founded forever on the Rock of Ages,
Beaten in vain by surging seas of time,

Even as the shallop on the breakers riding,
Even as the Pilgrim kneeling on the shore,
Firm in thy faith and fortitude abiding,
Hold thou thy children free forevermore.

* * * * * * *

And when we sail as Pilgrims' sons and daughters
The spirit's *Mayflower* into seas unknown,
Driving across the waste of wintry waters
The voyage every soul shall make alone,

The Pilgrim's faith, the Pilgrim's courage grant us;
Still shines the truth that for the Pilgrim shone.
We are his seed; nor life nor death shall daunt us.
The port is Freedom! Pilgrim heart, sail on!

—*L. B. R. Briggs.*

Plymouth Church Reunion

The real celebration of the Tercentenary of the Pilgrim Landing began on Dec. 19, the Sunday before Forefathers' Day. On that day the old First Church brought back its children for a reunion. Seven churches are the offspring of this old church. Four of these churches are now Orthodox Congregational and three are Unitarian, and as all of them were asked to be present with their pastors and delegates at the service of Sunday morning, it was a real Congregational reunion. The spirit in which the invitation was sent was carried out in the meeting. It was one of fraternity and fellowship. It was a truly religious celebration of an event whose deepest meaning was religious, a fact that has somehow been forgotten in many of the celebrations that have taken place already.

The service consisted of Pilgrim hymns including one written for the occasion by Rev. Frederick L. Hosmer, the hymn writer. The sermon was by Dr. James L. Barton, Foreign Secretary of the American Board. It was a sermon full of inspiration and power and of the spirit of the time. A truly Plymouth dinner of Forefathers' succotash was served the delegates.

In the evening the same thought was carried out in a service held in the Church of the Pilgrimage at which the pastors of these churches were invited to take part. Three of the pastors and Dr. Barton taking for a main thought "Aids to noble living," as shown by the lives of the Pilgrims, spoke of the consecration of the will, the power of example, the divine fellowship, the service of God in the service of man. The congregations of the churches united in the common service.

The old Pilgrim Church never was a strong church. Plymouth never was a large place. At one time, we are told that it seemed through the spreading out of the people in search of better farming land that the church could not live. It did, however, send out seven other churches. Very early the church at Duxbury, in 1632, separated from the church at Plymouth, then in the same year the church at Marshfield was set apart. In 1646 a group of the people migrated down on the Cape to Eastham, now Orleans, and became a church. Plympton and Kingston separated in 1698 and in 1717. It was not until 1738 that a second church in what is now Plymouth was established, the one in Manomet Village being founded then. In 1801 came the separation of the Church of the Pilgrimage. It was these seven churches that came back in the persons of their delegates to speak not only of the influence on them of the Fathers but of the wider and greater influence on the whole English-speaking world and through the world of the whole wide world.

"The greatest things in the world are ideals." This was the thought of a most helpful and not the least of the religious celebrations of the Landing of the Fathers held by the Masonic Fraternity in the theater in Plymouth on Sunday, Dec. 19. The building was crowded to its very doors and an inspiring program of music, song and address was given. Mr. Melvin M. Johnson, representing the Grand Lodge of Massachusetts, gave an oration in which the religious and political ideals of the Fathers were presented in all their power—idealism put into practice; faith that works; democracy that works itself into law and order.

From Dr. Barton's Sermon

Delivered in First Church, Plymouth, Dec. 19, 1920

When we together glorify that body of men and women whose chief distinction was that they loved religious liberty and justice and respect for law more than they loved personal gain or safety or comfort or the achievement of honor among their own people, then we confess to the world that their ideals and devotion and willingness to sacrifice for the common good are, or should be, our ideals. . . .

If we honor the Pilgrims we must be ready to perpetuate their deeds. It is a wanton waste of time to celebrate the achievements of the Pilgrims without awakening in us and in those who participate a new purpose to be more worthy of such an inheritance. If we sincerely honor these founders of that which we hold as sacred in the state and in the church, we are bound to transmit this exalted trust unimpaired to the generations yet to follow.

We cannot in common honesty follow the story of their achievements through suffering, and straightway forget what manner of men and women we have become and what solemn responsibilities rest upon us because of their life and deeds. This generation must be the channel through which shall flow the currents of reverent loyalty to liberty and law which issued forth from them. This generation is twice blessed in that it has the inspiration of this tercentenary period and because it is placed in this transition hour in the world's history, when we are passing from an era of national isolation to a period of sweeping internationalism.

There is a startling significance in the synchronism of these two commanding situations. There is in this conjunction of circumstances adequate dynamic to change the face of the world. As the successors and heirs of those who released forces three centuries ago which have wrought mightily in moulding the religious, social and civic order of our generation, we cannot, without proving recreant to the sacred trust imposed in us, fail now to take up the task.

Tercentenary at Middlebury, Vt.

For seventy-eight unbroken years under the direction of the Middlebury Historical Society a gathering in honor of the Pilgrims has been held on the 21st of every December. Citizens and members of Middlebury College join in a reverent assemblage in the beautiful Congregational edifice and listen to addresses and appropriate music. Then what has invariably been called "The Ladies' Social Party" is held in the lecture room, beginning with a dinner and followed by music and speeches. Pres. J. M. Thomas presides and this year a number of the local ministers and the recently elected lieutenant-governor of Vermont were the after-dinner speakers. The speaker from outside the community was Rev. H. A. Bridgman, whose theme was "The Glory of New England."

Boston's Forefathers Celebration

The Boston Congregational and Unitarian Clubs joined in celebrating the Tercentenary of the Landing of the Pilgrims at a reception and banquet in Paul Revere Hall, Monday evening, Dec. 20. Over eight hundred were present. It was a pleasant social occasion and the good fellowship and common interest and enthusiasm in the event made it notable. Rev. Frank M. Sheldon, president of the Congregational Club, and Hon. Joseph Walker, president of the Unitarian Club, shared the honors of presiding. Dr. Paul Revere Frothingham of the Arlington Street Unitarian Church gave the invocation. The addresses were by Dr. Charles W. Eliot of Harvard and Dr. Nehemiah Boynton of Brooklyn, representing, respectively, the Unitarian and Congregational fellowships.

Dr. Eliot gave a thoughtful and informing study of "Constitutional Aspects of the *Mayflower* Compact." He emphasized the voluntary democratic character of the civil body politic created by the Pilgrims through the Compact signed in the cabin of the *Mayflower*, and said that it was the first time in the world's history that a chief magistrate was elected by the entire community, which submitted of its own accord to his authority. He referred to the importance of the church in this great enterprise, to the business aspects of it, and to the fact that practical religion was always dominant.

Dr. Boynton's subject was "Pilgrim Processionals." He gave a strong, inspirational message on the spiritual aspects of our Pilgrim heritage, emphasizing the power of such ideals as are maintained by the Pilgrim spirit. Among them are law and order, respect for others, the development of education and loyalty to the church. Dr. Boynton paid stirring tribute to the purpose which brought the two clubs together and encouraged closer relationship between the Congregational and Unitarian branches of the Pilgrim descendants in the coming days.

The Way One College is Doing It

By H. A. B.

"Dear old *Alma Mater*" is getting something besides cheers these days, whether her last name be Harvard or Amherst or Wellesley or Smith or Wheaton or Mt. Holyoke or some other cognomen. As from her high watch tower she surveys her children she must have a swelling lump in her throat and a rapidly growing fund of pride in her heart, for she beholds them not struggling every instant for money or fame, but pausing in the rush of life to think of her and work for her. What a tribute to the lasting idealism engendered by a college education are these groups of graduates intent on one thing—putting it across for *alma mater's* sake.

These college drives have so much in common that a little picture of the way one college—Amherst—is doing it may represent the broad lines of initiative and attack pursued by all the others. For the past ten years graduate enthusiasm has been mounting higher and higher, culminating in the establishment several years ago of the Alumni Council which co-operates with the trustees in major matters. A year ago this last autumn the Council convened on the hill where its members had studied and frolicked together. Some returned in a critical mood, asking why Amherst was not growing as fast as Dartmouth, or why the religious fervor there was not stronger. They had a bit of the attitude which sometimes characterizes freshmen when they come back to the old homestead after the first term and are troubled because the wall-paper is fading and the driveway needs repaving. But as these Amherst graduates lingered on the old hill the bright visions of their own college days began to live again. They asked what was their share in making the Amherst of the future. Some things about the dormitories, the recitation buildings and the college church looked shabby. The gymnasium was too small. As they talked with president and professors they learned what was lacking in various departments in the way of equipment. Compared with what successful alumni were earning out in the world the salary of these professors and instructors looked small. The outcome of consultation and inspection was the determination to make the outward equipment of the old college commensurate with the demands of the twentieth century. In due time able business and professional men of Boston, New York, Chicago, St. Louis and other cities outlined the framework of a three-million-dollar campaign.

This last November the initial rally was held at Amherst, four or five hundred key men in the undertaking coming from all over the country to perfect the final details and to get the personal thrill that should send each one back to do his full part. On the evening of Nov. 27, thirty alumni associations from the Atlantic to the Pacific held their annual dinners. Probably no American college ever before mobilized its sons the country over at one time and in just this way. Exchange of greetings by telephone and telegraph heightened the sense of fellowship. Within forty-eight hours picked men were at their task of pulling door-bells and buttonholing their brethren. The campaign had all the zest and movement of a great Red Cross drive. Men whose time commands a remuneration ten times that of the average college professor contributed their days and nights and signed checks running into the thousands. By the end of ten days two millions and three-quarters were in sight. The rest will come before Amherst shall celebrate next June with great exultation and deep gratitude its first centennial.

* *

Simply from a psychological point of view this Amherst campaign was interesting. It showed the concrete value to the college of certain traditions. A mighty asset was the fame of Lord Jeffery Amherst, the bluff English soldier who gave his name to the college that sits upon the hill. He is a comparatively recent discovery and really did not have as much to do with the foundations of the institution as did President Zephaniah Moore and his small staff of professors and the Connecticut River farmers whose gifts from their small incomes helped lay the foundations of the college. But Lord Jeffery is immortalized in the snappiest song known to American collegians, which along with "Cheer for Old Amherst," written by Jason N. Pierce of Washington and other relatively recent compositions have made Amherst a singing college. Many a victory on diamond, field and track is due to the way in which those undergraduates can sing. Undoubtedly the swing and music of these songs heard in many a banquet room through the month of November helped bring the campaign to its present gratifying point. Would that our churches today were singing churches! They would then be victorious churches.

Sabrina, that ancient goddess, whose statue once quietly dominating the flower beds near the college chapel, is now footballed back and forth between the odd and even classes, spending much of her time in old barns, wells and bank vaults, had her part, too, in the glorious outcome. Who will say that sentiment, even in this materialistic age, has lost its driving power?

* *

The Amherst campaign also showed that the little college in the country gets a hold on its students unequaled by any metropolitan institution. The memory of the view of the Pelham hills, of the "Hamp" road, of the Holyoke range and of the lovely Connecticut valley sweeping up toward Sugar Loaf and Tobey had its influence in unclasping many a purse and leading its owner to go down deeper than he would had the appeal simply been to pay back part of the thousand dollars or more which it cost his college to educate him over and above what his parents paid. Touching indeed were some of these gifts out of altogether too slender ministerial and teaching salaries, for this was not a rich man's campaign chiefly. An alumnus ninety years old, dependent upon others for care and actual sustenance, insisted on squeezing two dollars out of his small weekly allowance. From the Master's point of view his may have been the largest gift of all.

* *

And the college that stands for religion strongly, broadly, unflinchingly, may well derive encouragement for its future way from this successful Amherst campaign. Arthur Curtis James of New York City, the chairman of the Committee of One Hundred, in what he said to the assembled alumni in November lifted the movement to a high spiritual and even missionary plane. The cold fact is that men in the rush of the middle years will do more for an institution that has bred in them some sense of the value of unseen things, of the inevitable pull of duty, of the greatness of the unselfish life, than they will for an institution which simply undertakes to fill them full of facts and to equip them for a money-making vocation.

The five thousand Amherst alumni who with few exceptions have joined in this drive have done something more than put their college in shape to duplicate in the next century the magnificent service rendered in the last hundred years. They have become young and brave and strong again and thus Christ's own words have been freshly verified. "He that loseth his life"—in a great cause—"shall find it."

OUR PILGRIM PULPIT

The Christ of the Future

By Rev. Frank Dyer, D.D.

First Church, Tacoma, Wash.

"The Unsearchable Riches of Christ."—Eph. 3:8.

Standing as we are at this moment with the door of three hundred years of spiritual history closing behind us and at the portal of another three hundred years opening before us, it is fitting to inquire how we stand in relation to the supreme fact of our Faith: Jesus, the Christ! What are some of the gains made and the prospects before us concerning him whom we worship and adore?

When St. Paul spoke of the unsearchable riches of Christ, he did not mean that none of them could be discovered, he only meant that they could not be exhausted. Certain it is that we are vastly richer in the possession of Christ than were our Pilgrim Fathers. They had a great sense of the sovereign sufficiency of God, but Christ was not in their prayers, their hymns, their meditations, their preaching, as he is in ours.

Christ has grown immeasurably in his church. He is higher, deeper, broader, bigger and more vital to us than to our fathers. They had not the developed material that we have for thinking and feeling Christ. Christ is increasing—not decreasing. Every historic "Life of Christ" outside the Gospels has been written during the last century. We can scarcely count their number. How mightily Christ has grown in his Church through them. The Pilgrim Fathers missed all these.

Christ had not yet risen into the great hymnology of the church: "Joy to the World the Lord Is Come," "Come Thou Long Expected Jesus," "While Shepherds Watched Their Flocks by Night," "It Came upon the Midnight Clear," "O Little Town of Bethlehem," "Hark! the Herald Angels Sing," "Holy Night, Peaceful Night," "I Think When I Read That Sweet Story of Old," "There Is a Green Hill Far Away," "Rock of Ages," "All Hail the Power of Jesus' Name," "My Faith Looks Up to Thee," "Abide With Me," "Jesus, Lover of My Soul," "Crown Him with Many Crowns," and Handel's "Hallelujah Chorus," have all been written since the Pilgrim time. In these and other ways we are richer in Christ than they were.

Have we now exhausted him? It is my profound conviction that our discoveries have only well begun. All man's growing nature and every artifice of his invention shall yet do the Christ greater honor. We cannot foresee or imagine how gloriously the next three hundred years shall discover and universalize the resources of Christ. His name shall endure as long as the sun. Of his increase there shall be no end. Beyond what we can do alone, who have longer known him, will come the revelations of his glory from the nations of the East. The world that has seen in him the highest conception of God and of the possibilities of humanity through him, will not desert him for any impostor or usurper. He has ploughed his name into history and posterity will reap the harvest. Bushnell saw it: "Others have paved the way for us, we for posterity, but Christ has paved the way for us all to the stars." His name is above every name now. All nations shall yet worship him. Let us all take down our harps and begin a new epoch of worship of our Messiah, for he is indeed the Saviour of the World.

"Ring out the old, ring in the new,
Ring in the Christ that is to be."

WITH THE CHILDREN

Tales of the Mayflower Children

V. Constanta's Plan

By Pauline Carrington Bouve

"What news is this you bring concerning Desire Minter?" inquired Mistress Hopkins, somewhat sharply, as Constanta stood twitching her kerchief with nervous fingers.

"Desire is going back in the ship that sails this day week," replied Constanta, eager to tell the news before any one else could do so.

"A silly maid's talk," said Mistress Hopkins. "No doubt there be others who would fain see England's shores again, but there be little chance that their wish be fulfilled!" and she sighed.

"Why, mother," said the little girl, "I thought our people would never, never wish to go back to the land that wickedly drove them forth because of their faith?"

"True, child, but 'tis a hard life on this lonely coast for those who have known comfort in civilized lands, and the heart is but human to yearn for 'the flesh-pots of Egypt' even as the Israelites did in the Wilderness, for all our good Elder Brewster says to the contrary." A tear rose to her eye, but was hastily brushed aside, as though in shame. "But tell me of Desire and this talk of her going back on the ship."

"All that I know is what Love Brewster told to Humility Cooper, and Humility told to Elizabeth Tilly, and Elizabeth told to me, that Elder Brewster had a letter from Desire's friends in Austerfield (brought by the ship's captain) saying that she be sent to them. Love heard his father read the letter out to Mistress Brewster, and, O mother, there was a packet also for Desire, and within it was a red fustian mantle cloak, a lace collar with points, and a gold neck-chain."

"Red cloak, lace collar, gold neck-chain!" repeated Mistress Hopkins, scandalized but interested. "Already the Evil One hath set a trap for the vain and ungodly! Verily, 'tis a good thing the baggage goes away before she sets a bad example to silly maids with her gewgaws and makes mischief among those who should be of sober mind. But what else said the letter, Constanta?"

"I know not what else. Love was in such haste to go with John Billington to hunt for bayberries that he would not tarry."

"John Billington, alack!" cried the good dame, throwing up her hands piously. "I wonder the Elder lets him go about with that mischief-making lad who is ever ready to get himself and others into trouble."

"John knows where the biggest berries grow and where the birds and fishes are plentiful, and he brings in food when he goes out," said Constanta, more sturdily than was usual for the children of those times to speak when talking with their elders.

"Say no more. You are grown a froward child and unmannerly," rebuked her mother. "A pretty affair he made for our good Governor Bradford, when he roamed off into the woods and was lost for five days among the savages, and a shallop must needs be sent to fetch him back to his parents," she continued severely. "And it was not mischief-making to meddle with firelocks and set a fire a-blazing in the ship, forsooth! But who comes there now but Desire herself! She can best tell us the news about her leaving the Plantation."

"Good-morrow, Mistress Hopkins and Constanta," said Desire, as she stood at the open door a moment later, her pinafore filled with dogwood blossoms and cherry blooms. "I plucked these for you, Constanta; I pray you do not forget me till they fade."

"I will never forget you, Desire," said the little girl, seriously.

"Fie! Fie! My table is just white from the sand-scouring Edward Lister gave it, and these flowering things will undo his work," and Mistress Hopkins swept the blossoms from the deal table where Desire had spread them, into a birch-bark basket that stood near. "So you would leave us, Desire, if what gossip Constanta brings be true?"

"Yes, Mistress Hopkins, I go back in yon ship that rides there in the harbor," answered the girl, a wistful look in her blue eyes.

"And does the thought give you joy?"

"Yes—and no. Of a truth I scarce can tell which it be," said Desire. "When my good friends brought me, a motherless child, from Austerfield to Leyden and then across the stormy seas to this land, I looked upon them as my very own parents, knowing no others. But when Master Carver, our Governor, died, and then within five weeks his lady also died, I was sick at heart and wearied to go—but now, when my kinsfolk have sent for me to return, I do not wish to go, though I needs must, but would stay here with you if I might. I pined for the good house at Austerfield that had the glass windows, and for the fresh milk, the cheeses, and sweet butter"—

"Mark the child! Sweet milk and cheeses, and butter in a land where there was never seen cow or bullock!" cried Mistress Hopkins, a note of bitterness in her voice.

"But there will be cows and bullock some day." It was Constanta who spoke. "Wrestling Brewster says that Master Edward Winslow will bring them when he comes back from London. He says after a year or two Master Winslow will go there to make them send food and clothes and tools and whatever we need." Little Constanta spoke hopefully, with the faith of a child.

"Mayhap we shall not be in need of them by the time they come," said her mother, dryly. "But Desire will not suffer cold 'neath her warm cloak, and she will grow fat on butter, cheese, biscuit-cake and butcher's meat." She touched the maiden's thin cheek with a gentle finger as she spoke, and laid a kind hand on her fair hair.

"And I will send a plum pudding with 'To Constanta from Desire' pricked out in the frosting on the top!" and she clapped her hands, then blushed.

"Forgive my boisterous manners, I pray you, Madam!"

"Tut, tut, a joyous laugh makes a light heart as well as the other way round, and all of ye children have the burden of much toil and care for young shoulders to carry, so laugh when ye can—that is, when your elders be not near by to be disturbed or take it amiss."

Reassured by her mother's rather unusually lenient mood, Constanta came close to her side and, clasping her small hands before her, said: "Would it not be fine to give Desire a fare-ye-well party before she sails away across the sea? We could have for the feast"—

"Merrymaking and feast! What ails the child, that she talks of feasting when there is no more than enough to keep us from starvation with ships coming laden with burchinglane clothing instead of the food we require—though we are glad enough to get that, I am bounden to say!"

"What is it that troubles you, good wife?" inquired Stephen Hopkins, who at this moment entered the room. "Has aught gone amiss, that you look so harried?"

"Nothing save that Constanta here is prating of a farewell merrymaking to be held because Desire sails back to England this day week. The child must suffer from a disorder, to speak so wildly."

"Nay, wife, nay," said Master Hopkins, "'tis but the nature of youth to lack wisdom. Perchance she remembers in her mother's time how the young people held games and had tables set out with biscuit-cake, sweetmeats, and bread and honey for their pleasure. Times are changed now, lassie," he added, turning to the little girl. "We are living in a strange, wild land, and for young as well as old it is toil and hunger, struggle and hardship, not ease and fat-living, playing and merrymaking." Then, seeing the tears in Constanta's eyes, he added, "If so be the young people could furnish the food, the rest were an easy matter, methinks, but since that is out of the question—"

"But, father, I have a plan in my head by which, an you and mother consented, we could get together all the food for the feast and trouble no one."

"How now? Out with your plan, whatever it be," said Master Hopkins, anxious to please his motherless daughter and at the same time not to annoy her step-mother.

"It is this, father: to let all of the boys and girls get the food for the feast. The younger boys can dig for shellfish and gather wineberries, while the older ones can hunt and fish. John and Francis have brought in a deer more than once, and they might again—between this day and a week; and Love and Wrestling and Henry Samson will get partridges and wild ducks and geese and mayhap a young turkey. These will make a great feast! And we will not mind if there be no biscuit-cakes or sweets. Is it not a fine plan, father, and may we not do it? We will not make trouble for mother or any of the older folk."

"Not make trouble?" echoed Mistress Hopkins. "And who will roast your venison and geese and partridges and turkeys—if it chance ye should have any of these dainties? Ye cannot eat them raw, I trow."

"Priscilla Molines!" exclaimed both Constanta and Desire in one breath.

"Of a truth, wife, Priscilla showed much skill in the broths and possets and gruels she made for the sufferers during the sickness," remarked Master Hopkins.

"Since ye be all agog to encourage these silly children in their foolish whim, I need say nothing for your counsel," said Mistress Hopkins, stiffly. "But I would not have Damaris and little Oceanus so pampered to their destruction!"

"There be little danger of pampering one

(*Continued on page 870*)

AMONG THE NEW BOOKS

A History of Missions

West and East, The Expansion of Christendom and the Naturalization of Christianity in the Orient in the 19th Century, by Prof. E. C. Moore (Scribners). Dr. Moore deals in successive chapters, in a masterly fashion, with the spread of Western civilization and the Christian religion in the Eastern World; with the relation of religion to civilization: the effect of the secular influence and also of the missionary work with its manifold agencies. The study of these secular and religious factors in their mutual relations and their effects upon the East is the main aim of the author. He sets himself a new and tremendous task in showing the mutual relations and influences of these factors, particularly, of Christianity in organic relation to modern history as a whole.

The field covered by these lectures is very extensive, but it is done in a thoroughly scholarly fashion, and with a wonderful grasp on all the essential facts and factors. Wide reading, foreign travel, and large experience in the administration of our Foreign Missionary work have admirably qualified him for his task. The spirit of the author leaves nothing to be desired in the way of catholicity. There is much appreciation of the East and a generous recognition of what it has to contribute to the better life of the world. And in his treatment of large problems of missionary administration there is an exhibition of real statemanship. The book is destined to be of great service, and to have large influence in making for a better understanding between the West and the East, in bringing about a new and better relation of nations and races, and in giving men a new appreciation of the mighty work of missions in raising the level of peoples, and in unifying the world. It is a book which every minister and intelligent layman should read, and if they do "missions" will have a greater meaning and a larger place in their thought and work.

Daniel Evans.

The Pilgrim History

Bradford's History of the Plymouth Settlement, rendered in modern English by Harold Paget (Dutton). A piece of work well worth doing has been done in admirable fashion. The memorial volumes of this New England classic are large and heavy and the text is encumbered by a kind of spelling which is now unfamiliar. Mr. Paget has made the changes with excellent judgment and literary sense. An occasional phrase is better in the original as Bradford's quaint expression "the innocent trade of husbandry," which is changed to "the innocent pursuit of farming." But the best test is to take as a whole, one of the exquisite chapters for comparison of versions, such as The Flight to Holland or The Reasons Which Led the Congregation at Leyden to Decide upon Settlement in America. In the new form they lose nothing of force or effective expression.

On Religious Themes

Ethics and Natural Law, by George Lansing Raymond (Putnam). In this study of ethics the author determines "to draw no inference and advance no theory not warranted by known facts as ascertainable in connection with the operations of natural law." The larger part of the volume is a discussion of "keeping the mind's desires uppermost." At the same time the desires of the body are not to be suppressed, but both classes are to work together in harmony. It is a decidedly healthy and timely discussion, dealing with such matters as money-making, gambling, dancing, the theater, dress, chastity, temperance, industrial liberty, etc.

A Moslem Seeker After God, by Samuel Zwemer (Revell). This is a thorough-going study of the life of the Persian Moslem mystic, Al-Ghazali, who lived in the eleventh century. He is regarded as the greatest Moslem after Mohammed himself and the leader of his faith who came nearest to Christianity. Dr. Zwemer's attitude is deeply sympathetic with one whose life was seeking truth and earnestly endeavoring to live and learn and teach the religion which he believed to be true. Special emphasis is given to the benign influence of Jesus Christ as Al-Ghazali knew him through the literature of Islam—so near and yet so far.

Helps to the Study of the Bible (Oxford University Press). In all matters of historical Biblical criticism this volume presents the conservative position, asserting the Mosaic authorship of the Pentateuch, the single authorship of Isaiah, the historical value of Jonah, etc. It presents, with apparent approval, the Ussher chronology, placing the Creation at 4004 b. c. and follows throughout the scholarship of a century ago.

Encyclical Letter (Macmillan). Gives the latest conclusions of the Bishops of the Anglican communion (August, 1920), including the Encyclical letter and reports of committees, on such matters as International Relations, Industrial Problems, Position of Women, Problems of Marriage, Spiritualism, Christian Science and Theosophy, Church Union, etc.

Modern Premillennialism and the Christian Hope, by Harris Franklin Rall (Abingdon Press). A thorough discussion of the fallacious doctrine of premillennialism. The author begins with a study of the place of hope in religion. He shows that premillennialism "means despair as to the power of spiritual forces to redeem this world." It involves denial of the authority of Jesus, rejects the idea of a growing Christian social order and the larger program of the Church today, a Christianized world. The Church, it declares, is not God's agent for saving the world, but will itself be lost. It thus undermines loyalty to Jesus and to the Church. On the positive side the author sets forth the inspiring Christian hope of the Kingdom of God. We commend the volume to our readers.

Houghton Mifflin — From *The Dangerous Inheritance*

Recent Fiction

Homespun and Gold, by Alice Brown (Macmillan). It is rare to come upon a collection of stories so even in merit. They all concern the plain people of New England and the field is rich and varied. As set forth by the author, the whimsies, perversities and loyalties of this "peculiar people" furnish a full measure of enjoyment. The well-chosen title admirably describes the contents of the volume and is not taken, as often happens, from a single story.

The Dangerous Inheritance, by Izola Forrester (Houghton Mifflin). Beauty, temperament, and a chest of rare jewels—these were the elements of Carlotta's inheritance. She found it a very troublesome one; and the tale of her difficulties contains plenty of action, mystery, romance, and all the other ingredients of a pleasant evening's reading.

Dead Man's Plack and An Old Thorn, by W. H. Hudson (Dutton). The longer of these two stories is a new venture by this great master of style. He takes us into an English wood and on the traditional scene of it makes living for us a famous tragedy of nearly a millennium ago. It is a wizard's feat, done with the simplest means, without pose and apparently without effort—and Edgar and Elfrida and Dunstan live before us. The shorter story belongs in the cycle of the author's "A Shepherd's Life," and is earlier work. They both are worthy additions to the company of Mr. Hudson's widely variant records and imaginings of life.

Returned Empty, by Florence L. Barclay (Putnam). The author of "The Rosary" has struck a new vein, a dramatic and daring story of reincarnation. There is a mixture of material splendor, luxury and things of the spirit—but with a message of the folly of things which are of the earth, earthy. The story has for its frame work as to chapter headings and so on, Tennyson's "Crossing the Bar." What one thinks of the story will be largely governed by one's attitude to the psychic.

A Tenderfoot Bride, by Clarice E. Richard (Revell). Though fiction, this story of the experiences of an Eastern girl-bride in the "wild and woolly West" is true to life. That life is pictured in all its present-day phases—wild rides with untamed horses, the sheep business, roping and cutting out cattle and the rest. The book has been called "the first-hand epic of Western ranch life" and it deserves the name. There are some fine photographs of ranch life.

The Valley of Silent Men, by James Oliver Curwood (Cosmopolitan). This is a story of the Royal Northwestern Mounted Police. On what he believes to be his dying bed Sergeant Kent takes on himself the responsibility for a murder which he did not commit. He did not die but fled, branded as a murderer, with Marette, the girl of mystery. They fled into the Far North from Athabasca Landing, where the book begins. All sorts of adventures, hair-raising and thrilling, mounted police, trappers, voyageurs and all kinds of denizens of the Far North fill the book.

IN THE CHURCH SCHOOL

DR. DAVIS' BIBLE CLASS

Jesus Teaching Forgiveness

International Sunday School Lesson for Jan. 9. Matt. 18:21-25.

Begin the study of the lesson by reviewing your conception of what forgiveness means. It is not simply a pleasant Christian grace. It has a profound meaning and it fills a great place in the development of the highest life of mankind. So long as sin exists in the world and the finest relations of men are disturbed by it, forgiveness is a force, a factor of supreme importance. Think of the *social power* of forgiveness. All human experience proves that many of the finest issues of life are the result of forgiveness, God's forgiveness of man and man's forgiveness of man.

1. *The Boundless Reach of Forgiveness.* Do not cramp the lesson into the mere boundaries of mathematics. It is not a matter of a literal seven times, or seventy *and* seven, or seventy *times* seven. Seven was a *complete* number; seventy times that would mean completest completion if that were possible. That is, forgiveness knows no boundaries that can be set to it by arithmetic. We must take this statement of Jesus just as it reads. If God's nature is the background of the moral and spiritual universe, then forgiveness cannot be cramped by arithmetic, because God has put no limit to the range of his pardoning love. The worst sinner or the least may come to God sure of the answering forgiveness of the infinite Love.

2. *The Power of Forgiveness.* It may seem absurd to claim that forgiveness is a moral and spiritual force; but the truth is so important and has been stated so clearly recently that we shall quote from a book, the reading of which we strongly recommend. *The Christian Adventure*, by Rev. A. Herbert Gray of Glasgow, published by the Association Press, contains these clear and forceful statements:

"Christ would account that man happy who had most generously and freely forgiven his enemies. And he made his demand absolute. He would hear of no limitations. To one of his disciples, who had stretched his spirit to the point at which he thought it might be right to continue this policy until seven times, Christ replied by saying, 'No, but unto seventy times seven.' The world of that day gasped at such a doctrine. And it still does so. It is almost universally held that such forgiveness is sure to be interpreted as a sign of weakness. The refusal of it has been justified of late a thousand times on just that ground. But forgiveness—real forgiveness and not merely a cowardly refusal to display resentment—involves great strength. Aristotle, in drawing the picture of that high-minded man whom he accepted as his moral ideal, declared that he would be too great to notice small offenses, and would pass them by in sheer pride, while for great offenses he would take a truly great revenge. But Christ, with a far deeper moral insight, declared that real greatness of mind would show itself in a forgiveness that would never fail. He had climbed to heights undreamt of even by that great Greek moralist, when he prayed, 'Father, forgive them.'

"The secret of Christ's demand lies in the fact that forgiveness is the only ultimately successful way of overcoming evil. It is so, to begin with, in the case of individuals. Threats and punishments fail to eradicate the evil in man. At best they only force it underground. Bribes and promises fail to produce the virtuous heart. Their ultimate appeal is to the greed in man. Evil is a stronger thing than either the fear of pain or the hope of future reward. But it is *not* stronger than forgiving love. Jesus used that weapon with the Magdalene, with the thief on the cross, with Peter, and with Zacchæus. And in all these cases it achieved the great result. . . .

"One thing alone can deliver the world, and usher in a new day for mankind. And that one thing is forgiveness. It ends evil because it wins the evildoer. It gets at the root of evil, and undermines the spirit that produces strife. It saves the sinner because it makes its appeal to the good that is in him, and calls it into life. In individual cases it may seem to fail, but for all that it is for the race the supreme escape from evil."

This is searching, radical teaching. Does that mean the criminals should be pardoned? Should France forgive Germany and trust her? Should we trade with Russia? Dare we follow Jesus?

3. *The Warrant for Human Forgiveness.* Jesus as was his custom told a story to illustrate the truth. The warrant for human forgiveness is the forgiveness of God. It seems so foolish and wicked to harbor a grudge against a comrade when we have been so freely and so fully forgiven by God. *But do we feel that we have been forgiven by God?* Is there clear and actual meaning to our own experience in the words *God's forgiveness?* If not, ought there to be? How can *we*, the members of this Bible class, gain any definite and compelling meaning from the experience which we can hear affirmed in the testimony of a mission hall at any meeting of converts? Has God forgiven our sins? How, *therefore*, ought we to treat others?

Ozora S. Davis

Chicago Theological Seminary.

The Study of the Bible

XIII. Making the Bible a Living Book

What a wealth of material, touching almost every phase of life, the Old Testament furnishes. Abraham, that forerunner of the Pilgrim Fathers, generous, courageous, faithful, righteous, seeking a new home under the call of God, stands out majestically in the midst of his dim antiquity; Isaac and Rebekah are splendid examples of what divided counsel between parents will do in troubling a family. For genuine love and devotion, Jacob serving seven years for Rachel, which "seemed to him but a few days, for the love he had to her," is a beautiful illustration. Had we come upon the story of Joseph in booklet form for the first time, it would fascinate us by its plot, rivet our attention by its rapidity of action, and lift our ideals by its revelation of lofty character.

Where in history will you find more splendid unselfishness than in Moses, who left the side of Pharaoh to become the champion and leader of a horde of slaves, or truer mark of leadership than when he identifies himself with his rebellious people and asks God, in case he cannot save Israel, to blot him out with his own people? The Ten Commandments are as true and binding as they ever were. To be sure, a person who has the love of God in his heart does not need them, but that does not make it any less true that a man should not steal. The book of the covenant, the heart of the Mosaic legislation, has ideals of national co-operation and well-being, which put many of our own to shame. "Thou shalt love thy neighbor as thyself" and "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might" are found in Leviticus and Deuteronomy. There is the transient here, but also the permanent; there is the provincial but also the universal.

In all literature there is not a more beautiful pastoral than the story of Ruth who, leaving kindred and native land in her love for Naomi, insists, "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, I will die, and there will I be buried." Where will you find a choicer elegy than David's lament over the death of Saul and Jonathan, where he forgets Saul's attempts upon his own life and sings, "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided"? So long as friend shall value friendship, and unselfish comradeship shall be esteemed, the friendship between Jonathan and David will lift our souls toward the sublimest human relationships. So long as we immortalize deeds of valor in songs of praise, so long as youth shall aspire to patriotic and heroic endeavor, the story of David and Goliath will thrill the hearts of our young.

The problem, why do the righteous suffer, has never received more dramatic treatment than in the book of Job. The Psalms cover every range of human life, express every type of religious sentiment, and reach from deepest sin and darkest human passion to divinest ideals and sublimest trust.

But the prophets are the superlative religious teachers of the Old Testament. Here we listen to statesmen of the first rank, strong, virile men, standing in the midst of their nation's political, social and religious life, daring to speak for God, to kings, princes, priests and people.

Isaiah scorns their religious ceremonies, and sacrifices, demanding that they "seek justice, relieve the oppressed, judge the fatherless, plead for the widow." "What mean ye that ye crush my people, and grind the faces of the poor?" "Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land!" Here is a man with a social as well as an individual message. God's ideal is of a king, reigning in righteousness, princes ruling in justice, and of man as a hiding place from the wind, and a covert from the tempest. The second Isaiah, a prophet of the exile, is the spiritual guide of his captive people, sublime in his thought of God working his will among the nations, tender as the love of a mother, when he pictures God as feeding his flock like a shepherd, gathering the lambs in his arms, carrying them in his bosom and gently leading those that have their young. With penetrating vision he sees that God's redemption cannot be wrought by the nation as a whole, nor even by a considerable remnant; but finally by the suffering servant. He calls his people to break every yoke, to let the oppressed go free, and finally sees the Spirit of God upon one who shall bring "good tidings to the poor, bind up the broken-hearted, proclaim liberty to the captives, and the opening of the prison to them that are bound."

Amos, with God's indignant righteousness burning in his pure soul, turns from his sycamore trees, and calls those who have "sold the righteous for silver, and the needy for a pair of shoes," that crush the poor, that oppress the needy, that are at ease in Zion, that are not grieved for the affliction of Joseph—calls them to prepare to meet God, who will set a plumb-line in Israel; calls them to "hate the evil and love the good, and establish justice in the gate."

Hosea, prophet of God's tender and unfailing love, with an evangel winsome as the Gospel, exposes his people's sin, sees them unfaithful as a wife who has become a harlot, yet woos them back from their degradation by telling them of God's care for them: "When Israel was a child, then I loved him. I taught Ephraim to walk; I took them on my arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love. How shall I give thee up, Ephraim? How shall I let thee go, Israel?"

Jeremiah, prophet of the bleeding heart, burdened with his people's sin, yet sees the day when God shall write his law, no longer on tables of stone but in their hearts.

Micah, prophet of the poor, has a message which burns through his people's individual and social sin like a consuming fire. He cuts away their pretensions, rejects their burnt offerings, and brings them face to face with God, whose sole requirement is that they "do justly, love kindness and walk humbly with God."

Around the heart of these Old Testament messages we may build the actual situations which existed until they glow with living interest. (Answers to questions in a later issue.)

F. M. SHELDON.

The Herring Memorial Fund

(Designed to be serviceable to Mrs. Hubert C. Herring while she lives. After her death the Trustees of the Annuity Fund, in perpetuation of Dr. Herring's devotion to his brethren of the ministry, distribute the income, as their judgment shall deem best, to ministers who, in order to secure the benefits of the Annuity Fund, need special assistance in meeting their requisite annual payments. In case any part of the income in any one year is not needed for such purpose it may be used to supplement the income of the Pilgrim Memorial Fund. The minimum hoped for is $20,000).

Cummings, Mary K., Lisbon, N. H.
Leavitt, Darwin A., Chicago, Ill.
Moore, Frank L., Nutley, N. J.
Newcomb, E. H., Keene, N. H.
McAllister, Frank B., Worcester, Mass.
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Butler, Emily O., New York City.
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Goodwin, Thomas O., Chicago, Ill.
Herbert, William, Sheldahl, Io.
Kilbon, John Luther, New York City.
Reasoner, Mrs. J. S., Lincoln, Neb.
Clark, James S., Brookfield, Vt.
Morse, Frank A., West Rutland, Vt.
Reed, Lewis T., Brooklyn, N. Y.
Stacy, A. P., Minneapolis, Minn.
Buttrick, Helen, Lowell, Mass.
Anonymous, Grinnell, Io.
Rhodes, Charles M., Taunton, Mass.
Russ, Charles C., Hartford, Ct.
Beard, M. L., Oberlin, O.
Beard, Gerald H., Bridgport, Ct.
Benedict, A. W., St. Louis, Mo.
Booch, H. R., Abingdon, Ill.
Bridgman, H. A., Boston, Mass.
Austin, L. H., Seeley, Cal.
First Congregational Church, Montclair, N. J.
Fowle, Luke W., Woburn, Mass.
Reeve, F. E., Western Springs, Ill.
Ropes, James Hardy, Cambridge, Mass.
Searing, Henry, Upper Montclair, N. J.
Williams, Mrs. E. M., Northfield, Minn.
Cutler, H. W., North Wilbraham, Mass.
(423 subscriptions aggregating $13,608.60)

A Tribute to George E. Keith

South Church, Brockton, Mass., has suffered a great loss. George Eldon Keith, called without exception by individuals in every walk of life "Brockton's greatest and best," came to his eternal rest on Dec. 9, as he was nearing his seventy-first birthday. Joining South Church in July, 1866, Mr. Keith always held that church close to his heart. He gave us the best of business advice, for it was his genius that built up the great "Walkover" shoe industry, the first to enter foreign stores activity, and now operating in almost every civilized country. He gave us of his time, his greatest service being to our children among whom he served for thirty years as Superintendent of the Primary Department, and ten years as Superintendent of the entire school. He gave us of his wealth, his greatest gift being the fine hall in which the Sunday school is housed, and in which hangs a magnificent painting of Christ among the children, the work, by special direction of Mr. Keith, of Gabrini, of Rome.

How much he gave himself could only be imagined as one watched the thousands who passed in that sad line on the day of his funeral. The finest of clothes mingled with rough shirts and some overalls in that line. Such a wealth of floral tribute as the city never saw had within it "close to Mr. Keith" the pine twig in the midst of a few sprays of red berries, the token of a former employee, now unknown to the family, who personally brought it to her "best friend and helper."

It is no surprise to us to find that his life continues to bless. Immediately after the funeral that great mass of the most beautiful flowers was distributed to every hospital in the city, to two tuberculosis hospitals in near-by towns, and to the aged residents of the poor farm. A fund of $100,000 is left in trust for special pension to faithful employees. Local organizations are remembered with endowment, among them, hospital, $50,000; Y. M. C. A., $25,000; Y. W. C. A., $10,000. The Northfield Schools, of which he was a trustee, receive $20,000; 10,000 is given to the American Board of which Mr Keith was a corporate member. The church which he served so well is given outright $50,000 for endowment, and also a fine helpful challenge of $25,000 to be held in trust, all principal and accumulations to be used in the erection of a new building if the church shall build within the next twenty-five years.

S. K. T.

Sabbath Situation in New Hampshire

The nation-wide discussion over Sabbath observance makes the New Hampshire situation, where something is being done about it, the more interesting. The Governor's Committee on Sabbath Legislation has held two important hearings in preparation for a report upon what promises to be one of the most important subjects before the coming Legislature. Probably no state ever before gave such careful consideration to the matter of Sabbath legislation.

At the first hearing the two chief recommendations were, first, the retention of the present law, chiefly based upon religious grounds, and, second, a tentative revision whose objective is stated in an interpreting clause as follows:

> "This law shall be so interpreted as to provide one day's rest in seven, to prevent commercializing the Lord's Day, to protect the rights of those who worship, and to secure the moral and religious training essential to citizenship."

The former position was taken under the leadership of the Lord's Day League of New England; the latter by the Sabbath Conference of New Hampshire, whose Legislative Committee is composed of officially appointed members of the leading denominations, but which of course compels no individual's assent to the bill.

The present law has been upon the statute books since 1842, but has long since been repealed in practice, and lacked but two votes of being repealed by the last Legislature. If the state has a right to compel religious observance and if the authority of the Sabbath has been transferred to the Lord's Day, and if the present law is a transcription of the Fourth Commandment, the statute should be retained unmodified. If, however, the basis of Sabbath Legislation is the public health and the public morals, and to provide a day for religion, leaving the manner of its observance free to the individual, provided that he does not interfere with the rights of others, then the proposed revision should be the basis of the new Sunday law.

The time of the second hearing was given largely to the Seventh Day Adventists who opposed all Sunday laws on the ground that they were religious laws and therefore unconstitutional. Sunday laws which are religious and coerce conscience should be repealed. The proposed draft requires no religious act on Sunday, and forbids no religious act on Saturday. Every man is free to do as his conscience leads. The state selects as the day for the civil Sabbath the one most convenient for the majority. Such an institution is not religious and is not unconstitutional. Indeed it is in the constitution itself which, in the case of the President, specially frees him from Sunday labor.

The Sabbath Conference has been anxious first to get the principles on which Sabbath legislation should be based and then to crystallize them into words which shall give a just and equal and enforceable law. It would neither see red nor blue. It would make no compromise of principle, but would make any compromise or change in words to protect the civil Sabbath as of inestimable value to the state. But when all this has been done, it would recognize "what the law could not do" and that the infinite values of the Lord's Day are still a matter of persuasion, so that they who have only observed it as a civil institution may be so attracted by its blessedness that they will also want to keep it as a religious institution.

The next step will be the report of the Governor's Commission in January.

EDW. A. TUCK.

Sec'y, The Sabbath Conference, Concord, N. H.

THE HOUR OF PRAYER

In the Beginning, God

Comment on the Midweek Prayer Meeting Topic for Jan. 3-8

BY ISAAC OGDEN RANKIN

Scripture passages. Gen. 1:1; Rom. 11:33-36; Heb. 2:6-18.

A Year with God. Is that what we look forward to? We shall then order our thoughts and our behavior accordingly. And this will not be our burden but our opportunity and joy. A man is known by the company he keeps and to walk with God is to become godly. What better can a man wish for himself, his neighbor or his friend than to keep that high companionship? Is it possible, then? It is not possible otherwise. The question is not whether we shall spend the year with God; but whether we shall be aware that we are doing so and make the most of the opportunity. That is religion—to walk with God. It is not a matter of creeds or even of ordinances, except as these express and help the personal relation. And this accepted and improved personal relation is the very aim of that life for which we were sent on earth. It is, for one thing, the great opportunity of individuality, of separate personal expression. For individuality is at bottom a social thing, and the highest part of our social relations is with God. To have acquaintance with him is to have a key to all social relations.

God at the Beginning, in Order that God May Be at the End. Our Bible would hardly be a Bible at all if it did not assert God at the beginning of our world's life. We do not know what time means. We are wiser to think of it as succession, the following on, one after another of experiences and events. Nor would our Bible be a Bible if God were not at the end of it. For each of us life is a journey from our home with God to our home with God. Our experience of earth is like a year at school. We move on toward what for each of us is a dramatic climax—the return of the student to his home. But we shall feel ourselves welcome there only in proportion as we have had the thought of our home in mind in hours of school.

God as Our Father. One thing which Christ came to do was to make it plain that God is our Father and is interested in what we do and learn. If he had not meant to show us that he could never have thought of the story which we call the parable of the Prodigal Son. I like Luke's version of our Lord's words of encouragement: "Fear not, little flock, for it is your father's good pleasure to give." We do not have to urge God to be generous. His loving-kindness runs before our wish, if it does not always take the same course as our imaginings.

Considering God First. Our best hopes, then, of life and for the world are bound up with the will of God. And this is true of our best hopes for ourselves. That is why Christ taught us to begin our prayer with the words, "Thy Kingdom Come!" We are blind or misguided or out of the way when we imagine that the best thing for us in this year with God would not be what God most wants. For that is heaven's law and must become the law of earth if human life is to flourish and grow strong.

Closet and Altar

IN THE MIDST OF THE YEARS

O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy.—Hab. 3:2.

Fear ye not therefore: ye are of more value than many sparrows.—Matt. 10:32.

Remember always that the days before you are God's days, for training first and then for final victory and peace, and you shall not be betrayed either by futile hopes or hindering disillusionments.—*Bolton Jones.*

Be at war with your vices, at peace with your neighbors, and let every year find you a better man.—*Benjamin Franklin.*

We sleep and wake and sleep, but all things move;
The sun flies forward to his brother suns;
The dark earth follows, wheeled in her eclipse;
And human things, returning on themselves,
Move onward, leading up the golden year.

Fly, happy, happy sails and bear the press;
Fly, happy with the mission of the Cross;
Knit land to land, and blowing heavenward
With silks and fruits and spices, clear of toll,
Enrich the markets of the golden year.

But we grow old. Ah! when shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams across the sea,
Through all the circle of the golden year?
—*Alfred Tennyson.*

Life is a fabric woven upon the loom of time by the shuttle of the days with thoughts and deeds for thread. We ourselves are the weavers and God is above it all. Each new year sees some pattern set, each year concluded is measured by the breadth we have woven.—*Gaius Glenn Atkins.*

Father in heaven, who hast sent thy Son to be our Saviour and our Brother, we come to thee with contrition of heart in the ending of the year. Remember not against us the evil we have done, but pardon and guide us into all righteousness. Give us the aid and teaching of thy Holy Spirit and let this year that stands at the door of our experience be a year in which thou shalt show thy hand and purpose in the affairs of men. Thy will be done, thy kingdom come, in our hearts first, we pray thee, that we may be true witnesses and instruments of thine. Amen.

—*Isaac Ogden Rankin.*

The Endeavorer's *Vade Mecum*

Comment on the Christian Endeavor Prayer Meeting Topic for Jan. 9-15

BY CHARLES ERNEST WHITE

Topic: The Most Helpful Passages in the Bible. Ps. 119:129-136.

Light from the Bible Passage

The enthusiastic commendation of the writer of this Psalm is echoed by any one who has made the Bible his "meditation all the day" (v. 97), whose attitude toward it is indicated in the words: "Oh, how I *love* thy law!" (v. 47). His continual prayer is "Open thou mine eyes, that I may behold wondrous things out of thy law" (v. 18). To him the Bible gives light on life's dark problems and ways (vs. 105, 130), steadiness as he goes through them (v. 133), a fine spirit of cheer in his heart (vs. 54, 111) and an antidote to despair (v. 92, 114). To him it means life (v. 116) and salvation (v. 41). His very great concern was, as should be ours, that so many either do not know the Bible, or if they know it, do not observe it (v. 136).

Leads for the Leader

It is no disparagement of the Bible as a whole to admit what our topic suggests, that some parts of it are more helpful than others. Great sections of it are pure history, which has its helpful side. Much of it is minute legislation which has no influence on our personal life. There remain large sections which have a practical value for us.

Read (in advance) and indicate the practical everydayness of many of the *Psalms*, such as 1, 8, 15, 19, 23, 24, 27, 32, etc.

Consider the freshness even today of much of the wisdom of *Proverbs*.

Among the gospels, *Mark's*, is peculiarly appealing to young people. "Straightway" is a characteristic word in it.

Paul's letters have a modern note that cannot but attract our attention. The twelfth chapter of *Romans*, *I Corinthians 3*, *Ephesians 6*, *Philippians 3*, and the letters to *Timothy* are "just our kind."

Thoughts for Members

(The Bible) is a living, ever up-to-date guide book, a storehouse of all necessary wisdom. It is written in the history of men's lives, who fought exactly the battles I have to fight, who faced the same difficulties, temptations and doubts that I have to face.

I acknowledge that the Bible often seeks to rebuke me. I sometimes find it a hard master, bidding me do things that at the time I hate to do, go to places I certainly should not seek myself.

Extracts from *Grenfell: A Man's Helpers.*

A Moment of Prayer

O Thou who hast brought down through the ages thy Word of Words, we thank thee for that fortune which brought us to a land where that is an open book. May it become day by day more open in its light and leading for these lives of ours that become so easily darkened and wayward. Amen.

Fine New Plant for Dallas Church

Sunday, Oct. 31 of this year was a memorable and inspiring day for Central Church, Dallas, Tex., a picture of which appears on this week's cover. On that day its fine new sanctuary was dedicated. Central Church is only about 20 years old but from the first it has been one of the outstanding and highly useful organizations of the denomination in the Southland. During the pastorate of Rev. J. B. Gonzales it came to be felt, because of encroaching business on its downtown location, that removal to a residential district would be wise. A site was purchased and an advantageous sale of the old property negotiated. Even plans for the new building had been drawn when the war brought a pause. Later, however, under the efficient leadership of Mr. Gonzales and a loyal Planning Committee the enterprise was carried bravely forward.

The new building is dignified, churchly, beautiful. Modified Gothic, it has flying buttresses and high-arched windows supplied with attractive art glass. The auditorium is finished in dark exposed timbers, the walls are tinted in light tan, and the harmonious furnishing is completed by the splendid Watson memorial organ, presented by the widow and son of the late Alexander Watson, charter member and beloved leader in Central Church from the beginning. A gallery, foyer, rest and office rooms on either side supplement ample worship facilities. The departments, however, on which almost more care has been expended are those designed for the educational and social activities of the church. These are at the rear, entrance being had from both front and side streets. Assembly, primary department, class and club rooms, parlors, kitchen and dining-rooms are conveniently arranged. The entire plant involves an investment of about $100,000 and there is no debt-burden on the organization, neither was any appeal for funds made on dedication day.

In spite of inclement weather large audiences attended both the Sunday school and dedication service of the morning. The sermon was delivered by Dr. W. W. Scudder, old-time friend and co-laborer of the pastor, Rev. Thomas H. Harper, D. D., and was a statesmanlike presentation of the world-wide progress of the church. The pastor led in the act of dedication and offered the prayer. At night fitting addresses were delivered by Dr. H. B. Harrison, Supt. A. E. Ricker and Dr. Scudder. It was altogether a joyous and heartening day.

The finest significance of this dedication for Congregationalism in Texas arises from the strategic relation of Central Church to the Central South. For 20 years a downtown church, despite the supposed unfriendliness of the religious climate to Congregational work, Central has gathered strength and assumed effective leadership in city and state. Dr. Gonzales, who came to this field six years ago, had at an earlier date served as superintendent of Texas missionary work, and his broad sympathies allied the organization with all far-reaching Christian interests. Now, with the acquisition of the better location and the larger equipment, together with the coming as pastor of Dr. Thomas H. Harper, whose wide experience in the pastorate and in state work in Washington fits him to a remarkable degree for aggressive leadership, the outlook is most encouraging for a strong and successful advance all along the line in the state and indeed the Central South. Already in the two months since Dr. Harper came twenty-five new members have been gained, widespread community interest in East Dallas is evident, and the musical and social events of dedication week have served greatly to quicken friendly feeling and to strengthen Central's hold on the field. Dr. Harper and several members of Central have been elected to the Texas Missionary Committee which will suggest forward-looking plans and programs of Christian service in the state, and Central Church bids fair to be a real Cathedral Church for Texas Congregationalism for the days to come.

A. E. R.

Favorite Poems

Rev. Walter H. Riley, who sends the following verse, is minister of the First Congregational Church in Weeping Water, Neb. He writes that this poem, read first a good many years ago, has been a constant source of inspiration to him. It is from the pen of Edward Rowland Sill.

Forenoon and afternoon and night—forenoon,
And afternoon, and night—
  Forenoon, and—what!
The empty song repeats itself. No more?
Yea, that is Life: Make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won.

Gordon Meetings in Boston

The Evangelistic Association of New England will launch a series of noonday meetings at the Park Street Church, Boston, on Jan. 3, which will continue through the entire first month of the New Year.

Mr. S. D. Gordon, author of the famous "Quiet Talks" series of books, is to be the daily speaker. Mr. Gordon has just completed a most successful series of meetings in Chicago.

FRANKLIN ACADEMY

1881 *Fortieth Anniversary* 1921

DR. HERRING wrote

My dear Mitchell:

I am heartily interested to know that you are finding friends for the work of Franklin Academy.

It is more than eighteen years since you and I began to work together for it and similar interests in Nebraska. I believe very thoroughly in the work which the Academy is doing.

Wishing you the greatest success, I am,
Faithfully yours,
(Signed) HUBERT C. HERRING.

Note Well Three Things

1. Every dollar given on this pledge will be used exclusively to help wipe out our interest bearing debt.
2. Every dollar so given (up to $7,000) will secure for us for the same purpose another dollar from the Congregational Education Society. 100 per cent. on your investment.
3. At your option, your gift may be without condition, or on the condition that the full $9,000 be secured.

Liberty Bonds received at par. Send us a shower.

THE PROCESSION OF THE FORTIES

We are paying interest on a debt of	$15,000
(The accumulation of forty years)	
The Congregational Education Soc. Boston, offers	7,000
On condition that the Academy raises balance	$ 8,000
Add interest on $15,000 for one year	1,000
Total for the Academy to raise	$ 9,000

40 gifts of $100 each	$4,000
40 gifts of $ 50 each	2,000
40 gifts of $ 25 each	1,000
40 gifts of $ 20 each	800
40 gifts of $ 15 each	600
40 gifts of $ 10 each	400
40 gifts of $ 5 each	200
280	$9,000

100 per cent.—where every dollar counts two. Come, let's go!

THE PLEDGE OF THE FORTIES

To help secure the conditional offer of $7,000, described above, to clear Franklin Academy of debt, and to meet accruing interest, I will be one of the forty persons to give to Franklin Academy,

One Hundred, Fifty, Twenty-Five, Twenty, Fifteen, Ten, Five, ($.............)
(Underscore)

....DOLLARS
(Write here the sum you will give)

Payable on or before February 9, 1921, the 40th anniversary date. Date ....

Name .... Address ....

Remit to G. W. Mitchell, President, Franklin, Nebraska

IN THE CONGREGATIONAL CIRCLE

How They Do It

An Exchange of Methods in Church Work

Musical Services of Worship

A solution has been found for the problem of the Sunday evening service by PILGRIM, DORCHESTER, MASS., PROSPECT HILL, SOMERVILLE, MASS., and other churches of Greater Boston. Mr. Paul Shirley has perfected a plan by which members of the Boston Symphony Orchestra and other musical artists assist the pastor and organist in attractive "Sunday Evening Musical Services of Worship."

"Musical artists," whether of the "high-brow" order or of the Bolshevist "rag-time," do not always speak the language of church worship. The quality of the musical selections as well as the conduct of the musicians has not jarred the most sensitive minds and they have left the people in a receptive mood for the message of the minister.

Fortunately for the high and popular character of these services the director is familiar with the history and aims of the church as well as the spirit of the true worshiper. In his published articles Mr. Shirley has revealed the secret of his ability to use his musical genius and skill in voicing the religious emotions. "Through the centuries, religion has been as great a stimulant to art as art has been to religion." "Both art and religion reveal their true inwardness in the high moments of inspiration." "Take art away from religion and you strip the cathedral of its architectural beauty, you rob the liturgy of its choicest treasures, you deprive the temple of much that emphasizes its holiness." "The early fathers of the church were well aware of the value of music when they drew on it to lend color and beauty to the church service. And the primitive hymn-chant, and the interchange of prayers and responses between the clergy and congregation, led up to Bach's 'Passion' and Handel's 'Messiah,' whose music actually comprises the religious service within itself."

"If religion is really to perform the function of a great socializing and humanizing institution, it cannot rely solely upon theology and dogma; it must be truly the great, all-embracing heart into which the blood of the community flows for purification, streaming out again to impenetrate individual and communal life with its ideals."

During the past year 134 "Musical Services of Worship" have been given, under the direction of Mr. Shirley, in nine different churches in Boston proper. The usual order of these services has been about as follows: organ prelude, call to worship, the Doxology and invocation; followed by five musical numbers. Then has come a hymn for the congregation, the offering and a twenty-minute sermon or address; concluding with four musical numbers, a prayer, the benediction and organ postlude.

At each service new musicians, new instrumental combinations, and new vocalists have appeared. Thirty-nine members of the Boston Symphony Orchestra and 20 other Boston musical artists assisted in these services during the past year. None of the musical selections lasted over seven minutes.

The pastor and his people have great satisfaction in knowing that they are giving to their community music of the highest order that is not lacking in popular qualities. The continued appearance in the congregations of people from the humblest walks of life alongside of people of the finest culture is gratifying. It is a pleasure to share these services with many people who cannot afford to attend concerts in Symphony Hall. As a rule the offerings have covered the expenses.

Varying the Every Member Canvass

The Every Member Canvass no longer needs defense. It has demonstrated its effectiveness. It need not be perpetuated year by year along stereotyped lines, however, and a satisfactory adaptation was executed on Dec. 5 in the CHURCH OF THE MESSIAH, LOS ANGELES, CAL.

Having carried out the conventional program for several years, the pastor, Rev. H. D. French, varied the method this year. Following sermons on loyalty Nov. 28 and Dec. 5, and general preparation for the canvass, the whole affair was efficiently consummated between 11 and 12.30 A. M. on the canvass date. One essential feature of preparation had involved the pastor's urgent request that every member be present on the given Sunday for one or both of the services. So genuine is the loyalty of the church that this was almost entirely accomplished.

The church treasurer preceded the minister's sermon by a businesslike statement of financial progress during the 13 years of the church's history. Following the sermon, pledge cards were distributed to the congregation. A prayer from the pulpit immediately preceding the signing of the cards gave the act a spirit of consecration not always attached to a financial canvass. Immediately each person found his place in the line before the table assigned to his initial, there being stationed in alcoves of the church men who held in their hands the list of all the A to C's, D to J's, and so forth, on the membership list. These tabulations showed what Mr. Smith had given in past years, so that his pledge when presented could quickly be added to the data at hand. Upon presenting the card, he received his packet of envelopes for the year 1921 and within a relatively short time after the last person had been so provided the workers could total their statements and have the canvass results in black and white.

When Sunday Comes

By John Andrew Holmes

Embodying the spirit of Jesus in remarkable measure, laboring to supply the deepest needs of men, providing the motive power for their best institutions and achievements, and ever holding up the standards of the kingdom of joy and peace, how essential is the church and how glorious!

The few members not present on this Loyalty Sunday were followed up later and the results of the canvass have been in every way gratifying, albeit the budget involved a large increase both in benevolences and current expenses. One portion of the latter addition provides for an increased salary to the pastor.

While this method would not prove satisfactory in the large downtown church with a membership but loosely attached, it did prove effective under the conditions at the Church of the Messiah and should be equally workable in any other similar situation.

Another unique event in this neighborhood church was the rental by the Young Women's Guild of a nearby moving picture theater on a recent Thursday night, when the proceeds of the "good clean show" supplemented by local talent netted over $250 toward the Crippled Children's Guild, a special project of this group.

S. E. B.

Hospitality Week at First, Toledo

An event eagerly looked forward to by the "shut-ins," sick and other members of FIRST, TOLEDO, O., is hospitality week, held in the spring. The Deaconess Board, numbering 22, with an efficient chairman, secretary and treasurer, have the program in charge. Each deaconess, with a group of ten women, call upon the entire membership of the church, leaving an Easter greeting and an invitation to the Holy Thursday evening communion.

The plan has been worked out as follows: The entire membership having been divided among the 22 deaconesses, each deaconess asks 10 women to help on her list, and to these women are given a certain number of calls to make, during the three days preceding the Holy Thursday communion.

The calls have been systematized, grouping streets and numbers, so that a person calling will have her ten or five calls all on one street or in one location. On Monday of Holy Week all who are to make calls assemble at ten o'clock in the church, for a brief word of prayer from the pastor.

In making calls, if unable to find any one at home, the personal card of the caller is left with the Easter greeting.

The chairman keeps an accurate list of those calling and the list of members, so if any one is forgotten or overlooked, she can quickly rectify the mistake.

Over 700 people were present at the Holy Thursday communion last year when a large number of new members were received. This is always one of the most beautiful and impressive services of First Church.

On Making Use of Your Local Papers

By the Parson

The Parson is pastor in a small Wisconsin city, in which are published two weekly papers. One of these papers claims 5,000 readers, and the other says it has over half as many. They are widely read.

Every week in each of the papers the Parson conducts a column which goes under the caption, The Parson's Corner. In the Corner appear notices, reports of church activities, brief synopses of sermons, striking quotations in prose and in verse, which have special reference to religious living, and church news of the town.

Occasionally the editors call the attention of the Parson to references to the Corner in their exchanges, who raise the query why more pastors do not help their work and that of the editors, by writing for the papers in their towns. One editor remarked that if he wanted to get any church news he "had to pry it loose from the preachers." Beware of false modesty, my brethren. Editors will gladly give you large space as regular contributors, if you will be wise, racy, newsy and helpful, boosting other churches and workers besides your own. In your column be the religious editor, but don't say you are.

Some weeks the Parson has used more than fifty inches of column space, and he has reached thousands with his messages. Be sure your Corner will be widely read. Make a New Year resolve to make more use of the local paper, and editors and readers will arise and call you blessed if you are not too prosy.

Annual Meetings

It's annual meeting time again and the reports are beginning to come in, reports, too, that sound an optimistic note for the future at the same time that they are emphasizing work accomplished. We must stress brevity in the reports of these meetings and ask those who send them to us for publication to put in only the essential features. We want to publish all the accounts sooner or later but perhaps it is needless to say that there must be a waiting line—and please bear in mind the request for brevity.

Interlaken, Mass., Rev. J. P. Trowbridge, pastor, heard cheering reports from the church officers. The missionary offerings for the last 10 months amounted to $182. The home expenses have been $1,200, and the church has $300 in the treasury.

Park Manor, Chicago, Ill., Rev. J. R. Heyworth, pastor, reports a remarkable increase in every department. The church school grew during the year from 450 to 591. Two Young People's Societies reported growth and steady work. The Women's Society showed special offerings of money and gifts to various worthy causes, all of this being above the regular apportionment gifts. The church accessions for the year total 71. An increased budget and greatly enlarged benevolence budget were unanimously approved. The program complete in every department was outlined by departmental leaders and pastor and was discussed in detail and then adopted. The church is building steadily in every section of its work.

Antigo, Wis., Rev. W. R. Dixon, pastor, has had a successful year. All branches reported their membership increased, all bills paid, and a nice balance in each treasury. The present membership is 353. The pastor has been voted a $300 increase in salary.

Wabasha, Minn., Rev. E. D. Gallagher, pastor. Every organization reported a balance in the treasury. Over 200 people enjoyed a splendid supper served by the ladies and an Every Member Canvass for the next year's budget was started auspiciously after a financial address given by Secretary Shaw. Words of praise were given for both the pastor and his main assistant, Mrs. Gallagher.

From East to West

MAINE

Leaves Bangor Pastorate

Rev. H. S. Capron, who recently resigned the pastorate of Hammond St., Bangor, to accept that of United, Newport, R. I., brings to a close a pastorate which began in September, 1916. He came to Bangor from Irondequoit, N. Y. His pastorate in Bangor, beginning during the war, has been marked by all the distractions and perplexities of the war and its consequences—divided interests, rising costs of living, and unrest. Amid it all, though not ignoring the great moral and spiritual issues raised, Mr. Capron has continued preaching the plain, straightforward message which is his, in the plain, oftentimes homely, always lucid and intelligible style characteristic of him in all his public utterance. His sermons have been well conceived, thoughtfully wrought out, and ended when their burden was delivered. He has been deeply interested in Sunday school work, a hearty friend of missions and missionaries, and a leader in state-wide young people's work. As the latter he has served as President of the state Y. P. S. C. E. Union and been active in the sessions of the summer school held each year at Pittsfield, Me. For the past three years he has been county director on the Board of Directors of the Congregational Conference and Missionary Society of Maine, being active on some of the most important committees. Mrs. Capron, a trained kindergartner, has been not only active in the parish, so far as a large family would permit, but has done good service in the Sunday school.

In going to Rhode Island Mr. Capron returns to the state in which he was born and lived till his graduation from Brown University in 1900. The United Church in one of its constituents represents the church of which Dr. Samuel Hopkins, the eminent theologian and famous opponent of slavery, was pastor during the last third of the 18th century. Of the United Church Henry van Dyke was once pastor. By its situation, size, history and importance it may well challenge the best and strongest work of a man in the prime of his manhood.

C. C.

New Hampshire

Impressive Observance in Nashua

The Pilgrim Tercentenary was observed by First and Pilgrim, Nashua, with services of unusual interest. On Forefathers' Sunday, Dec. 19, the pastor of Pilgrim, Rev. L. L. Barber, arranged a service following the ancient Pilgrim order of worship. No musical instrument was used duing the service. Two of the ancient psalm tunes, one from the Bay Psalm Book of 1640 (the 23d Psalm), the other from the Geneva Psalm Book of 1561, were reproduced with the ancient spelling and form, lined out by the musical leader, set by the pitch pipe and sung by the congregation. The "expounding of ye doctrine" or the sermon was on the Pilgrim Spirit Three Hundred Years Later. Throughout the service explanation was made of each item. An hour-glass upon the pulpit lent additional interest. The service was thoroughly appreciated by a large congregation.

On Sunday evening First and Pilgrim Congregational, First Unitarian and First Universalist churches united in a great service attended by more than 1,100 people. The combined choirs of the four churches rendered a notable musical program. The responsive reading prepared for the service consisted of selected passages from William Bradford's "Historie of Plimouth Plantation." The speaker for the occasion was the Hon. Arthur H. Wellman of Boston, who delivered an inspiring address on the Pilgrim Spirit. Unusual interest has been aroused in Nashua in the Pilgrim venture by these services, by a united service in which the stereopticon told the *Mayflower* story and by a series of addresses by the pastor of Pilgrim Church on the Pilgrims and Their Venture. It is hoped early next summer to present a great pageant as the culmination of the tercentenary.

MASSACHUSETTS

Unitarians and Congregationalists Get Together

The Boston Ministers' Meeting on Dec. 20, by the invitation of the Unitarian Ministers' Meeting, united with them in Unity House, Park Square. A large number of the men of the two bodies was present. Luncheon was served, after which Rev. H. F. Burns of Dorchester, who retains his Congregational affiliations, was introduced to preside over the joint meeting.

The first speaker was Mr. Edwin O. Childs, Mayor of Newton, Mass., an active worker of Eliot Congregational Church. He spoke of the applications of our national motto, *E Pluribus Unum*, of many states one nation, of many races one people, of many creeds one faith, of many bended knees one God. He paid a tribute to the Pilgrims who were willing to change their sphere of life for an ideal, a test where many fail, and said that the ministers compose the one group in the community who have never let go of the belief that the world is growing better.

The other speaker was Mr. Ernest G. Adams, a Boston business man and Chairman of the Unitarian Forward Movement. He said he had been "a retired Christian" but had "gotten religion." He said that the great United States is getting irreligious when the principles of our flag do not mean service. History tells us civilized society has rested on religion and that free government prospers best among religious people. God is yearning for our co-operation. Reading the Old Testament story of the exodus, as a business man, he charted it and found that whenever they thought of God's interest and his plan, the line went up on the chart, and whenever they became idolaters, i. e. dollar-worshipers, the line went down on the chart. There is no better Americanism than to build up our churches. "I wish to salute every church I pass as naturally as I salute my flag."

A. J. M.

Donation Party at Middleton

Middleton, Rev. H. A. G. Abbe, pastor, keeps up the old custom of the donation party. The week before Thanksgiving a surprise party was given at the parsonage and a goodly store of vegetable products, preserves and groceries were brought in, besides more handed in afterwards. Altogether $47 in cash was also received. This was the second party this year.

Newton Centre Church Forward-Moving

First Church in Newton, Newton Centre, has begun the publication of a weekly parish paper, called *The Welcome*, which is mailed to each family on Saturday, and replaces the calendar formerly distributed in the pews. Similar papers are found useful by the churches in Auburndale, Melrose and other places.

The vesper services which proved successful last year have been resumed and will be continued through the winter. The first of the series, held Nov. 7, attracted an audience which taxed the capacity of the meeting-house. The church is fortunate in having an orchestra of 52 pieces, conducted by the organist, Mr. D. Ralph Maclean. Under his inspiring leadership it has won an enviable reputation. The orchestra furnished the musical program for the opening vesper service.

The adult department of the Bible school has been reorganized as a Bible Institute, with a paid membership of over 100. Prof. A. E. Bailey of Boston University is the leader and is conducting a series of studies in the development of the religious consciousness in the Hebrew nation, tracing the growth of the religious ideas of the people in the Old Testament, and comparing them with the New Testament and modern standards.

Nineteen new members were received into the fellowship of the church Nov. 7, of whom nine came on confession. The pastor, Rev. E. M. Noyes, recently preached his 26th anniversary sermon.

Tablets to Dr. Burnham and Dr. Swift

A beautiful and impressive service was held Nov. 14, in Central, Fall River, when memorial tablets were unveiled for Dr. Michael Burnham (1870—1882) and Dr. Clarence F. Swift (1902—1918), former pastors, both now deceased.

It was a red letter day for the church, for it marked the 78th anniversary of its organization (Nov. 16, 1842), and gave tribute to two of its beloved pastors whose terms there were the longest of the seven pastorates, besides that of Dr. Eli Thurston (1849—1869).

The tablets, given by the congregation, were of Botticino marble (52 x 28), with mosaic borders and brown lettering. As each tablet was unveiled, the congregation rose. Eloquent and affectionate tributes to each pastor were given by Messrs Henry H. Earl and Simeon B. Chase and an appropriate address on the "Significance of the Ministry for Our Times" was made by Dr. T. S. Devitt, the present pastor.

Printed in the program was a testimonial to the late C. V. S. Remington, for 70 years an active member and many years an officer of the church; also an original poem written by Miss Mary L. Holmes for the memorial service. Special music and flowers, violin and organ chimes added to the solemnity of the services.

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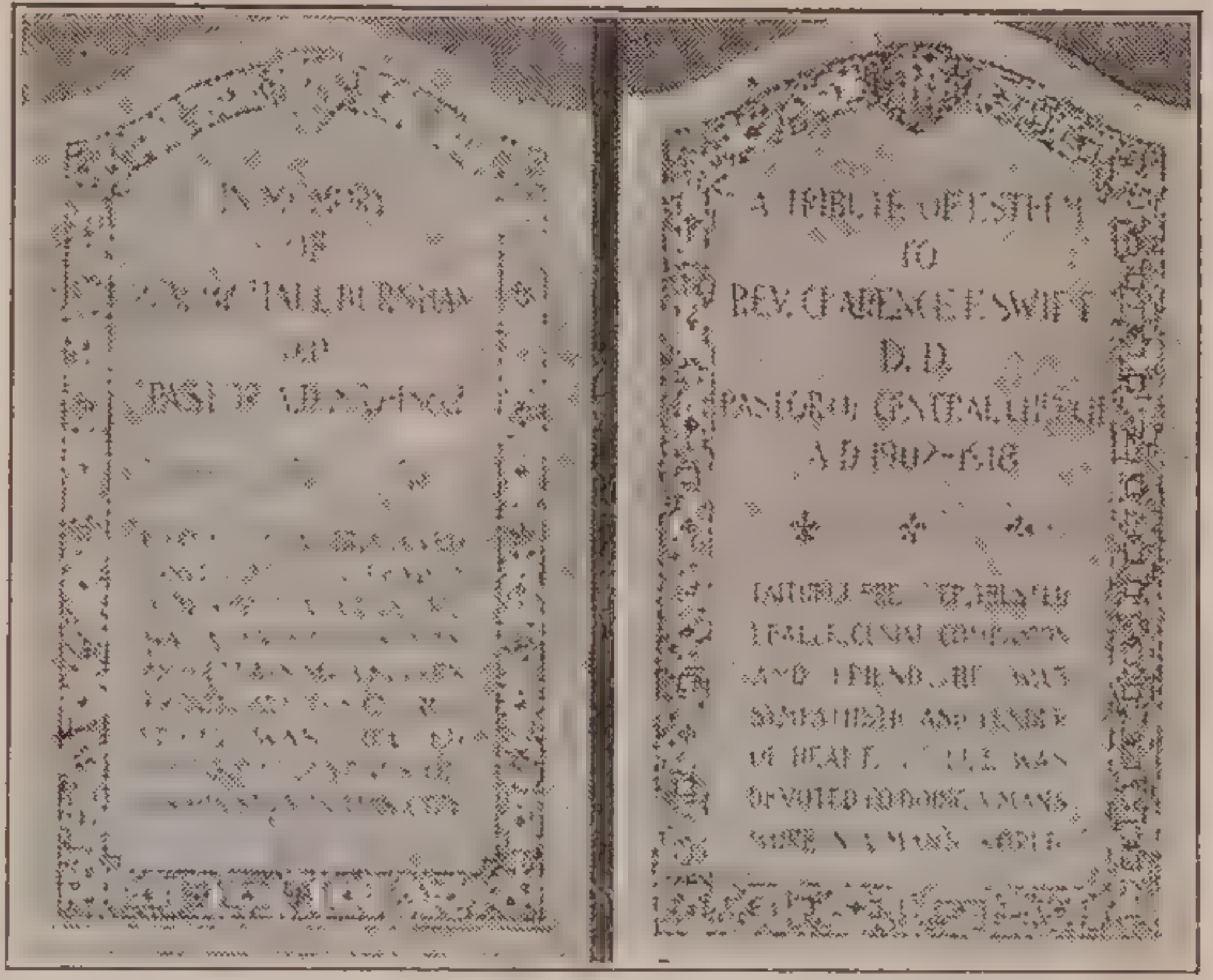

In Memory of Former Pastors

Tablets erected in Central Church, Fall River, Mass., to Dr. Burnham and Dr. Swift, former ministers of that church.

RHODE ISLAND

Celebrate Raising of Parsonage Fund

Darlington, Pawtucket, Rev. E. E. Frederick, pastor, on Nov. 5, celebrated its success in raising its parsonage fund. After a profitable fair the people who loaned upwards of $1,600 to the fund a year ago without interest, received their checks, surrendered their receipts and listened to stirring words by Rev. J. D. Dingwell and Rev. G. A. Burgess on Cheer, Thrift, and Outlook. G. A. B.

Westerly Raises Apportionment

Pawcatuck, Westerly, in its canvass for the Congregational World Movement, which was made Dec. 12 and the week following, reached the goal of $1,400 before Dec. 19. Rev. F. A. MacDonald, pastor of Pawcatuck, has strongly presented the matter of stewardship to his people and their response is evidence of the work of the pastor and the loyalty of the people to the causes for which the C. W. M. makes appeal.

NEW JERSEY

Splendid Response at Plainfield

After an inspiring sermon delivered to an audience that so crowded the edifice that chairs had to be carried in for the first time at any service in its history, and without any previous notice, Rev. H. E. Clarke of Plainfield last week asked for a cash offering to be paid for famine relief in China and Armenia and for the international Christmas gift for the colleges of the Orient for women. He said: "I would not ask anything for ourselves on an occasion like this, but there is nothing I would not ask for Christ and his needy children. I am asking this morning for the modest offering of $1,000 for these causes and we can give it."

The congregation responded with $915.15 for this special cause. The total offering for the service, including church support and other missions, amounted to $1,044.06. The Young Women's Mission Society has raised over $100 additional for these causes. H. E. C.

ILLINOIS

Elgin Rededicates Church Building

After seven months of strenuous effort the damage done the church building of Elgin by the tornado of March 28, has been more than made good and the rededication service was held on Nov. 7. The plant is now in every way more convenient and adequate than it was before. A $4,000 heating plant and two new pianos, costing $1,700, have been added, making the total amount expended at this time about $50,000, all of which has been subscribed. The new roof and interior decorations, new modern lighting system and acousticon, new exits and vestibules, and the enlarged dining-room and kitchen were greatly needed and would have been required soon regardless of the devastating storm, so that not all of the present expenditure is paying for a loss. The church now has more contributing members than ever in its history. Its income has more than doubled in the past five years, having increased annually during the present pastorate. Rev. J. W. Welsh is pastor.

Church Bell Rings Each Morning

Much interest has been centering around the Sunday evening service at Waverly as a result of the question-box conducted by the pastor, Rev. W. H. Fuller. Mr. Fuller has prepared daily Bible readings also for the use of his parishioners in the observance of family worship. The church bell is rung at eight o'clock every morning as a reminder that the day should be begun with God.

MICHIGAN

Pontiac a Growing Church

Pontiac has received 135 new members during the year, 102 of these on confession. In the last eight years the church has received 518 members on confession and 172 by letter, bringing the present membership up to 770. During the same period the budget has increased from less than $3,000 to more than $15,000. Rev. M. J. Sweet is pastor.

WISCONSIN

Milwaukee Tercentenary Celebration

A remarkable Pilgrim celebration was carried out under the auspices of the Young People's Union of Grand Ave., Milwaukee, on the nights of Dec. 9 and 10. The program included a drama of six episodes, using 116 characters in costume and a special choir of 40 voices. No effort or expense was spared to make the pageant complete and perfect. The material

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was arranged and written by various members of the Church and the Young People's Union. The splendid impression of the whole pageant was enhanced by careful costuming, expert staging and the best of lighting effects. All of this produced an effect never to be forgotten by the audience that crowded the church.

KANSAS

Memorable Services at United, Wichita

UNITED, WICHITA, recently concluded a week of memorable services, conducted by Dr. W. E. Barton, of Oak Park, Ill. Three years ago the pastor of the church, Rev. H. C. Herring, arranged for Pres. O. S. Davis, of Chicago, to spend a week as the guest of the church, speaking every night on fundamentals of Christian doctrine, and conducting what was virtually a theological school during the days, attended by a goodly number of ministers from over the state. The great success of this series of meetings made it seem wise to secure Dr. E. A. Steiner, of Grinnell College, for a similar series the next year, and Dr. C. F. Aked, of Kansas City, for the year 1919. Each series proved to be eminently successful in sustained interest on the part of the community, and all looked forward this year for another week of noble addresses.

Dr. Barton's service with the church began at a banquet for the men of the community, attended by nearly 150 men, to whom he spoke on "The Longer Voyage of the *Mayflower*." The general theme of his evening addresses, which he called "sermon-lectures" was "Great Affirmations," and the several themes were: "I Believe in Man"; "I Believe in God"; "I Believe in Jesus Christ"; and "I Believe in the Atonement." In the afternoons of the four days, Dr. Barton gave four notable addresses on "Prophets of the Puritan Spirit." "The Prophets" whom he selected were Cotton Mather, Jonathan Edwards, Horace Bushnell and Washington Gladden.

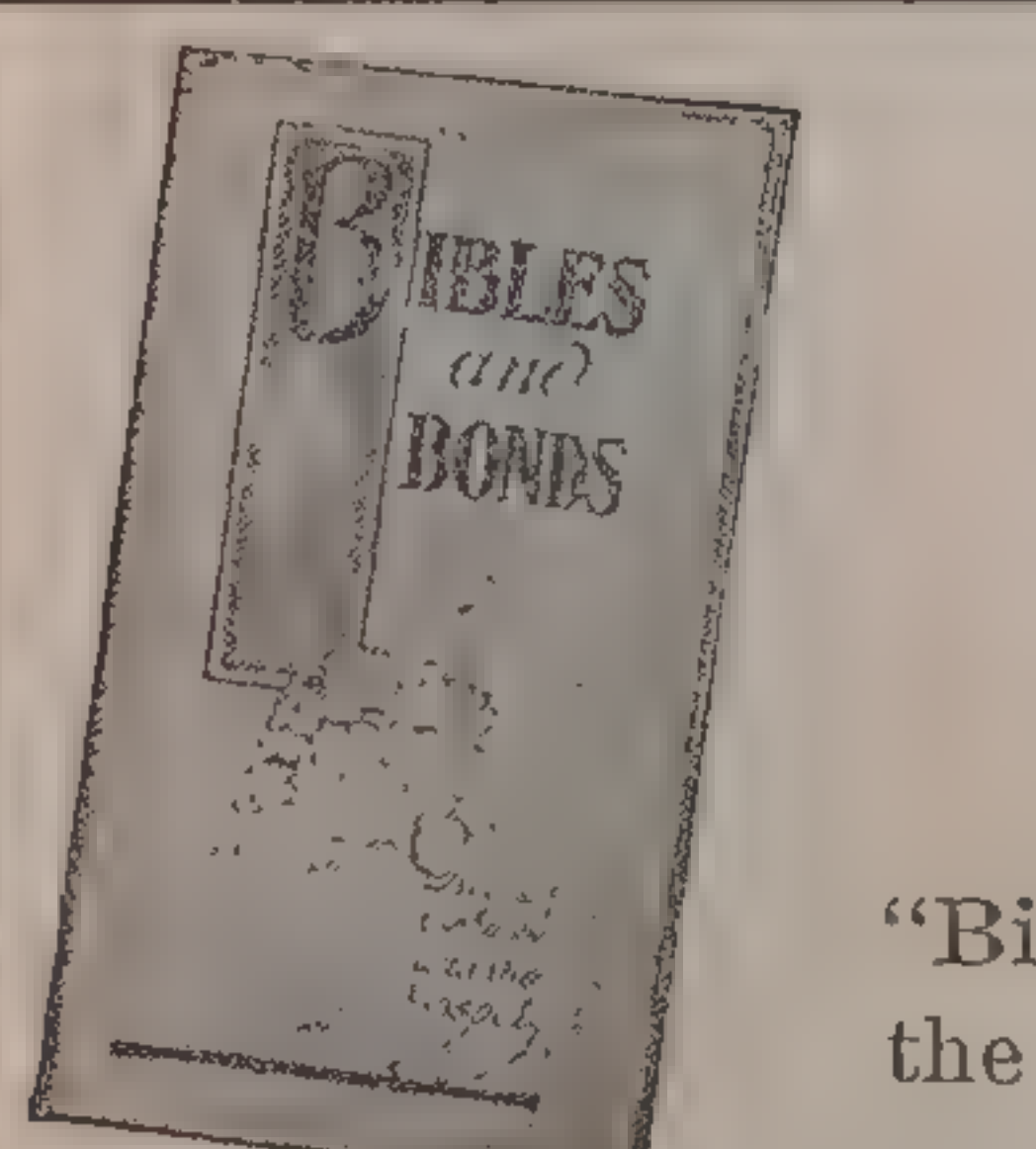
Dr. Barton was also secured for the services of the following Sunday, Nov. 14, when he preached to great audiences on the "Deluge and the Rainbow," and "The Geography of the New Jerusalem." At the Sunday evening service a minute was adopted by the church expressing its deep appreciation of Dr. Barton's addresses.

G. S. R.

TEXAS

Austin Observes Pilgrims' Coming

Especially notable is the fine way in which AUSTIN observed Pilgrims' Day. The largest theater was used for the meeting place. The governor of the state, W. P. Hobby, was the first speaker; the mayor of the city and professors of the university were also on the program. The Junior High School of the city helped also with music and tableaux, showing events in the life of Columbus and the Pilgrims. The celebration was given Sunday afternoon, Dec. 19, and was an elaborate and splendid exhibition. Rev. A. D. Shaw, pastor of First Church, who is bringing his pastorate of 15 months to a close, was a member of the leading committee.



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CALIFORNIA

Alturas Reaches Young People

ALTURAS is getting a good hold on the entire community, especially the young people. Drs. L. D. Rathbone and G. W. Hinman visited the church recently and gave the members much encouragement. The Ladies' Missionary Society recently held a thank-offering service which netted $75. Rev. A. P. Orth is pastor.

Resigns from Pasadena Pastorate

The resignation of Rev. A. E. Shattuck from the pastorate of LAKE AVE., PASADENA, has just been made known, the resignation to become effective Feb. 1. Mr. Shattuck came to Pasadena from Kokomo, Ind., three years ago this winter, and in that time has led his parish in a strong way, especially concerning himself with a constructive work along lines of religious education.

The establishment of a community playground for the young people of the church and neighborhood was noted in these columns shortly after Mr. Shattuck's arrival. The young people's initiation and execution of this plan under Mr. Shattuck's direction gave it a special value from the standpoint of stimulating their interest in community service. Other activities of the pastor along religious education lines have resulted in co-ordinating the curriculum and instruction of the various departments in the church school and in the development of a junior congregation at the morning service which has gathered the boys and girls *en masse.* Mr. Shattuck has displayed an unusually happy ability in his talks to the juniors.

Not alone in providing for the younger members of the church but in shepherding the older ones has the work of the last three years been significant. Perhaps the best testimony in that regard is the record of 94 accessions to membership during that period—a large percentage in a church of 435 members in 1918.

Neither the church nor Mr. Shattuck have as yet announced future plans. S. E. B.

Church and Ministerial Record

Calls

ALLISON, A. L., Dwight, N. D., to Griggsville, Ill. Accepts to begin Jan. 1.

BURGESS, S. J. (Christian), to Mound City, Ill. At work.

MACDONALD, F. A., Pawcatuck, Westerly, R. I., to Pine St., Lewiston, Me., and to First Presbyterian, Long Branch, N. J. Declines.

MILLER, G. M., Olivet, St. Paul, Minn., to First, Billings, Mont. Accepts to begin Feb. 1.

SCHLARAETZKI, WALTER, Dallas City, Ill., to Lockport. Accepts to begin Jan. 1.

VAUGHAN, STEPHEN, Highland Park and Jackson St., Muskegon, Mich., to Shelby. Accepts.

VIEHE, P. G., Mulford, Muscatine, Io., to Clarion. Accepts to begin Jan. 15.

WILLIAMS, WILLIAM, formerly of Mt. Carmel, Pa., to Mt. Zion, Shamokin. Accepts.

Resignation

FAIRBANKS, F. J., South Royalston, Mass.

Installation

DUNCKLEE, M. J., *i.*, Bethany, Bridgeport, Ct., Dec. 9. Sermon by Rev. R. H. Clapp; other parts by Rev. Messrs. J. E. Rees, W. H. Day, D. D., Sherrod Soule, D. D., H. S. Brown, Ph.D. and R. L. Swain, Ph.D.

Accessions

	Conf.	*Total*
CONNECTICUT		
Bridgeport, United	32	76
HAWAII		
Honolulu, Central Union	7	32
ILLINOIS		
Chicago, New First	14	20
MASSACHUSETTS		
Newbury, First	8	11
MISSOURI		
Kansas City, First	1	8
OREGON		
Portland, First		13

Personals

BOCKOVEN, P. J., recently ordained at St. Charles, Minn., is a graduate of Carleton College, class of '17. During his senior year he was the efficient pastor of our churches at Rose Creek and

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Toopi, Minn. He served two years as a Marine during the war. He is the son of Rev. W. A. Bockoven of Cresco, Io.

Lane, G. H., of Hartford Seminary and son of Rev. C. H. Lane, a Hartford Seminary professor, is the possessor of the coveted navy cross, issued on Nov. 11. Mr. Lane was a lieutenant, junior grade, in the naval reserve force and at the time he distinguished himself was in command of the U. S. submarine chaser No. 86 "engaged in the important, exacting and hazardous duty of patrolling the waters of the war zone, and operating against enemy submarines." While on patrol duty in the English channel sub chasers 84 and 86 detected a submarine through the listening devices. They immediately engaged the submerged submarine and after bombing it with depth bombs no more was heard of it. The British secret service confirmed the report of the officers of the chasers some time later. Mr. Lane also received a certificate from the British Admiralty for his services in getting a submarine. His older brother, Rev. Stoddard Lane of the Community Church in Bogota, N. J., was twice decorated by the French authorities for his work in the Amherst Ambulance Section.

Larsen, Ernest, has been unanimously chosen as the successor of Rev. E. P. Inglis, as director of Young People's activities of Pilgrim, Oak Park, Ill. Mr. Inglis leaves Jan. 1 to take up study in Union Seminary. Mr. Larsen was Mr. Inglis' room-mate in college. He is a graduate of Franklin Academy and of Grinnell College. He entered army service and received his commission while overseas. His work in the "Y" and in playground work while at college, as well as pastor during that time, gave him experience which he will no doubt fully utilize in his work at Pilgrim. He took up his duties Dec. 1, so as to have a few weeks with Mr. Inglis in preparation for the new task.

Reed, L. F., Boulder, Col., was presented with a fine new Ford Sedan, by the Men's Club of his congregation recently. The presentation occurred at the banquet held in celebration of the Landing of the Pilgrim Fathers, and in the presence of about 300 members of the congregation.

Events to Come

National Congregational Council, Los Angeles, Cal., July 1-8.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Jan. 7, 10.30 A. M. Speakers, Dr. John E. Merrill, Aintab, Turkey; Mrs. Murray Frame. New Year's prayer service.

WOMAN'S HOME MISSIONARY ASSOCIATION, New Year's meeting for field reports and prayer, Pilgrim Hall, Boston, Jan. 14, 10.30 A. M.

SUNDAY SCHOOL COUNCIL OF EVANGELICAL DENOMINATIONS, annual meeting, Hotel Severn, Indianapolis, Ind., Jan. 18-20.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 3, 11 A. M.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Advertising Department, The Congregationalist, 14 Beacon St., Boston.

JAMES—Died, John A. James, aged 67, Dec. 14, Weybridge, Vt., as a result of being struck by a tree. Genial, sympathetic helper, pillar of the church, public-spirited citizen, friend of little children, devoted husband and father, a man who carried out in his life the principles he believed.

LEWIS—Died instantly at his home in Bridgton, Me., Dec. 11; Edward L. Lewis, in his sixty-ninth year. Member of First Congregational Church fifty years, clerk and treasurer twenty years; director of Maine Missionary Society.

REV. FREDERICK A. HOLDEN

Died suddenly at Melrose Highlands, Mass., Nov. 22, Rev. Frederick A. Holden, aged 66 years.

Mr. Holden was born in Fitchburg, Mass., and educated at Amherst College and Andover and Hartford Theological Seminaries. Consecrated by his mother's wishes and prayers to a life in the ministry, he held pastorates in New Hampshire, Massachusetts, Connecticut and Vermont. All through his life he showed appreciation of thorough educational preparation for one's life work, both for himself and others, and he stimulated many young people to obtain an education. His chief characteristics were great enthusiasm and also firm determination to succeed, no matter how great the obstacles.

He worked heartily through all the agencies of the church, emphasizing the value of the Sabbath school and Christian Endeavor as training schools for developing the young. He also spent some time and energy in promoting community life in the regions around his parishes, through Old Home Week Celebrations and the editing of papers concerned with rural history and life.

He is survived by his wife and seven children.

MRS. HARRIETTE S. NOYES

On Sunday morning, Nov. 21, Mrs. Harriette Sherman Bouton Noyes passed into the light beyond.

She was the daughter of Rev. Nathaniel Bouton of Concord and Mary Ann P. Bell of Chester, granddaughter of Gov. John Bell and Persis S. Bell. She was a member of the Congregational Church for over 70 years. While health permitted her activity in the spiritual, benevolent and social life of the church and the community was a power everywhere felt. When cut off from this she still found expression for her enduring love and interest. The alchemy of her loving spirit transmuted her own sorrows and sufferings into a sympathy with others that passed from her to them almost without words. To one who connects Mrs. Noyes with her earliest memories she seemed the visible expression of grace and peace and love.

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nearly 89 years, has gone from us, but the fragrance of that lovely life abides. M.

REV. DAVID EVAN JONES

Rev. David Evan Jones was born in Ystalyfera, Wales, Jan. 1, 1840, and died at the home of his son-in-law, Mr. Eugene A. Giddings, West Hartford, Ct., Dec. 9, aged 80 years. Mr. Jones was graduated from Yale Divinity School in 1871 and was one of the best known and loved of the Connecticut clergy, having given his whole ministry of nearly 50 years to this state, serving the churches in Roxbury, Broad Brook and Ellington. Direct and original in his preaching, exceptionally faithful as a pastor and possessing a genius for friendship, his was a most fruitful ministry. He was buried in Roxbury, his first parish, and is survived by his wife, Emma Lathrop of Dinwiddie County, Virginia, and his daughter, Mrs. Giddings, and four grandchildren.

REV. EDWIN J. SINGER

The sudden death of Rev. Edwin J. Singer on Nov. 24 was a profound shock to his many friends throughout the state. His apparent recovery from a critical illness in the summer had brought him back into full service and he was in the midst of his missionary work and plans for the future when the call came to him. He had lunched with Dr. William Ewing, with whom he had been associated for years in the work of the Sunday School Society, and was talking over with him the work of the Kingdom when he was stricken with apoplexy and never recovered consciousness, passing away two days later, on the evening before Thanksgiving.

Mr. Singer came to California from Sunday school missionary work in Washington in 1898 and through all these 22 years has been actively engaged in the missionary work of the Conference. From 1898 to 1908 he was the superintendent of the Sunday School and Publishing Society and assisted in the organization of many schools in out of the way places. For the past ten years he has been connected with the California Home Missionary Society and the Sunday School Extension Society as a joint field worker, except for several intervals when he acted as pastor for various churches for longer or shorter periods. His own characterization of the capacity in which he served so often was as a "doctor of sick churches" and many of the strong churches of Northern California owe to him in large measure their reawakened interest and their present vigorous life. His faithful work and his kindly, genial personality will be greatly missed in the many places that have profited by his service and not least in the Conference office in San Francisco.

For a number of years Mr. and Mrs. Singer had made their permanent home in San Francisco, where they were members of the First Church. The funeral services were held in this church on Nov. 27, under the direction of the State Conference, Pres. F. J. Van Horn of the Board of Trustees presiding. Others who had part in the service were Rev. J. L. Gordon, the pastor of the church, Rev. R. C. Brooks of Berkeley, and Rev. Walter Frear of Oakland.

Make Your Books Work!

By Raymond A. Beardslee

"A book's a book, though there's nothing in it!" And a book's a book, though it stands idle on the shelf, condemned to monotonous oblivion for untold years.

But the real book is the one that both has something in it, and is diligently circulating among likely readers. Public libraries keep their books at work. Why should private libraries suffer from "poor circulation"? Reluctant lendings and tardy returnings are no fit fate for high-spirited books.

One Chistmas the professorial father-in-law of a certain young minister gave him a forty-eight page booklet by Doctor Clarence C. Ussher, entitled "Before Governors and Kings."

He read it.

Craving a repetition of its warm human glow, he read it again on New Year's day.

Then came the bright-idea reaction.

Turning to the front inside cover, he wrote at the top the following inscription:

Summerfield, Vermaine.

Jan. 1, 1919.

Read.

Sign your name.

Give it away.

To be returned Jan. 1, 1920, to

Rev. August Raymond.

That afternoon the little book fared forth in the minister's overcoat pocket, to be given away to the first man met on the street—who happened to be the Superintendent of Schools. And so it disappeared.

For a twelvemonth no word of it was heard, and no attempt was made to trace it, but punctually on Jan. 1, one year later, it came back to the parsonage bearing thirty-nine signatures.

What an itinerary! The Superintendent had given it to his wife. She passed it to a twelve-year old schoolboy across the street, who read it and gave it to his mother. Two women at the other end of the town then read it, and handed it to a young married couple nearby. Thence it went to the house of a neighbor, but before she could read it, her twelve-year old boy and ten-year old girl recorded their names as having read it, together with a girl playmate, the daughter of an earlier reader. A grand new mansion next harbored the pilgrim volume, where it was read by the lady of the house and her sister and their aged mother; and, wonder of wonders, the man of the house also recorded his name, though he must have known from the rest of the family that it was a militant missionary story, and they, when they recommended it, of course knew that he never attended church oftener than once in ten years, by actual record! The next readers were a young married couple, newly come to town, and a young widow, their landlady. Then it was read by an aged deacon, together with his daughter, a minister's widow. They gave it to the sick neighbor next door, and she gave it to a machinist across the way. Then it came back to the center of

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Originators of the Duplex Envelope System
Richmond, Virginia

the town again by the hand of the deacon's granddaughter, just married, who gave it to the aged Town Clerk, in whose home she formerly worked. He read it, and so did his two daughters and their helper. An aged saint and her caretaker, a banker-deacon and his wife, a young lady stenographer, two old ladies, a Tech student, and two more old ladies, all enrolled their names as the year wore along; and the list finally closed with the teacher of a large class of girls in the Sunday school.

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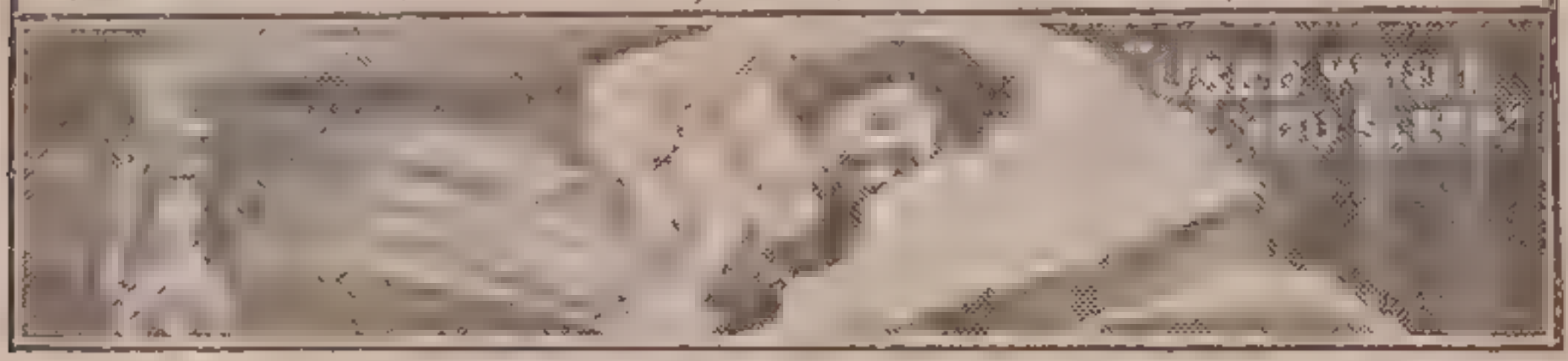

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The system is automatic. The possibilities are infinite.

"I shot an arrow into the air,
It fell to earth, I knew not where;
For so swiftly it flew, the sight
Could not follow it in its flight.

"I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of song?

"Long, long afterward in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."

It pays to shoot arrows, and sing songs—and give away books with strings on them—at random. The arrows and the songs you may expect to lose; but the books will come back with their autographic itineraries of very precious associations.

V. Constanta's Plan

(*Continued from page 858*)

among us, good wife," he replied patiently. "Damaris looks peaked enough to stand a full feeding with good grace, and as for Oceanus, who has not his milk-teeth yet, there is time and to spare for trouble."

"Then, father, we may try my plan?" Little Constanta's face was full of pleading.

"If Elder Brewster think it fit and seemly, and Governor Bradford consent to excuse the lads from their stints of labor—yes. But mark you, I have not yet promised it."

"But we may ask the others?"

"That can do no harm, if you make no rash promises among ye."

"Then come, Desire, let us haste to tell Priscilla and Humility and Elizabeth all about the plan—if mother permits us—and on the way we can look for the early flowers that are showing, so we may know where to find them for the farewell party," and the children walked soberly down the road, looking with eager eyes up toward the Governor's house, which stood at the crossing of the two streets of Plymouth Towne. So busy were they talking over Constanta's plan, that they walked farther than they intended.

"Let us go back," suggested Desire. "If we go farther, it will be near sunset before we get home, and that is against the rule."

"But look," cried Constanta, "at that clump of ferns there amid the rocks. Are they not like lovely green feathers? 'Twill take but a minute to pluck a spray, and will they not make our feast-table beautiful?" And running toward the spot she stooped and plucked one of the long and beautiful fronds. As she did so there was a rustle among the leaves and moss, and Constanta uttered a cry of pain and fear!

"What is it?" cried Desire, starting forward toward her friend, when a voice said sharply, "Do not move!" and a tall Indian woman sprang from the neighboring trees and underbrush and ran swiftly to Constanta, who was swaying dizzily and would have fallen had not the strong brown arms steadied her. With a swift movement the Squaw stooped and, drawing off the child's shoe and stocking, pressed her hands so closely about the ankle that again Constanta cried out.

"Snake-bite," said the woman. "Snake-weed kill poison." And she took from the pouch that hung from her waist an odd-looking weed that had tiny red and silvery blossoms and wrapped it about the little girl's ankle, tying it securely with long spears of grass. Then motioning for Constanta to put on her shoe and stocking, she said: "Dew-of-the-Moon knows many things. She has the healing secret. Go back to the wigwams of the white strangers and say Dew-of-the-Moon is the white man's friend." And before the wonderstruck children could ask a question she had vanished among the thick pines that bordered the road.

"O Constanta, Mistress Hopkins will be angered and perchance blame me!" cried Desire, who was rather timid. "We will surely be scolded and mayhap lose the party!"

"Nay," said Constanta. "Mother and father never break their word; and besides, Desire, they will be too thankful that the snake-bite did not hurt me. But anyway, we have had a great adventure. And was not that a funny name—Dew-of-the-Moon? I shall never forget her. And now we know where to get green things for the party."

"You will get them in other company than mine," replied Desire, a little ungratefully, maybe. "If we do not hasten, it will be curfew-time, and there will be more of a fuss than when John Billington was lost," and Desire half dragged Constanta, who, in spite of Dew-of-the-Moon's cure, had a stiff ankle and limped along painfully, and with a good deal of misgiving in her mind, though she tried to bear a bold front.

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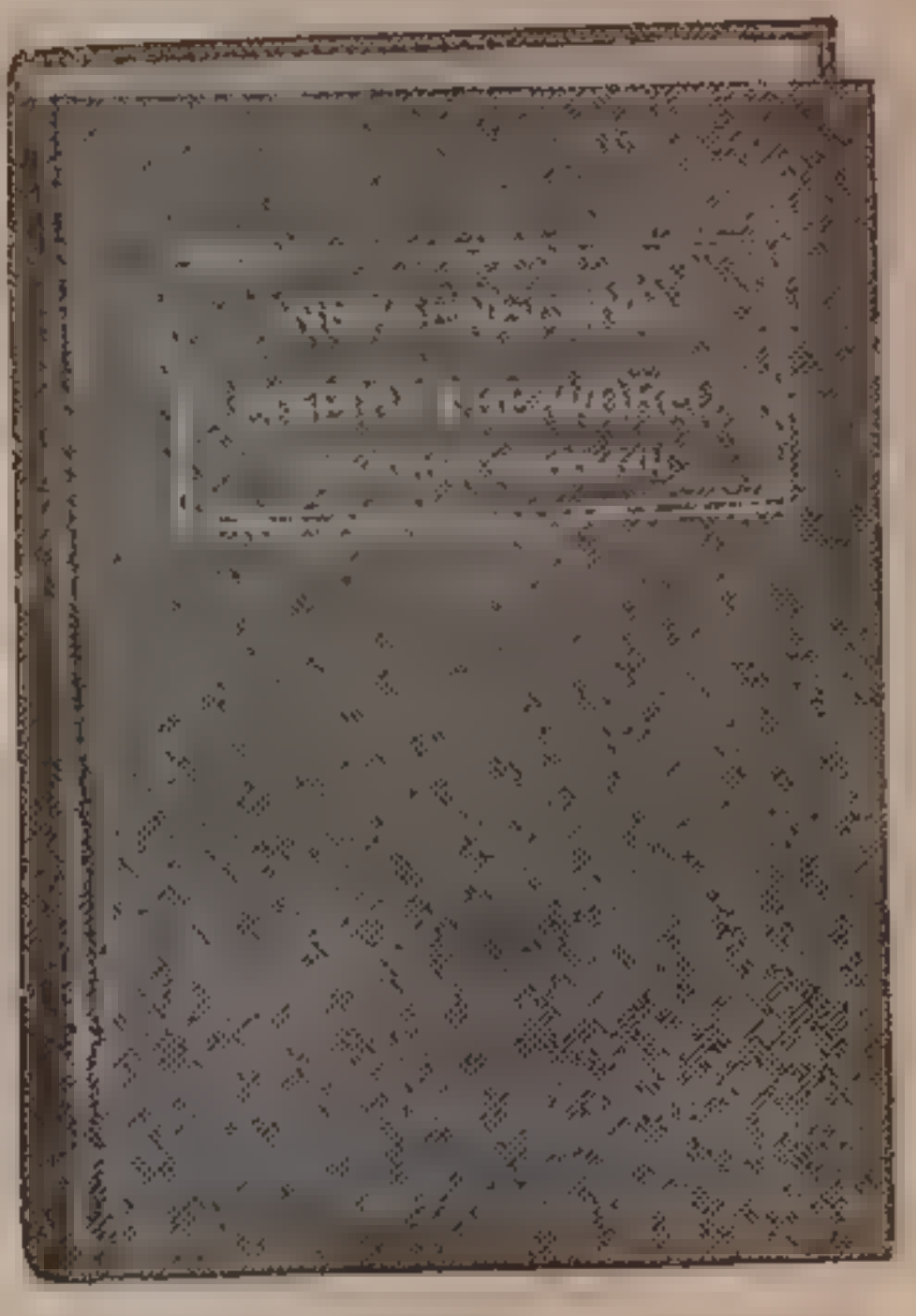

By DR. HOWARD A. BRIDGMAN

The Boston Herald in a leading editorial of December 31st, under a caption of "The Other New Englands," says:

> **The Other New Englands**
>
> Less than a century and a half after the Pilgrims had landed at Plymouth the long series of migrations from New England to the westward began. Before England had acknowledged the independence of the United States a Governor of Connecticut, the famous Jonathan Trumbull, called by Washington "Brother Jonathan," had written of the desirability of removals westward on a large scale because thus other New Englands would be created. And soon there was another New England in Western and Central New York, another in Northeastern Pennsylvania, another in Northern Ohio; there was a New England in Southern Michigan, one in Central Illinois, and yet another in Upper Illinois and adjacent Wisconsin. And clear across the continent the Yankee settlers went until finally they came to rest "where rolls the Oregon."
>
> The story makes an epic often told, a thrilling tale of courage and patience, a fitting sequel to the history of the settlement at Plymouth, whose tercentenary is commemorated today. The Pilgrim and the Puritan distributed themselves over all the northern half of the United States because theirs was the spirit of enterprise, individualism and thrift. Wherever they made their homes they founded the institutions distinctive of New England.
>
> * * * * * * * * * * * * * * * *
>
> Every page in the long story of the filling up of the interior and the far coast by the "wandering Yankees" from New England has its interesting incident, often of an amusing kind. One day a man from Boston and another from Portland, Me., stand in a little hamlet near the Pacific Coast and toss a coin; the Maine man wins and therefore the name of Boston does not today apply to the thriving city in Oregon.

This is the wonderfully fascinating story which Dr. Bridgman tells. Every page is *full* of interest and the facts of New England's hardy pioneers now for the first time brought together will be read and treasured from coast to coast.

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